THE INTERLINEAR *GREEK-ENGLISH* NEW TESTAMENT



the NESTLE GREEK text
with a new
Literal English Translation
by the REV. A. MARSHALL D. Litt.



BAGSTER

In this book can be seen and studied how different translations of the New Testament are made and why they are necessary.

Here is shown how the translators of the Authorized Version of 1611 did their work and why a modern translator has to use such different words and phrases to convey the same message.

The Greek is based on the newly revised version of the Nestle text, in the compilation of which countless ancient Greek manuscripts have been studied and compared in order to reconstruct a reading as close as possible to the original writings. None of the original documents survives, those we have being copies of copies with all the errors which inevitably occur in making a series of successive transcriptions by hand.

The Reverend Alfred Marshall, D.Litt., scholar and tutor in New Testament Greek, has made a new literal English translation which is printed immediately below the word or phrase translated.

Those who already know Greek will find this book a great stimulus to thought and study. Those who know little or none at all can still follow the sense and will find that new light is shone for them into many previously unillumined corners.

THE INTERLINEAR GREEK - ENGLISH NEW TESTAMENT

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The Nestle Greek Text
with a Literal English Translation

by

The Reverend Alfred Marshall D.Litt.

and a Foreword by

The Reverend Prebendary J. B. Phillips M.A.

also a marginal text of
The Authorized Version
of King James

Second Edition



SAMUEL BAGSTER AND SONS LIMITED
4 NEW BRIDGE STREET LONDON EC4
1959

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Samuel Bagster and Sons Ltd.
1958

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Samuel Bagster and Sons Ltd.
1958

PRINTED IN GREAT BRITAIN BY
BILLING AND SONS LIMITED, GUILDFORD AND LONDON

FOREWORD

THE REVEREND PREBENDARY J. B. PHILLIPS M.A.

There is undoubtedly a revived interest in the reading of the New Testament today. The sales of modern versions have, I think, surprised everybody while the demand for the Authorized Version continues as before. It seems that a great many people are turning again to these inspired documents to see for themselves the foundations on which the Christian Faith is built. Naturally, to any Christian these are the most important documents in the world. If we believe with our adult minds that we live on a planet visited by God Himself in human form, the record of His life and teaching and that of the movement which He began are of supreme importance to the entire human race. Anything therefore which makes the significance and relevance of the Personal Visit clearer to the reader is to be welcomed with open arms.

As a modern translator I am delighted to see this new Interlinear Greek-English New Testament. By no means everybody knows of the quiet patient work of the textual critics who, with the utmost care and reverence, compare and revise Greek texts so that we may possess Greek as near as possible to the original documents, none of which, alas, survives. In this book we have the Greek text in its most modern revised form; it is the fruit of many years of diligent scholarship and, to my mind, should be accepted with the respect it deserves. A lot has been learned and a good deal of fresh material has been discovered since the Authorized Version was made in 1611 and indeed since the issue of the Revised Version in 1881. Here, interlined with

probably the most accurate Greek that we can arrive at, is a literal English version. Dr. Marshall has obviously done this work of putting the nearest English equivalents to the Greek words with great care and skill and his work should prove of the highest value to any student of the New Testament.

It need hardly be said that this giving of verbal equivalents is not a full translation, but it is an essential stage in that process. The art of translation itself is not only the transferring of words from one language to another but also the accurate transmission of thought, feeling, atmosphere and even of style. But no translator can do his work properly without the transitional stage which Dr. Marshall exhibits so brilliantly in this book. Anyone with even a small knowledge of Greek will be able to see how and why the Authorized Version translators did their work as they did, and will also see how and why a modern translator produces a vastly different verbal result. The intelligent reader cannot fail to find this transitional stage, which is here so clearly shown, both fascinating and revealing. And if, with only a small knowledge of Greek, he should try to make his own translation, so much the better! He will at least be saved from over-familiarity with extremely meaningful words and sayings; and the chances are that the Truth will break over him afresh, as it does over any translator, ancient or modern, professional or amateur.

Although I consider that Dr. Marshall has done his work supremely well, it is a good thing to bear in mind that you cannot always either give an English equivalent for a Greek word or expression, or even always render the same Greek word by the same English one. May I take one word, the Greek verb *ΕΚΒΑΛΛΩ* with its basic meaning of "throwing out". Dr. Marshall renders this word variously: it is "pluck out" (Matthew *ch.* 7, *v.* 5), "cast out" (Matthew *ch.* 8, *v.* 12), "put out" (Matthew *ch.* 9, *v.* 25), "expel" (Matthew *ch.* 12, *v.* 24), "puts forth" (Matthew *ch.* 12, *v.* 35), and "take out" (Luke *ch.* 6, *v.* 42)! And of course there are many other cases where absolute consistency is impossible; for words are not static things but expressions of thought which are inevitably modified by their context. But we must not expect impossibilities and I for one am grateful for an alert and intelligent literal translation wedded to the latest and most reliable Greek

Text. I am glad, for example, to see that Dr. Marshall has not missed the peculiar Greek construction in Matthew *ch.* 16, *v.* 19, where Jesus tells Peter that "what he binds on earth" will be "what has been bound" in Heaven. There is a world of difference between guaranteeing celestial endorsement of the Apostle's actions and promising that his actions guided by the Holy Spirit will be in accordance with the Heavenly pattern! Again, since I know there are many who imagine that the Authorized Version is a particularly literal and accurate translation of the Greek, it is refreshing to turn to Matthew *ch.* 27, *v.* 44 and see that not one single word of the expression "cast the same in his teeth" is in fact in the Greek! It is further made clear that the "bottles" of Matthew *ch.* 9, *v.* 17, were in reality wineskins, and that in Jesus' time people did not "sit at meat" so much as recline! (Luke *ch.* 7, *v.* 36), and naturally there are scores of further examples which are both interesting and important.

It would be unwise to omit reading Dr. Marshall's Introduction; for in it he not only explains some peculiarities of Greek construction, of which the ordinary reader may be quite unaware, but also clearly shows the rules he has set for himself in making this literal translation. Moreover, his Notes on Particular Passages are well worth our attention. In all, I have the greatest pleasure in recommending this book. It is timely because of the great contemporary interest in the New Testament. And it is profoundly interesting because we have here, combined in the most intimate fashion, the results of a great deal of textual research and the interpretation of a scholar thoroughly familiar with New Testament Greek.

INTRODUCTION

THE REVEREND ALFRED MARSHALL D.LITT.

THE GREEK TEXT

THE text of the Greek New Testament has come down to us in various manuscripts, printing not being invented until the 15th century (Erasmus published his Greek New Testament in 1516). Some of these manuscripts are more important than others (age is not necessarily determinative of importance). The study of the various manuscript copies, and the assessment of their individual value in attempting to reconstruct the original as nearly as possible, constitutes the science of Textual Criticism. For those who wish to study this seriously there are many books available; it is sufficient to say here that, after Erasmus, a great number of scholars have, over a long period, applied themselves to the task of constructing a reliable text out of the mass of various readings which have arisen from copying and making copies from copies of the old manuscripts: such scholars as Mill, Stephens, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and many more.

The Authorized Version of 1611 follows what is known as the Received Text (Textus Receptus, or T.R.). But this is now generally recognized as unreliable; also, since it was compiled in 1550 by Stephens (or Stephanus) many further manuscripts have come to light.

The Greek text used in this book is that of the 21st edition of Eberhard Nestle's *Novum Testamentum Graece*, based on the study and critical research of generations of scholars, except that the passage John 7. 53, 8. 1-11 is not in that text but is relegated to the foot of the page as a critical note. It is here retained in

the text. The critical notes of Nestle's work, which enable students to follow the reasons for variations in the text, have been omitted as being outside the scope of this publication. The student who requires these critical notes is referred to the Greek edition published in this country by the British and Foreign Bible Society and in Germany (Stuttgart) by Privilegierte Württembergische Bibelanstalt, by whose permission this recension is used.

In certain places in the Greek text square brackets are found; these indicate only that, according to Nestle, some editors include and others omit the word or words so enclosed. Translation has been made here in the usual way.

Avoiding interpretation, then, we give some details of how we have proceeded in the matter of a literal translation. These should be studied and understood if proper use is to be made of this attempt to promote an intelligent reading of the Greek New Testament.

THE ENGLISH TRANSLATION

The relationship between the Greek text and the interlinear English is as follows: Greek words not required in the translation into English are (*a*) represented by a short dash, as for example the definite article with proper names. Alternatively (*b*) italic type is used to show that words or even in some cases letters are not really needed for an idiomatic English rendering. 'Man' is sometimes redundant (see Matthew *ch.* 20, *v.* 1 and Acts *ch.* 2, *v.* 22) and so on. On the other hand, words supplied in English for which there is no Greek equivalent are placed in square brackets [. . .]. Naturally, there will be differences of judgment as to this practice in the passages involved.

In the interlinear translation, a comma has in a number of places been introduced after "Behold". The reason for this is as follows: the Greek ἰδού (or other form), properly an imperative of the defective verb ὁράω, is used as an exclamation, as is its English equivalent; that is to say, it is not then an active verb taking a direct object in the accusative case, but is simply exclamatory and is followed by a noun in the nominative, with its predicate or complement understood.

For example, in John *ch.* 1, *v.* 29, there is not a command to behold the Lamb of God, but, as it might be said (and as in fact a preacher was recently heard to say), "Look! [there goes] . . . " The position is different in such passages as Matthew *ch.* 28, *v.* 6 and Romans *ch.* 11, *v.* 22, where there is a command. Strangely enough, the Authorized Version inserts a comma in I. John *ch.* 3, *v.* 1, where it is not required. There is here a command as in the two passages just cited: "See what manner of love . . . ".

The modern form for the third person singular of verbs (present indicative) has been used (loves) in place of the now obsolete -(e)th (loveth); but the older 'ye' has been retained for the nominative ('you' for the oblique cases) of the second person plural pronoun; and 'thou' (thee), not 'you', for the second person singular. It is a loss that in modern English these differences have disappeared; so unaccustomed are we now to them that even the average reader of the Authorized Version misses the point of Luke *ch.* 22, *v.* 31. The loss is even more to be regretted when God is addressed as 'You'.

The subjunctive mood is dying out in English, and no attempt has been made to represent consistently the Greek mood, except by the use of the analytic form "I may . . . ", with its related optative (of which latter there are only 37 examples in the New Testament, 15 of these being the familiar *γένοιτο* =may it be). But such words as *ἵνα* and compounds of *ἄν (ὅταν, ἐάν)*, etc., introducing a subjective or hypothetical element into a verbal idea, require to be followed by the subjunctive mood.

The Greek perfect can generally be taken as represented by an English present: a past action continuing in its effect down to the present, in contrast to an action wholly in the past. But in a literal translation the English perfect has been retained. In John *ch.* 11, *v.* 27, the Authorized Version is idiomatically correct but the Revised Version is literally so (*πεπίστευκα* =I have believed); *cf.* II. Timothy *ch.* 1, *v.* 12, where the Authorized Version adopts the literal equivalent. So, *e.g.*, *τετέλεσται* =it has been finished =it is finished. In participles, italics show that the auxiliary verbs may be dispensed with in English.

Where some word other than the strictly literal one seems to be needed in the translation, the former is printed in parentheses immediately after the latter; *e.g.*, Matthew *ch.* 10, *v.* 17, "beware from(of) men."

Occasionally it is not feasible to give a literal rendering without undue explanation; some idiomatic word or phrase has to be used. There are only a few of such passages and they are indicated by the mark †.

There are a number of Greek phrases, other than where † is used, which are not to be taken word for word, but as a whole:

ἐπὶ τὸ αὐτό = on the same = together
διὰ τοῦτο = because-of this = therefore
ἵνα μή = in-order-that not = lest
καθ' ὑπερβολήν = by-way-of excess = excessively

In familiar proper names there will appear some inconsistency, a compromise between the actual spellings preferred by Nestle and the Authorized Version; but this is of no great importance.

Εὐαγγελίζω. This and its cognate noun have been anglicized (evangelize, evangel). But while we can 'evangelize' a city, we do not 'evangelize' a person or a subject; so we must speak of 'preaching (good tidings) to' a person or of 'preaching' a subject. We can of course speak of 'evangelizing' absolutely, as in I. Corinthians *ch.* 1, *v.* 17. Ellicott on I. Thessalonians *ch.* 3, *v.* 6 has some useful information for the student.

There are five idiomatic Greek constructions which, being of frequent occurrence, call for explanation.

a. The *genitive absolute*. This is made up of a participle and a noun or pronoun, both in the genitive case and agreeing otherwise as well, but having no grammatical relation to the context. It is used to indicate time during or at which something takes place, or in some circumstances connected therewith. The close of such a Greek phrase is shown by the superior letter [a]; see Luke *ch.* 3, *v.* 1. There are variations of this. In Luke *ch.* 12, *v.* 36, two participles are used with no noun—it has to be supplied from the context.

So also II. Corinthians *ch.* 7, *v.* 15, and see the note on Romans *ch.* 9, *v.* 11 under "Notes on Particular Passages" below.

b. The *accusative* (or other case) *and infinitive*. Here what is in English the subject of the verb (the doer of the action) is put in the accusative (or other) case and the verb itself in the infinitive. A superior letter [b] closes such a phrase; see Luke *ch.* 1, *v.* 21.

c. The *dative of possession*. The possessor is put in the dative case. The idea may be grasped by comparing our English way of saying that a thing 'belongs to so-and-so'. The superior letter [c] shows this idiom; see Luke *ch.* 1, *v.* 5, 7, 14.

d. The *genitive of purpose* or *result*. The infinitive of a verb is in the genitive case, as shown by the preceding definite article. The article itself can be ignored. Again the appropriate letter [d] shows the existence of the idiom; see Matthew *ch.* 2, *v.* 13. The same idea can be shown without any article; see Matthew *ch.* 4, *v.* 1.

e. The *dative of time*. A point of time 'in' or 'at' which a thing happens is thus shown (ἐν may or may not be used). The letter [e] shows this; see Luke *ch.* 2, *v.* 43, and *ch.* 18, *v.* 35.

The constructions b and e can sometimes be combined; see Luke *ch.* 1, *v.* 8.

There is no indefinite article in Greek. The use of it in translation is a matter of individual judgment. The numeral 'one' is sometimes found; whether this means that just one, and no more, is to be understood is again open to argument. See Matthew *ch.* 21, *v.* 19 and *ch.* 26, *v.* 69. We have inserted 'a' or 'an' as a matter of course where it seems called for.

The definite article must sometimes be rendered by a pronoun or a possessive adjective. This is particularly so where parts of the body are indicated; *e.g.*, Matthew *ch.* 8, *v.* 3. Sometimes it is used 'pronominally'—that is, it must be rendered 'he' (or otherwise according to the gender) or 'they'; see Mark *ch.* 10, *v.* 4.

The ending of a Greek verb normally indicates the person (1st, 2nd, or 3rd, sing. or pl.). If the pronoun is separately expressed, this can be clearly seen in the interlinear translation.

μέν . . . δέ. These two particles, in contrasted clauses, are not translatable literally, unless "indeed . . . but" be used, as we have done in some places. But by adopting the phrases "on one hand . . . on the other" the contrast is brought out. These particles are, in fact, somewhat elusive as to their force. See John *ch.* 19, *v.* 24 and 32, where μέν has been left untranslated—an example of the difficulty of rendering it satisfactorily in a literal translation.

It has not been considered necessary always to indicate the order of a noun and its adjective; a knowledge of English is sufficient for this. But where there is any risk of ambiguity small superior figures indicate the order in which the words should be read.

A number of Greek particles are said to be 'post-positive'—that is to say, they cannot stand as the first word in a sentence, but are found in the second, third, or even in the fourth place. Such words must of course be taken first in English; but it has not been thought necessary to show this, as the construction is sufficiently obvious. They include γάρ (for), δέ (and, but, now), οὖν (therefore; "therefore" can be post-positive in English), τις (a certain), μέν (indeed), γε (really—generally too subtle to be reproduced in English).

ὅτι as a conjunction, when meaning "that", is used to introduce spoken words as recorded; it is then known as the 'recitative ὅτι'. In English the original present tense of any verb would in such a construction ('indirect speech') be changed to the past: He said that the man was a liar. But Greek retains the original tense as actually used. What the speaker really said was "The man is a liar". The conjunction thus becomes superfluous and the reported words would in modern usage be put within quotation marks, as above. These, however, are not used in this translation. See Matthew *ch.* 21, *v.* 3.

ἵνα is, strictly, a 'telic' particle—*i.e.*, it denotes purpose (τέλος, an end); hence a full translation is "in order that". But inasmuch as in New Testament times there was a tendency to use it where ὅτι would be expected, it sometimes means no more than the conjunction "that"; see Matthew *ch.* 5, *v.* 29. Sometimes, then, where there may be room for difference of opinion as to its precise

force, or even where there is none, "*in order* that" will be found in the literal translation.

A peculiarity of Greek construction is that a neuter plural subject may take a singular verb; but this is by no means invariable, and there appears to be no rule to go by. In translating, the position is sometimes shown by the use of an italic letter for the ending of the verb ([they] commit*s*); at other times the alternative is given in parenthesis (is(are)). But there are places where neither course is possible without taking up too much space, and the matter is left to the intelligence of the reader.

Where there is more than one subject of a verb, Greek will often put the verb in the singular to agree with the nearest subject. This is not in accordance with English grammar, which requires a plural verb if there is more than one subject. In Revelation *ch.* 9, *v.* 2, "sun" and "air" call for the plural "were darkened", as in the Authorized Version. But the Greek verb is in the singular. It is sometimes typographically possible to indicate the difference of grammatical usage, but not always.

In Greek, gender belongs to the word and not necessarily to what is indicated by the word; whereas of course in English we keep the ideas of masculine, feminine, and neuter to men, women, and inanimate things respectively. (English, by the way, is the only great modern language to do so.) Allowance must be made for this in translating: sometimes it is possible to transfer the idea from one language to another, but not always. The note to Revelation *ch.* 13, *v.* 1, may be consulted.

The construction of the demonstrative adjectives is peculiar in Greek. The definite article is used as well as the demonstrative adjective in one of two possible positions: either—

οὗτος ὁ οἶκος
this *the* house

or—

ὁ οἶκος οὗτος
the house this

The definite article is of course not wanted in English, and the proper translation of the phrase is obvious—"this house".

ἐκεῖνος (that) similarly. It is sometimes possible typographically to treat the three-word phrase as a whole, with the idiomatic translation underneath.

Similarly, the definite article is used in Greek with a possessive adjective, as in Matthew *ch.* 18, *v.* 20—

εἰς τὸ ἐμὸν ὄνομα
in *the* my name

or, alternatively again, the construction may be, say—

εἰς τὸ ὄνομα τὸ ἐμόν
in *the* name *the* my

This remark applies only to the first and second persons, singular and plural, but not to the third, where the only possible construction in this respect would be "in the name of him/her/them". This has been followed literally, as the reader can always make the needful English construction for himself. Occasionally such a construction as "in the name of me" will be found, meaning the same thing.

The neuter form of an adjective may be used as an adverb. ἀληθῆ in John *ch.* 19, *v.* 35, is the neuter of ἀληθής (true) and must be rendered "truly". So πρῶτον (firstly), though "first" is quite often used in English as an adverb. Conversely, an adverb may be used as an adjective; *e.g.* νῦν, now=present.

ταῦτα=these things (neuter plural) might be rendered by the singular "this", as in the common phrase μετὰ ταῦτα=after this; but this liberty has not been taken in the present literal translation.

The gender of an adjective may demand 'man', 'woman', or 'thing' to be supplied; *e.g.* Matthew *ch.* 9, *v.* 27—"two blind men".

Greek will often use a preposition in a compound verb and then repeat it (or use one similar) before a noun in the same sentence; in such passages the preposition would not be used twice in English. But in such a phrase as εἰσέρχεσθαι εἰς οἶκον we can say 'to enter into a house' (this has a counterpart in French—*entrer dans une maison*). We can indeed say simply 'to enter a house'. Another exception would be ἀπέρχεσθαι ἀπό =to go away from. But διαφέρειν διὰ τοῦ ἱεροῦ= to carry *through* through the temple (see Mark *ch.* 11, *v.* 16).

As the negatives *οὐ(κ)* (categorical) and *μή* (hypothetical) are easily recognizable, it has not been thought necessary always to render them separately, but they are included with any verb with which they may be used. But whereas in English the negative follows the verb, in Greek it precedes; see Matthew *ch.* 3, *v.* 11. If such a phrase happens to be broken at the end of a line this course has not been feasible.

The double negative *οὐ μή* has been consistently rendered "by no means".

Incidentally, though of importance, these two negative particles, or their compounds, when introducing questions, expect different answers. *οὐ* appeals to the fact, anticipating 'Yes, it is so'; *e.g.* John *ch.* 11, *v.* 9, "Are there not twelve hours of the day?" The answer would be 'Yes, there are'. *μή*, on the contrary, denies the suggestion and expects the reply 'No, it is not so'; or, if not so explicit as that, doubts whether it is so; *e.g.* John *ch.* 18, *v.* 35. The form of the question in the Authorized Version and the Revised Version indicates that Pilate was asking for information, whereas he was rejecting the idea with scorn and contempt—'I am not a Jew [am I]?' The answer, if any, would be—'No, certainly not.' This distinction is largely overlooked in the English Versions. To assist to the correct nuance of thought, in such places the latter negative in the interlinear translation is italicized, and the reader must read into the original what is intended; the result is sometimes surprising.

An article in *The Bible Translator* for January, 1953, may be consulted.

While on the subject of negatives, Greek favours the use of two such, one strengthening the other. In such sentences the second negative has to be replaced in English by a positive; *e.g.* Matthew *ch.* 22, *v.* 46.

There is the *genitive of quality*, of which there are many examples in the New Testament. If in English we say "a man of courage" or "an act of kindness", this is equivalent to "a courageous man" or "a kind act" respectively. We have translated literally, with an occasional footnote where this construction is not generally recognized. The Authorized Version itself is not

consistent—*cf.* Philippians *ch.* 3, *v.* 21, with Colossians *ch.* 1, *v.* 22, where surely the distinction is between "his glorious body" and "his fleshly body".

Necessity or compulsion is most frequently expressed by the use of an impersonal verb (or a verb used impersonally), with the person concerned in the accusative as the object of the verb: δεῖ με=it behoves me=I must.

As 'first' is used as an adverb as well as 'firstly' it has not been thought necessary always to print 'first*ly*'; the matter is of no great importance.

Finally, but certainly not least in importance, there are the Greek participles, to which we now give special attention.

Greek is "a participle-loving language", said the late A. T. Robertson, and it uses this part of speech much more frequently than we do, and in different ways.

To begin with, it is absolutely essential to grasp the distinction between *continuous*, *momentary*, and *completed* action. The first is commonly, but wrongly, spoken of as a present participle; the second as an aorist (which does not mean "past"); and the third as a perfect. (There is a rare future participle—continuous in the future.) Now—

1. A participle may be used as an adjective qualifying a noun, just as in English; *e.g.* I. Thessalonians *ch.* 1, *v.* 9—"a living God", Hebrews *ch.* 7, *v.* 8—"dying men". This is so simple as not to need further remark.
2. A participle may be used, again as in English, as a verb to describe some action; *e.g.* Acts *ch.* 9, *v.* 39—"all the widows stood by . . . weeping and showing . . .".
3. A participle may be used, with the definite article, with, say, "one" understood, where we should use a noun or a relative phrase; *e.g.*, frequently, ὁ πιστεύων=the [one] believing=the believer *or* he who believes. Here the participle is continuous; in Luke *ch.* 1, *v.* 45, it is momentary (and, naturally, feminine in gender as referring to Mary's one act of faith at the Annunciation). If two participles are used with but one definite article, as in John *ch.* 5, *v.* 24, the meaning is that one person is doubly

described, not two persons doing two things. This feature has been preserved in our translation.

4. Very frequently indeed, where in English we use two or more finite verbs to describe associated actions, Greek will use participles and only one finite verb for the main action. But here judgment is necessary to distinguish two (or more) simultaneous actions from consecutive ones; and as we have no aorist participle in English the matter is not always free from difficulty. In Acts *ch.* 10, *v.* 34, "Peter opening his mouth said", the two actions were obviously simultaneous! So in Acts *ch.* 1, *v.* 24—"praying they said". But sometimes one action must be completed before another could begin; *e.g.* Luke *ch.* 22, *v.* 17—"having given thanks, he said . . .". Here the act of giving thanks to God would be complete before Jesus addressed His disciples; therefore the aorist participle must be represented in English by the analytic "having given thanks". That this is not unimportant is shown by Matthew *ch.* 26, *v.* 30—"having sung a hymn they went out". To translate the aorist participle here by "singing a hymn" would certainly convey the idea that the singing occurred as they went out. In Acts *ch.* 21, *v.* 14, it is not easy to see how the keeping silence and the saying could be contemporaneous: "Having said, The will of the Lord be done, we kept silence." These few examples should, we think, suffice to show the principles involved.

Notes on Particular Passages

Mark *ch.* 10, *v.* 11.—An article by Dr. Nigel Turner in *The Bible Translator* for October, 1956, gives good reasons for understanding the verse thus, αὐτήν referring to the last woman mentioned (ἄλλην).

Mark *ch.* 14, *v.* 6.—The use of ἐν here is somewhat puzzling. The parallel in Matthew (*ch.* 26, *v.* 10) has εἰς, which would mean 'to', 'toward', or 'for'; and Mark's ἐν must then be taken as equivalent in meaning to εἰς. This may throw light on I John *ch.* 4, *v.* 16.

Luke *ch.* 7, *v.* 14.—ἐγέρθητι. It does not seem right to insist here on the passive voice; compare with *ch.* 8, *v.* 54, and, in another connection, *ch.* 11, *v.* 8. But our Lord "was raised", as are the dead generally (they do not "rise"). See I. Corinthians *ch.* 15, etc.

John *ch.* 8, *v.* 25.—"The answer of Jesus is one of the most disputed passages in the Gospel" (Godet). Nestle punctuates as a question; hence we have given what appears to be a reasonable rendering interrogatively.

Acts *ch.* 7, *v.* 46.—οἴκῳ is a manuscript variant for θεῷ. There is some uncertainty as to how this reading arose; see the Authorized Version. Has Psalm 24, *v.* 6, text and margin, any bearing on the matter?

Acts *ch.* 18, *v.* 10.—λαὸς πολύς must not be understood as meaning "many persons". λαός is the regular word for the chosen people, Israel (almost without exception). Here in Corinth was to be a new community, taking the place of the Jewish population. Translate—"a great people".

Romans *ch.* 1, *v.* 12.—That is, their faith (=confidence) in one another—Paul and his readers. "Mutual" is correct in A.V., but is generally misunderstood as being equivalent to "common", which it is not.

Romans *ch.* 9, *v.* 11.—There is no noun agreeing with the two participles. But it is nevertheless a 'genitive absolute' construction. The Authorized Version supplies the subject.

II. Corinthians *ch.* 11, *v.* 28.—There is another view of Paul's words here. ἐπίστασις occurs in the New Testament only here and in Acts *ch.* 24, *v.* 12. The related noun ἐπιστάτης (one standing over, superintendent, master) is peculiar to Luke (six times in his gospel). Then there is a variant reading in our verse, μου instead of μοι. So the meaning may be—"my daily superintendence *or* attention". This would bring it into line with the remainder of the verse.

Philippians *ch.* 3, *v.* 16.—This is, according to Burton, the only certain use in the New Testament of the 'imperatival infinitive', Romans *ch.* 12, *v.* 15 being a probable example. Moulton thinks it highly probable in Titus *ch.* 2, *v.* 1-10. The epistolary χαίρειν (Acts *ch.* 15, *v.* 23, *ch.* 23, *v.* 26; James *ch.* 1, *v.* 1) is said to be the same in origin, though a verb of bidding may be assumed, as in fact we do find in II. John *vs.* 10, 11. *Cf.* the French warning in railway carriages—*Ne pas se pencher au dehors.* In English we have such a full expression as "You are 'to do' so and so"; see

II. Thessalonians *ch.* 3, *v.* 14. If Nestle's text is accepted here, it is an additional instance to those given under Philippians *ch.* 3, *v.* 16 above, though with a negative as a prohibition. (Textus Receptus, etc., give a plain imperative.) But perhaps we may insert "so as" —"mark this man, so as not to mix with him."

II. Timothy *ch.* 4, *v.* 3.—The construction of the last three words of this verse is difficult. "Having itching ears" may be a workable paraphrase, but it cannot be said to represent literally the actual Greek. There is no word for "having"; and there is nothing corresponding to "itching" as a participial adjective qualifying "cars". *τὴν ἀκοήν* is accusative singular, the object of a verb—and the only verb is the participle which precedes. This is masculine plural, agreeing with *διδασκάλους*, and, while this latter is accusative, whereas the participle is nominative, this must be taken as an example of rational rather than grammatical concord It is the teachers who "tickle" the ears of those concerned.

Hebrews *ch.* 2, *v.* 10.—That is, it is God who perfected Jesus Christ (the author, or captain, of our salvation) by means of sufferings, whose work it is to lead many sons to glory. This is not what the Authorized Version nor the Revised Version says, but it is demanded by the grammar: *ἀγαγόντα* (leading) agrees with *ἀρχηγόν* not with *αὐτῷ* (=God). Besides, there is a parallel between Joshua and Jesus, as both leaders of their peoples. (The Berkeley version adopts this view, though we were not aware of it until our own order of words had been adopted.) In fine, it is the function of a captain to lead, and Jesus is the leader here.

Hebrews *ch.* 9, *vs.* 16-17.—We are aware of the problem in regard to *διαθήκη* in this passage; but this translation is no place for purporting to settle a question that has divided commentators. It must suffice to say that we have translated the word consistently as 'covenant'; the idea of a legatee receiving something on the death of a testator by reason of the latter's having made a 'testament' or 'will' is, so far as we can see, quite non-biblical. The covenant victim, then, is 'the one making covenant', unless the person establishing the covenant is to be understood as identifying himself with it; and the covenant is in fact ratified over the dead body or bodies. But other views are taken of the matter.

James *ch.* 2, *v.* 1.—There are other instances of such a construction—two genitives in apposition. Colossians *ch.* 1, *v.* 18: the meaning must be 'of the body (,) *of* the Church'—the body is the Church, as verse 24 says. Colossians *ch.* 2, *v.* 2: 'of God, of Christ'. Romans *ch.* 11, *v.* 17: see note at that place. John *ch.* 8, *v.* 44: 'of the father (,) *of* the devil'—their father was the devil.

Revelation *ch.* 16, *v.* 14: 'Almighty' is not an adjective but another noun in apposition.

NOTE on Mat. 16. 3, 27. 65; Luke 12. 56; Acts 21. 37; I. Thes. 4. 4; I. Tim. 3. 5; Jas. 4. 17; II. Pet. 2. 9.

As in French, so in the Greek of the N.T., we have the idea of "to know (how) to do" a thing as being the same as "to be able to do" it. But while *savoir* only is used in this way, not *connaître*, both γινώσκω and οἶδα are found in the N.T. In fact it is the former in Mat. 16. 3 and the latter in the parallel in Luke (12. 56). So, in French, *Savez-vous nager?* = Know you to swim? = Can you swim? In all the above passages this seems to be the meaning. It may be noted that the A.V. so renders the verbs in some passages, in others giving "know how". The James instance may be arguable. Phil. 4. 12 also may be considered, and Mat. 7. 11 = Luke 11. 13.

THE GREEK ALPHABET

A α	Alpha	a
B β	Beta	b
Γ γ	Gamma	g hard, as in begin[1]
Δ δ	Delta	d
E ε	Epsilon	e short, as in met
Z ζ	Zeta	z
H η	Eta	e long, as in scene
Θ θ	Theta	th as in *th*in
I ι	Iota	i
K κ	Kappa	k
Λ λ	Lambda	l
M μ	Mu	m
N ν	Nu	n
Ξ ξ	Xi	x
O ο	Omicron	o short, as in lot
Π π	Pi	p
P ρ	Rho	r
Σ σ, *final* ς	Sigma	s[2]
T τ	Tau	t
Υ υ	Upsilon	u
Φ φ	Phi	ph
X χ	Chi	ch hard, as in loch
Ψ ψ	Psi	ps
Ω ω	Omega	o long, as in throne

[1] Except that before κ, χ or another γ it is nasal—ng, as in anchor.
[2] Sharp as in this but flat before β or μ, as in asbestos, dismal.

THE NAMES AND ORDER OF THE BOOKS OF THE NEW TESTAMENT

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CHAPTER 1

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat

1 *Βίβλος γενέσεως Ἰησοῦ Χριστοῦ*
[The] book of [the] generation of Jesus Christ
υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.
son of David son of Abraham.
2 *Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ*
Abraham begat – Isaac, and Isaac
ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν
begat – Jacob, and Jacob begat –
Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, **3** *Ἰούδας δὲ*
Judas and the brothers of him, and Judas
ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς
begat – Phares and – Zara out of –
Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ,
Thamar, and Phares begat – Esrom,
Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ, **4** *Ἀρὰμ δὲ*
and Esrom begat – Aram, and Aram
ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ
begat – Aminadab, and Aminadab
ἐγέννησεν τὸν Ναασσών, Ναασσὼν δὲ ἐγέννησεν
begat – Naasson, and Naasson begat
τὸν Σαλμών, **5** *Σαλμὼν δὲ ἐγέννησεν τὸν Βόες*
– Salmon, and Salmon begat – Booz
ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ
out of – Rachab, and Booz begat – Obed
ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
out of – Ruth, and Obed begat – Jesse,
6 *Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.*
and Jesse begat – David the king.
Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς
And David begat – Solomon out of the
τοῦ Οὐρίου, **7** *Σολομὼν δὲ ἐγέννησεν*
[one who had been the wife] – of Uriah, and Solomon begat
τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν
– Roboam, and Roboam begat –
Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ, **8** *Ἀσὰφ*
Abia, and Abia begat – Asaph, and Asaph
δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ
begat – Josaphat, and Josaphat
ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν
begat – Joram, and Joram begat –
Ὀζίαν, **9** *Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ,*
Ozias, and Ozias begat – Joatham,
Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχὰζ δὲ
and Joatham begat – Achaz, and Achaz

Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18¶ Now the birth of Jesus Christ was on this

ἐγέννησεν τὸν Ἐζεκίαν, **10** *Ἐζεκίας δὲ*
begat – Hezekias, and Hezekias
ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν
begat – Manasses, and Manasses begat
τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσίαν,
– Amos, and Amos begat – Josias,
11 *Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ*
and Josias begat – Jechonias and
τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας
the brothers of him at the deportation
Βαβυλῶνος. **12** *Μετὰ δὲ τὴν μετοικεσίαν*
of Babylon. And after the deportation
Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ,
of Babylon Jechonias begat – Salathiel,
Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,
and Salathiel begat – Zorobabel,
13 *Ζοροβαβὲλ δὲ ἐγέννησεν τὸν Ἀβιούδ,*
and Zorobabel begat – Abiud,
Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακὶμ δὲ
and Abiud begat – Eliakim, and Eliakim
ἐγέννησεν τὸν Ἀζώρ, **14** *Ἀζὼρ δὲ ἐγέννησεν*
begat – Azor, and Azor begat
τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχίμ,
– Sadoc, and Sadoc begat – Achim,
Ἀχὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ, **15** *Ἐλιοὺδ δὲ*
and Achim begat – Eliud, and Eliud
ἐγέννησεν τὸν Ἐλεαζάρ, Ἐλεαζὰρ δὲ ἐγέννησεν
begat – Eleazar, and Eleazar begat
τὸν Ματθάν, Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ,
– Matthan, and Matthan begat – Jacob,
16 *Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα*
and Jacob begat – Joseph the husband
Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος
of Mary, of whom was born Jesus the [one] called
Χριστός.
Christ.

17 *Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ*
Therefore all the generations from Abraham
ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ
until David generations fourteen, and from
Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ
David until the deportation of Babylon generations
δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυ-
fourteen, and from the deportation of Baby-
λῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.
lon until the Christ generations fourteen.

18 *Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις*
– Now [b]of Jesus [c]Christ [a]the [b]birth

wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the

οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ
[6]thus [5]was. Being betrothed the mother of him
=When his mother Mary was betrothed

Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς
Mary[a] – to Joseph, before to come together them[b]
=before they came together

εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος
[1]she was found [2]in [4]womb [3]having of(by)[the] Spirit
= she was pregnant

ἁγίου. **19** Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς,
Holy. Now Joseph the husband of her,

δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγμα-
[3]just [1]being and not wishing her to hold up as an

τίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.
example, resolved secretly to dismiss her.

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ
But these things him thinking on,[a] behold
=while he thought on these things,

ἄγγελος κυρίου κατ' ὄναρ ἐφάνη
an angel of [the] Lord by a dream appeared

αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, μὴ
to him saying: Joseph son of David, [2]not

φοβηθῇς παραλαβεῖν Μαρίαν τὴν
[1]fear thou to take Mary the

γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν
wife of thee: for the thing in her begotten

ἐκ πνεύματός ἐστιν ἁγίου. **21** τέξεται δὲ
[3]of [2][the] [5]Spirit [1]is [4]Holy. And she will bear

υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
a son, and thou shalt call the name of him

Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν
Jesus; for he will save the people

αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. **22** Τοῦτο δὲ
of him from the sins of them. Now [2]this

ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν
[1]all has occurred in order that might be fulfilled the [thing] spoken

ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·
by [the] Lord through the prophet saying:

23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει
Behold the virgin [2]in [3]womb [1]will have

καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ
and will bear a son, and they will call the

ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν
name of him Emmanuel, which is

μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός.
being interpreted with us – God.

24 ἐγερθεὶς δὲ [ὁ] Ἰωσὴφ ἀπὸ τοῦ
Then [2]being raised – [1]Joseph from the(his)

ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ
sleep did as bade him the

angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

ἄγγελος κυρίου, καὶ παρέλαβεν τὴν
angel of [the] Lord, and took the
γυναῖκα αὐτοῦ· **25** καὶ οὐκ ἐγίνωσκεν
wife of him; and knew not
αὐτὴν ἕως [οὗ] ἔτεκεν υἱόν· καὶ ἐκάλεσεν
her until she bore a son; and he called
τὸ ὄνομα αὐτοῦ Ἰησοῦν.
the name of him Jesus.

CHAPTER 2

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ
– Now Jesus having been born[a] in Bethlehem
= when Jesus was born
τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ
– of Judæa in [the] days of Herod the
βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν
king, behold magi from [the] east
παρεγένοντο εἰς Ἰεροσόλυμα **2** λέγοντες·
arrived in Jerusalem saying:
ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν
Where is the [one] born king of the
Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα
Jews? for we saw of him the star
ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι
in the east, and came to worship
αὐτῷ. **3** ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης
him. Now hearing [this] the king Herod
ἐταράχθη, καὶ πᾶσα Ἰεροσόλυμα μετ'
was troubled, and all Jerusalem with
αὐτοῦ, **4** καὶ συναγαγὼν πάντας τοὺς
him, and having assembled all the
ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ
chief priests and scribes of the people
ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς
he inquired from them where the Christ
γεννᾶται. **5** οἱ δὲ εἶπαν αὐτῷ· ἐν
is being born. And they told him: In
Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ
Bethlehem – of Judæa; for thus
γέγραπται διὰ τοῦ προφήτου· **6** καὶ
it has been written through the prophet: And
σὺ Βηθλέεμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη
thou Bethlehem, land of Juda, [a]not at all [a]least
εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα. ἐκ σοῦ γὰρ
[a]art among the governors of Juda. For out of thee
ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ
will come forth a governor, who will shepherd
τὸν λαόν μου τὸν Ἰσραήλ.
the people of me – Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13¶ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young

7 *Τότε* *Ἡρῴδης* *λάθρα* *καλέσας* *τοὺς*
Then Herod secretly calling the
μάγους *ἠκρίβωσεν* *παρ'* *αὐτῶν* *τὸν*
magi inquired carefully from them the
χρόνον *τοῦ* *φαινομένου* *ἀστέρος,* **8** *καὶ*
time of the appearing star, and
πέμψας *αὐτοὺς* *εἰς* *Βηθλέεμ* *εἶπεν·*
sending them to Bethlehem said:
πορευθέντες *ἐξετάσατε* *ἀκριβῶς* *περὶ* *τοῦ*
Going question ye carefully concerning the
παιδίου· *ἐπὰν* *δὲ* *εὕρητε,* *ἀπαγγείλατέ*
child; and when ye find, report
μοι, *ὅπως* *κἀγὼ* *ἐλθὼν* *προσκυνήσω* *αὐτῷ.*
to me, so that I also coming may worship him.
9 *οἱ* *δὲ* *ἀκούσαντες* *τοῦ* *βασιλέως* *ἐπορεύθησαν·*
So they hearing the king went;
καὶ *ἰδοὺ* *ὁ* *ἀστήρ,* *ὃν* *εἶδον* *ἐν* *τῇ*
and behold the star, which they saw in the
ἀνατολῇ, *προῆγεν* *αὐτοὺς* *ἕως* *ἐλθὼν*
east, went before them until coming
ἐστάθη *ἐπάνω* *οὗ* *ἦν* *τὸ* *παιδίον.* **10** *ἰδόντες*
it stood over where was the child. [2]seeing
δὲ *τὸν* *ἀστέρα* *ἐχάρησαν* *χαρὰν* *μεγάλην*
[1]And the star they rejoiced [with] a joy great
σφόδρα. **11** *καὶ* *ἐλθόντες* *εἰς* *τὴν* *οἰκίαν*
exceedingly. And coming into the house
εἶδον *τὸ* *παιδίον* *μετὰ* *Μαρίας* *τῆς* *μητρὸς*
they saw the child with Mary the mother
αὐτοῦ, *καὶ* *πεσόντες* *προσεκύνησαν* *αὐτῷ,*
of him, and falling they worshipped him,
καὶ *ἀνοίξαντες* *τοὺς* *θησαυροὺς* *αὐτῶν*
and opening the treasures of them
προσήνεγκαν *αὐτῷ* *δῶρα,* *χρυσὸν* *καὶ*
they offered to him gifts, gold and
λίβανον *καὶ* *σμύρναν.* **12** *καὶ* *χρηματισθέντες*
frankincense and myrrh. And having been warned
κατ' *ὄναρ* *μὴ* *ἀνακάμψαι* *πρὸς* *Ἡρῴδην,*
by a dream not to return to Herod,
δι' *ἄλλης* *ὁδοῦ* *ἀνεχώρησαν* *εἰς* *τὴν*
by another way they departed to the
χώραν *αὐτῶν.*
country of them.

13 *Ἀναχωρησάντων* *δὲ* *αὐτῶν,* *ἰδοὺ*
Now having departed them,[a] behold
= when they had departed,
ἄγγελος *κυρίου* *φαίνεται* *κατ'* *ὄναρ* *τῷ*
an angel of [the] Lord appears by a dream –
Ἰωσὴφ *λέγων·* *ἐγερθεὶς* *παράλαβε* *τὸ*
to Joseph saying: Rising take thou the

child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in

παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε
child and the mother of him, and flee
εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω
into Egypt, and be there until I tell
σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ
thee; for is about Herod to seek the child –
ἀπολέσαι αὐτό. 14 ὁ δὲ ἐγερθεὶς παρέλαβεν
to destroy him. So he rising took
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ
the child and the mother of him
νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,
of(by) night and departed to Egypt,
15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου·
and was there until the death of Herod;
ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου
in order that might be fulfilled the [thing] spoken by [the] Lord
διὰ τοῦ προφήτου λέγοντος· ἐξ
through the prophet saying: Out of
Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.
Egypt I called the son of me.
16 Τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη
Then Herod seeing that he was mocked
ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ
by the magi was angered exceedingly, and
ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας
sending killed all the boy-children
τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς
– in Bethlehem and in all the
ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω,
districts of it from two years and under,
κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν
according to the time which he strictly inquired from the
μάγων. 17 τότε ἐπληρώθη τὸ ῥηθὲν διὰ
magi. Then was fulfilled the [thing] spoken through
Ἱερεμίου τοῦ προφήτου λέγοντος· 18 φωνὴ
Jeremiah the prophet saying: A voice
ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς
in Rama was heard, weeping and mourning
πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
much; Rachel weeping for the children of her,
καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι
and would not to be comforted, because
οὐκ εἰσίν.
they are not.
19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου, ἰδοὺ
But dying – Herod, behold
= Herod having died,
ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ
an angel of [the] Lord appears by a dream

a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Ἰωσὴφ ἐν Αἰγύπτῳ **20** λέγων· ἐγερθεὶς
to Joseph in Egypt saying: Rising
παράλαβε τὸ παιδίον καὶ τὴν μητέρα
take thou the child and the mother
αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ·
of him, and go into [the] land of Israel;
τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν
for have died the [ones] seeking the life
τοῦ παιδίου. **21** ὁ δὲ ἐγερθεὶς παρέλαβεν
of the child. So he rising took
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
the child and the mother of him and
εἰσῆλθεν εἰς γῆν Ἰσραήλ. **22** ἀκούσας δὲ
entered into [the] land of Israel. But hearing
ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας
that Archelaus reigns over – Judæa
ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη
instead of the father of him Herod he feared
ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ'
there to go; and being warned by
ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς
a dream he departed into the parts –
Γαλιλαίας, **23** καὶ ἐλθὼν κατῴκησεν εἰς
of Galilee, and coming dwelt in
πόλιν λεγομένην Ναζαρέθ· ὅπως πληρωθῇ
a city called Nazareth; so that was fulfilled
τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι
the [thing] spoken through the prophets[,] –
Ναζωραῖος κληθήσεται.
A Nazarene he shall be called.

CHAPTER 3

IN those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται
Now in – days those arrives
Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ
John the Baptist proclaiming in the
ἐρήμῳ τῆς Ἰουδαίας, **2** λέγων· μετανοεῖτε·
wilderness – of Judæa, saying: Repent ye;
ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
for has come near the kingdom of the heavens.
3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου
For this is the [one] spoken [of] through Isaiah
τοῦ προφήτου λέγοντος· φωνὴ βοῶντος
the prophet saying: A voice of [one] crying
ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν
in the wilderness: Prepare ye the way
κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
of [the] Lord, straight make the paths

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh

αὐτοῦ. **4** Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν
of him. Now [3]himself – [1]John had
τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου
the raiment of him from hairs of a camel
καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν
and a girdle leathern round the loin[s]
αὐτοῦ· ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες
of him; and the food [2]was [1]of him locusts
καὶ μέλι ἄγριον. **5** Τότε ἐξεπορεύετο πρὸς
and honey wild. Then went out to
αὐτὸν Ἰεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία
him Jerusalem and all – Judæa
καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,
and all the neighbourhood of the Jordan,
6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ
and were baptized in the Jordan river
ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας
by him confessing the sins
αὐτῶν. **7** Ἰδὼν δὲ πολλοὺς τῶν
of them. And seeing many of the
Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους
Pharisees and Sadducees coming
ἐπὶ τὸ βάπτισμα εἶπεν αὐτοῖς· γεννήματα
to the baptism he said to them: Offspring
ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
of vipers, who warned you to flee from
τῆς μελλούσης ὀργῆς; **8** ποιήσατε οὖν
the coming wrath? Produce therefore
καρπὸν ἄξιον τῆς μετανοίας· **9** καὶ
fruit worthy – of repentance; and
μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα
think not to say among [your]selves: [1]as father
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι
[1]We have – [1]Abraham; for I tell you that
δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων
[1]is able – [1]God out of – stones these
ἐγεῖραι τέκνα τῷ Ἀβραάμ. **10** ἤδη δὲ
to raise children – to Abraham. And already
ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων
the axe at the root of the trees
κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν
is laid; therefore every tree not producing
καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ
fruit good is cut down and into [the] fire
βάλλεται. **11** ἐγὼ μὲν ὑμᾶς βαπτίζω
is cast. I indeed you baptize
ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ
in water to repentance; but the [one]

after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού
after me coming [3]stronger [2][than] [4]I
ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα
[1]is, of whom I am not worthy the sandals
βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι
to bear; he [5]you [1]will baptize in [the] Spirit
ἁγίῳ καὶ πυρί· **12** οὗ τὸ πτύον ἐν τῇ
Holy and fire; of whom the fan [is] in the
χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα
hand of him, and he will thoroughly cleanse the threshing-floor
αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ
of him, and will gather the wheat of him
εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατα-
into the barn, but the chaff he will
καύσει πυρὶ ἀσβέστῳ.
consume with fire unquenchable.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς
Then arrives – Jesus from –
Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν
Galilee at the Jordan to –
Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
John – to be baptized[d] by him.
14 ὁ δὲ διεκώλυεν αὐτὸν λέγων· ἐγὼ
But he forbade him saying: I
χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ
[5]need [1]have [4]by [6]thee [3]to be baptized, and thou
ἔρχῃ πρός μέ; **15** ἀποκριθεὶς δὲ ὁ
comest to me? But answering –
Ἰησοῦς εἶπεν αὐτῷ· ἄφες ἄρτι· οὕτως γὰρ
Jesus said to him: Permit now; for thus
πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν
[2]fitting [1]it is to us to fulfil all
δικαιοσύνην. τότε ἀφίησιν αὐτόν.
righteousness. Then he permits him.
16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη
And having been baptized – Jesus immediately went up
ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν
from the water; and behold [3]were opened
οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ
[1]the [3]heavens, and he saw [the] Spirit of God
καταβαίνον ὡσεὶ περιστεράν, ἐρχόμενον ἐπ'
coming down as a dove, coming upon
αὐτόν· **17** καὶ ἰδοὺ φωνὴ ἐκ τῶν
him; and behold a voice out of the
οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱός
heavens saying: This is the son
μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
of me the beloved, in whom I was well pleased.

CHAPTER 4

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said. It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν
Then – Jesus was led up into the
ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι
wilderness by the Spirit to be tempted
ὑπὸ τοῦ διαβόλου. **2** καὶ νηστεύσας ἡμέρας
by the devil. And having fasted days
τεσσεράκοντα καὶ τεσσεράκοντα νύκτας
forty and forty nights
ὕστερον ἐπείνασεν. **3** καὶ προσελθὼν ὁ
afterward he hungered. And approaching the
πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ
tempting [one] said to him: If Son thou art –
θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι
of God, say *in order* that – stones these loaves
γένωνται. **4** ὁ δὲ ἀποκριθεὶς εἶπεν·
may become. But he answering said:
γέγραπται· οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται
It has been written: Not on bread only shall live
ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι
– man, but on every word
ἐκπορευομένῳ διὰ στόματος θεοῦ. **5** Τότε
proceeding through [the] mouth of God. Then
παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν
takes him the devil into the
ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ
holy city, and stood him on the
πτερύγιον τοῦ ἱεροῦ, **6** καὶ λέγει αὐτῷ·
wing of the temple, and says to him:
εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν
If Son thou art – of God, cast thyself
κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις
down; for it has been written[,] – To the angels
αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν
of him he will give command concerning thee and on hands
ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς
they will bear thee, lest thou strike against
λίθον τὸν πόδα σου. **7** ἔφη αὐτῷ ὁ
a stone the foot of thee. Said to him
Ἰησοῦς· πάλιν γέγραπται· οὐκ ἐκπειράσεις
Jesus: Again it has been written: Not overtempt shalt thou
κύριον τὸν θεόν σου. **8** Πάλιν παρα-
[the] Lord the God of thee. Again
λαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος
takes him the devil to a mountain
ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας
high exceedingly, and shows him all
τὰς βασιλείας τοῦ κόσμου καὶ τὴν
the kingdoms of the world and the

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

δόξαν αὐτῶν, **9** καὶ εἶπεν αὐτῷ· ταῦτά
glory of them, and said to him: These things
σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς
to thee all I will give, if falling thou wilt worship
μοι. **10** τότε λέγει αὐτῷ ὁ Ἰησοῦς·
me. Then says to him – Jesus:
ὕπαγε, σατανᾶ· γέγραπται γάρ· κύριον
Go, Satan; for it has been written: [The] Lord
τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ
the God of thee thou shalt worship and him
μόνῳ λατρεύσεις. **11** Τότε ἀφίησιν αὐτὸν
only thou shalt serve. Then leaves him
ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον
the devil, and behold angels approached
καὶ διηκόνουν αὐτῷ.
and ministered to him.

12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη
Now hearing that John was delivered up
ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. **13** καὶ
he departed to – Galilee. And
καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν
leaving – Nazareth coming he dwelt
εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν
in Capernaum – beside the sea in [the]
ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ· **14** ἵνα
districts of Zebulon and Naphthali; in order that
πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου
might be fulfilled the [thing] spoken through Isaiah
τοῦ προφήτου λέγοντος· **15** γῆ Ζαβουλὼν
the prophet saying: Land of Zebulon
καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης,
and land of Naphthali, way of [the] sea,
πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,
beyond the Jordan, Galilee of the nations,
16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς
the people – sitting in darkness ¹light
εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν
¹saw ²a great, and to the [ones] sitting in
χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν
a land and shadow of death, light sprang up
αὐτοῖς.
to them.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν
From then began – Jesus to proclaim
καὶ λέγειν· μετανοεῖτε· ἤγγικεν γὰρ
and to say: Repent ye; for has drawn near
ἡ βασιλεία τῶν οὐρανῶν.
the kingdom of the heavens.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and

18 *Περιπατῶν δὲ παρὰ τὴν θάλασσαν*
And walking beside the sea
τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα
– of Galilee he saw two brothers, Simon
τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν
– called Peter and Andrew the
ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς
brother of him, casting a net into
τὴν θάλασσαν· ἦσαν γὰρ ἁλεεῖς. **19** *καὶ*
the sea; for they were fishers. And
λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ
he says to them: Come after me, and
ποιήσω ὑμᾶς ἁλεεῖς ἀνθρώπων. **20** *οἱ*
I will make you fishers of men. [3]they
δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθη-
[1]And immediately leaving the nets fol-
σαν αὐτῷ. **21** *Καὶ προβὰς ἐκεῖθεν εἶδεν*
lowed him. And going on thence he saw
ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ
other two brothers, James the [son] –
Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν
of Zebedee and John the brother
αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
of him, in the boat with Zebedee the
πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα
father of them mending the nets
αὐτῶν· καὶ ἐκάλεσεν αὐτούς. **22** *οἱ δὲ*
of them; and he called them. And they
εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν
immediately leaving the boat and the
πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.
father of them followed him.

23 *Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ,*
And he went about in all – Galilee,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
teaching in the synagogues of them
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
and proclaiming the gospel of the kingdom
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
and healing every disease and every
μαλακίαν ἐν τῷ λαῷ. **24** *καὶ ἀπῆλθεν ἡ*
illness among the people. And went the
ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ
report of him into all – Syria; and
προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς
they brought to him all the [ones] [3]ill
=those who were ill
ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
[1]having [2]various [3]diseases [4]and [5]tortures

torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

συνεχομένους, δαιμονιζομένους καὶ σεληνιαζ-
[1]suffering from, demon-possessed and luna-
ομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν
tics and paralysed, and he healed
αὐτούς. **25** καὶ ἠκολούθησαν αὐτῷ ὄχλοι
them. And [3]followed [4]him [2]crowds
πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως
[1]many from – Galilee and Decapolis
καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν
and Jerusalem and Judæa and beyond
τοῦ Ἰορδάνου.
the Jordan.

CHAPTER 5

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for

5 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς
And seeing the crowds he went up into
τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν
the mountain; and sitting him[a] [4]approached
=when he sat
αὐτῷ οἱ μαθηταὶ αὐτοῦ· **2** καὶ ἀνοίξας τὸ
[5]to him [1]the [2]disciples [3]of him; and opening the
στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·
mouth of him he taught them saying:
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
Blessed [are] the poor – in spirit,
ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
for of them is the kingdom of the heavens.
4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ
Blessed [are] the mourning [ones], for they
παρακληθήσονται. **5** μακάριοι οἱ πραεῖς,
shall be comforted. Blessed [are] the meek,
ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
for they shall inherit the earth.
6 μακάριοι οἱ πεινῶντες καὶ διψῶντες
Blessed [are] the hungering and thirsting [ones] [after]
τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασ-
– righteousness, for they shall be
θήσονται. **7** μακάριοι οἱ ἐλεήμονες, ὅτι
satisfied. Blessed [are] the merciful, for
αὐτοὶ ἐλεηθήσονται. **8** μακάριοι οἱ καθαροὶ
they shall obtain mercy. Blessed [are] the clean
τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
– in heart, for they – [2]God [1]shall see.
9 μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ]
Blessed [are] the peacemakers, for they
υἱοὶ θεοῦ κληθήσονται. **10** μακάριοι οἱ
sons of God shall be called. Blessed [are] the [ones]
δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν
having been persecuted for the sake of righteousness, for of them

their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

ἐστιν ἡ βασιλεία τῶν οὐρανῶν. **11** μακάριοί
is the kingdom of the heavens. Blessed
ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν
are ye when they reproach you and persecute
καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν
and say all evil against you
ψευδόμενοι ἕνεκεν ἐμοῦ. **12** χαίρετε
lying for the sake of me. Rejoice
καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν
and be glad, because the reward of you [is]
πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ
much in the heavens; for thus
ἐδίωξαν τοὺς προφήτας τοὺς πρὸ
they persecuted the prophets – before
ὑμῶν.
you.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ
Ye are the salt of the earth; but if
τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται;
the salt be tainted, by what shall it be salted?
εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω
for nothing is it strong longer except being cast out
καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. **14** Ὑμεῖς
to be trodden down by – men. Ye
ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται
are the light of the world. [a]Not [c]can
πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·
[a]a city [b]to be hid [d]on [e]a mountain [f]set;
15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν
nor do they light a lamp and place
αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν
it under the bushel, but on the
λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ
lampstand, and it lightens all the [ones] in the
οἰκίᾳ. **16** οὕτως λαμψάτω τὸ φῶς ὑμῶν
house. Thus let shine the light of you
ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
before – men, so that they may see
ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν
of you the good works and may glorify
τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
the Father of you – in the heavens.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι
Think not that I came to destroy
τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον
the law or the prophets; I came not
καταλῦσαι ἀλλὰ πληρῶσαι. **18** ἀμὴν γὰρ
to destroy but to fulfil. For truly

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς
I say to you, until pass away the heaven
καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ
and the earth, iota one or one point by no
μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν
means shall pass away from the law, until
πάντα γένηται. **19** ὃς ἐὰν οὖν λύσῃ
all things come to pass. ²Whoever ¹therefore breaks
μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων
one – commandments of these the least
καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος
and teaches thus – men, least
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
he shall be called in the kingdom of the heavens;
ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος
but whoever does and teaches, this [one]
μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν
great shall be called in the kingdom of the
οὐρανῶν. **20** λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ
heavens. For I tell you that except
περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον
shall exceed of you the righteousness more [than] [that]
τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
of the scribes and Pharisees, by no means
εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
shall ye enter into the kingdom of the heavens.
21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις·
Ye heard that it was said to the ancients:
οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ,
Thou shalt not kill; and whoever kills,
ἔνοχος ἔσται τῇ κρίσει. **22** ἐγὼ δὲ
liable shall be to the judgment. But I
λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ
tell you that everyone being angry with the
ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει·
brother of him liable shall be to the judgment;
ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥακά,
and whoever says to the brother of him[,] Raca,
ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ
liable shall be to the council; and whoever says[,]
μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν
Fool, liable shall be to the gehenna
τοῦ πυρός. **23** ἐὰν οὖν προσφέρῃς τὸ
– of fire. Therefore if thou bringest the
δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ
gift of thee to the altar and there
μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι
rememberest that the brother of thee has something

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

κατὰ σοῦ, **24** ἄφες ἐκεῖ τὸ δῶρόν σου
against thee, leave there the gift of thee
ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε
before the altar, and go
πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ
first be reconciled to the brother of thee, and
τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.
then coming offer the gift of thee.
25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου
Be well disposed to the opponent of thee
ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ
quickly while thou art with him in the
ὁδῷ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ
way; lest [4]thee [3]deliver [1]the [2]opponent to the
κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ
judge and the judge to the attendant, and
εἰς φυλακὴν βληθήσῃ· **26** ἀμὴν λέγω
into prison thou be cast; truly I say
σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν
to thee, by no means shalt thou come out thence until
ἀποδῷς τὸν ἔσχατον κοδράντην.
thou repayest the last farthing.
27 Ἠκούσατε ὅτι ἐρρέθη· οὐ μοιχεύσεις.
Ye heard that it was said: Thou shalt not commit adultery.
28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων
But I tell you that everyone seeing
γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτὴν]
a woman with a view – to desire her
ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ
already committed adultery with her in the heart
αὐτοῦ. **29** εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς
of him. So if the [2]eye [3]of thee – [1]right
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε
[4]causes [6]to stumble [5]thee, pluck out it and cast
ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται
from thee; for it is expedient for thee that [5]perish
ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ
[1]one [2]of the [3]members [4]of thee and not all the
σῶμά σου βληθῇ εἰς γέενναν. **30** καὶ
body of thee be cast into gehenna. And
εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον
if the [1]right [2]of thee [3]hand [4]causes [6]to stumble [5]thee, cut out
αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ
it and cast from thee; for it is expedient
σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου
for thee that [3]perish [1]one [2]of the [4]members [5]of thee
καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν
and not all the body of thee into gehenna

31 ¶ It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

ἀπέλθῃ. **31** Ἐρρέθη δέ· ὃς ἂν ἀπολύσῃ
go away. And it was said: Whoever dismisses
τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.
the wife of him, let him give her a bill of divorce.
32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων
But I tell you that everyone dismissing
τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου
the wife of him apart from a matter
πορνείας ποιεῖ αὐτὴν μοιχευθῆναι,
of fornication makes her *to* commit adultery,
καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ,
and whoever [2]a dismissed [woman] [1]marries,
μοιχᾶται. **33** Πάλιν ἠκούσατε ὅτι ἐρρέθη
commits adultery. Again ye heard that it was said
τοῖς ἀρχαίοις· οὐκ ἐπιορκήσεις, ἀποδώσεις
to the ancients: Thou shalt not perjure, [2]shalt repay
δὲ τῷ κυρίῳ τοὺς ὅρκους σου. **34** ἐγὼ δὲ
[1]but to the Lord the oaths of thee. But I
λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ
tell you not to swear at all; neither by the
οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·
heaven, because [the] throne it is – of God;
35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν
nor by the earth, because footstool
ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς
it is of the feet of him; nor by
Ἰεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου
Jerusalem, because city it is of the great
βασιλέως· **36** μήτε ἐν τῇ κεφαλῇ σου
King; nor by the head of thee
ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα
swear, because thou canst not one hair
λευκὴν ποιῆσαι ἢ μέλαιναν. **37** ἔστω
white *to* make or black. [1]let [2]be
δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ·
[1]But [2]the [4]word [5]of you Yes yes, No no;
τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ
for the excess of these of – evil
ἐστιν. **38** Ἠκούσατε ὅτι ἐρρέθη· ὀφθαλμὸν
is. Ye heard that it was said: An eye
ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.
instead of an eye and a tooth instead of a tooth.
39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι
But I tell you not to oppose
τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς
– evil; but who thee strikes on
τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ
the right cheek of thee, turn to him

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

καὶ τὴν ἄλλην· **40** καὶ τῷ θέλοντί
also the other; and to the [one] wishing
σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν,
thee to judge and the tunic of thee to take,
ἄφες αὐτῷ καὶ τὸ ἱμάτιον· **41** καὶ
allow him also the [outer] garment; and
ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε
who thee shall impress mile one, go
μετ' αὐτοῦ δύο. **42** τῷ αἰτοῦντί
with him two. To the [one] asking
σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ
thee give, and the [one] wishing from thee
δανείσασθαι μὴ ἀποστραφῇς. **43** Ἠκούσατε
to borrow turn not away. Ye heard
ὅτι ἐρρέθη· ἀγαπήσεις τὸν πλησίον σου
that it was said: Thou shalt love the neighbour of thee
καὶ μισήσεις τὸν ἐχθρόν σου. **44** ἐγὼ
and thou shalt hate the enemy of thee. I
δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς
But tell you: Love ye the enemies
ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν
of you and pray ye for the [ones]
διωκόντων ὑμᾶς· **45** ὅπως γένησθε υἱοὶ
persecuting you; so that ye may become sons
τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς,
of the Father of you – in heavens,
ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ
because the sun of him he makes to rise on
πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ
evil men and good and rains on
δικαίους καὶ ἀδίκους. **46** ἐὰν γὰρ
just men and unjust. For if
ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα
ye love the [ones] loving you, what
μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ
reward have ye? not even the tax-collectors the
αὐτὸ ποιοῦσιν; **47** καὶ ἐὰν ἀσπάσησθε
same do? and if ye greet
τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν
the brothers of you only, what excess
ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ
do ye? not even the gentiles the same
ποιοῦσιν; **48** Ἔσεσθε οὖν ὑμεῖς τέλειοι
do? Be therefore ye perfect
ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός
as the Father of you – heavenly perfect
ἐστιν.
is.

CHAPTER 6

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;

6 *Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν*
And take ye heed the righteousness of you
μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
not to do in front of – men with a view to
τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν
– to be seen by them; otherwise, reward
οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ
ye have not with the Father of you –
ἐν τοῖς οὐρανοῖς. **2** *Ὅταν οὖν ποιῇς*
in the heavens. [2]When [1]therefore thou doest
ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου,
alms, sound not a trumpet before thee,
ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς
as the hypocrites do in the
συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως
synagogues and in the streets, so that
δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν
they may be glorified by – men; truly
λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.
I tell you, they have the reward of them.
3 *σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ*
But thee doing[a] alms not
= when thou doest
γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ
let know the left [hand] of thee what does the
δεξιά σου, **4** *ὅπως ᾖ σου ἡ ἐλεημοσύνη*
right of thee, so that [4]may be [3]of thee [1]the [2]alms
ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου
in – secret; and the Father of thee
ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.
the [one] seeing in – secret will repay thee.
5 *Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε*
And when ye pray, be not ye
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς
as the hypocrites; because they love in the
συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
synagogues and in the corners of the
πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
open streets standing to pray, so that
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω
they may appear – to men; truly I tell
ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. **6** *σὺ*
you, they have the reward of them. [2]thou
δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν
[1]But [4]when [3]prayest, enter into the private room
σου καὶ κλείσας τὴν θύραν σου πρόσευξαι
of thee and having shut the door of thee pray
τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ·
to the Father of thee the [one] in – secret;

and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward.

καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
and the Father of thee the [one] seeing in –
κρυπτῷ ἀποδώσει σοι. **7** Προσευχόμενοι δὲ
secret will repay thee. But praying
μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί·
do not utter empty words as the gentiles;
δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν
for they think that in the much speaking of them
εἰσακουσθήσονται. **8** μὴ οὖν ὁμοιωθῆτε
they will be heard. Not therefore be ye like
αὐτοῖς· οἶδεν γὰρ [ὁ θεὸς] ὁ πατὴρ
them; for [4]knows – [1]God [2]the [3]Father
ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς
[4]of you of what things [3]need [1]ye have before – you
αἰτῆσαι αὐτόν. **9** οὕτως οὖν προσεύχεσθε
to ask[b] him. [2]Thus [1]therefore pray
ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
ye: Father of us the [one] in the heavens:
Ἁγιασθήτω τὸ ὄνομά σου· **10** ἐλθάτω
Let it be hallowed the name of thee; let it come
ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου,
the kingdom of thee; let it come about the will of thee,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· **11** Τὸν
as in heaven also on earth: The
ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν
[2]bread [3]of us – [1]daily give to us
σήμερον· **12** καὶ ἄφες ἡμῖν τὰ ὀφειλή-
to-day; and forgive us the debts
ματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν
of us, as indeed we forgave
τοῖς ὀφειλέταις ἡμῶν· **13** καὶ μὴ εἰσενέγκῃς
the debtors of us; and not bring
ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ
us into temptation, but rescue us from
τοῦ πονηροῦ. **14** Ἐὰν γὰρ ἀφῆτε τοῖς
– evil. For if ye forgive –
ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει
men the trespasses of them, will forgive
καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·
also you the [4]Father [3]of you – [1]heavenly;
15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις,
but if ye forgive not – men,
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώ-
neither the Father of you will forgive the tres-
ματα ὑμῶν. **16** Ὅταν δὲ νηστεύητε,
passes of you. And when ye fast,
μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί·
be not as the hypocrites gloomy;

nance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν
for they disfigure the faces of them
ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες·
so that they may appear – to men fasting;
ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
truly I tell you, they have the reward
αὐτῶν. **17** σὺ δὲ νηστεύων ἄλειψαί σου
of them. But thou fasting anoint of thee
τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,
the head and the face of thee wash,
18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων
so that thou appearest not – to men fasting
ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ·
but to the Father of thee the [one] in – secret;
καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
and the Father of thee the [one] seeing in –
κρυφαίῳ ἀποδώσει σοι.
secret will repay thee.
19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς
Do not lay up *treasure* for you treasures
ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις
on the earth, where moth and rust
ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν
removes, and where thieves dig through
καὶ κλέπτουσιν· **20** θησαυρίζετε δὲ ὑμῖν
and steal; but lay up *treasure* for you
θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς
treasures in heaven, where neither moth
οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται
nor rust removes, and where thieves
οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· **21** ὅπου
do not dig through nor steal; [1]where
γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ
[1]for is the treasure of thee, there
ἔσται καὶ ἡ καρδία σου. **22** Ὁ λύχνος
will be also the heart of thee. The lamp
τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν
of the body is the eye. [2]If [1]therefore
ᾖ ὁ ὀφθαλμός σου ἁπλοῦς, ὅλον τὸ σῶμά
[4]be [1]the [2]eye [3]of thee single, all the body
σου φωτεινὸν ἔσται· **23** ἐὰν δὲ ὁ
of thee shining will be; but if the
ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά
eye of thee evil be, all the body
σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς
of thee dark will be. [2]If [1]therefore the light
τὸ ἐν σοὶ σκότος ἐστιν, τὸ σκότος
– in thee darkness is, the darkness

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven,

πόσον. **24** Οὐδεὶς δύναται δυσὶ κυρίοις
how great. No one can two lords
δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ
to serve; for either the one he will hate and
τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται
the other he will love, or one he will hold to
καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε
and the other he will despise. Ye cannot
θεῷ δουλεύειν καὶ μαμωνᾷ. **25** Διὰ
God *to* serve and mammon. There-
τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ
fore I say to you: Be not anxious for the
ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε],
life of you[,] what ye may eat or what ye may drink,
μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε.
nor for the body of you[,] what ye may put on.
οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ
[2]not [3]the [4]life [5]more [1]Is [than] the food and the
σῶμα τοῦ ἐνδύματος; **26** ἐμβλέψατε εἰς
body [than] the raiment? Look ye at
τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν
the birds – of heaven, that they sow not
οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς
nor reap nor gather into
ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος
barns, and the [2]Father [1]of you – [3]heavenly
τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε
feeds them; do not ye more excel
αὐτῶν; **27** τίς δὲ ἐξ ὑμῶν μεριμνῶν
them? But who of you being anxious
δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
can *to* add to the stature of him
πῆχυν ἕνα; **28** καὶ περὶ ἐνδύματος τί
cubit one? and concerning clothing why
μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ,
be ye anxious? consider the lilies of the field,
πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ
how they grow; they labour not nor
νήθουσιν· **29** λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν
spin; but I tell you that not Solomon
ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς
in all the glory of him was clothed as
ἓν τούτων. **30** εἰ δὲ τὸν χόρτον τοῦ
one of these. But if the grass of the
ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς
field to-day being and to-morrow into
κλίβανον βαλλόμενον ὁ θεὸς οὕτως
an oven being thrown – God thus

shall he not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς,
clothes, not much more you,
ὀλιγόπιστοι; **31** μὴ οὖν μεριμνήσητε
little-faiths? Therefore be ye not anxious
λέγοντες· τί φάγωμεν; ἢ· τί
saying: What may we eat? or: What
πίωμεν; ἢ· τί περιβαλώμεθα; **32** πάντα
may we drink? or: What may we put on? all
γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν
for these things the nations seek after; knows
γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
for the Father of you – heavenly that
χρῄζετε τούτων ἁπάντων. **33** ζητεῖτε δὲ
ye need these things *of* all. But seek ye
πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην
first the kingdom and the righteousness
αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται
of him, and these things all shall be added
ὑμῖν. **34** μὴ οὖν μεριμνήσητε εἰς τὴν
to you. Therefore be ye not anxious for the
αὔριον, ἡ γὰρ αὔριον μεριμνήσει
morrow, for the morrow will be anxious
ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.
of itself; sufficient to the day the evil of it.

CHAPTER 7

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then

7 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· **2** ἐν ᾧ
Judge not, lest ye be judged; with what
γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ
for judgment ye judge ye shall be judged, and
ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.
with what measure ye measure it shall be measured to you.
3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν
And why seest thou the chip –
τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν
the eye of the brother of thee, the
δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατα-
but in – thine eye beam thou consider-
νοεῖς; **4** ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου·
est not? or how wilt thou say to the brother of thee:
ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ
Allow [that] I may pluck *out* the chip out of the eye
σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ
of thee, and behold the beam in the eye
σου; **5** ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ
of thee? hypocrite, pluck *out* first out of the
ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε
eye of thee the beam, and then

shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way,

διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ
thou wilt see clearly to pluck *out* the chip out of
τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. **6** Μὴ
the eye of the brother of thee. not
δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε
Give the holy to the dogs, neither cast
τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν
the pearls of you before the
χοίρων, μήποτε καταπατήσουσιν αὐτοὺς
pigs, lest they will trample them
ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες
with the feet of them and turning
ῥήξωσιν ὑμᾶς. **7** Αἰτεῖτε, καὶ δοθήσεται
may rend you. Ask, and it shall be given
ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε,
to you; seek, and ye shall find; knock,
καὶ ἀνοιγήσεται ὑμῖν. **8** πᾶς γὰρ ὁ αἰτῶν
and it shall be opened to you. For every asking [one]
λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ
receives, and the seeking [one] finds, and
τῷ κρούοντι ἀνοιγήσεται. **9** ἢ τίς ἐστιν
to the knocking [one] it shall be opened. Or [1]what [2]is there
ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς
[2]of [3]you [1]man, whom [4]will ask [1]the [2]son
αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;
[3]of him [1]a loaf, *not* a stone he will give him?
10 ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει
or also a fish he will ask, *not* a serpent he will give
αὐτῷ; **11** εἰ οὖν ὑμεῖς πονηροὶ ὄντες
him? If therefore ye [2]evil [1]being
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
know gifts good to give to the children
ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ
of you, how much more the Father of you –
ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς
in the heavens will give good things to the [ones]
αἰτοῦσιν αὐτόν. **12** Πάντα οὖν ὅσα ἐὰν
asking him. All things therefore as many soever as
θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,
ye wish that may do to you – men,
οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος
thus also ye do to them; [1]this
γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.
[1]for is the law and the prophets.
13 Εἰσέλθατε διὰ τῆς στενῆς πύλης·
Enter ye in through the narrow gate;
ὅτι πλατεῖα [ἡ πύλη] καὶ εὐρύχωρος
because wide the gate and broad

that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord,

ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν,
the way – leading away to – destruction,
καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι'
and many are the [ones] going in through
αὐτῆς· **14** ὅτι στενὴ ἡ πύλη καὶ τεθλιμ-
it; because strait the gate and made
μένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν,
narrow the way – leading away to – life,
καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.
and few are the [ones] finding it.
15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
Beware from(of) – false prophets,
οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι
who come to you in clothes
προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες.
of sheep, but within are wolves greedy.
16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
From the fruits of them ye will know
αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς
them. They do not gather from thorns grapes
ἢ ἀπὸ τριβόλων σῦκα; **17** οὕτως πᾶν
or from thistles figs? So [1]every
δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
[3]tree [2]good [6]fruits [5]good [4]produces,
τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς
but the corrupt tree fruits evil
ποιεῖ. **18** οὐ δύναται δένδρον ἀγαθὸν
produces. [8]Cannot [7]tree [1]a good
καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον
[6]fruits [5]evil [4]*to* bear, nor [7]tree
σαπρὸν καρποὺς καλοὺς ἐνεγκεῖν. **19** πᾶν
[1]a corrupt [5]fruits [4]good [3]*to* bear. Every
δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται
tree not producing fruit good is cut down
καὶ εἰς πῦρ βάλλεται. **20** ἄρα γε ἀπὸ
and into fire is cast. Therefore from
τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
the fruits of them ye will know them.
21 Οὐ πᾶς ὁ λέγων μοι κύριε κύριε,
Not everyone saying to me Lord[,] Lord,
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,
will enter into the kingdom of the heavens,
ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός
but the [one] doing the will of the Father
μου τοῦ ἐν τοῖς οὐρανοῖς. **22** πολλοί
of me – in the heavens. Many
ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε
will say to me in that – day: Lord[,]

have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν,
Lord, not – in thy name we prophesied,
καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν,
and – in thy name demons we expelled,
καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς
and – in thy name mighty works many
ἐποιήσαμεν; **23** καὶ τότε ὁμολογήσω
did? and then I will declare
αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀπο-
to them[,] – Never I knew you; de-
χωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
part from me the [ones] working –
ἀνομίαν.
lawlessness.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς
Everyone therefore who hears of me –
λόγους τούτους καὶ ποιεῖ αὐτούς,
words these and does them,
ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδό-
shall be likened man to a prudent, who built
μησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.
of him the house on the rock.
25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ
And came down the rain and came the
ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
rivers and blew the winds and
προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ
fell against – house that, and not
ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν
it fell; for it had been founded on the
πέτραν. **26** καὶ πᾶς ὁ ἀκούων μου
rock. And everyone hearing of me
τοὺς λόγους τούτους καὶ μὴ ποιῶν
– words these and not doing
αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις
them shall be likened man to a foolish, who
ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν
built of him the house on the
ἄμμον. **27** καὶ κατέβη ἡ βροχὴ καὶ
sand. And came down the rain and
ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
came the rivers and blew the
ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,
winds and beat against – house that,
καὶ ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς
and it fell, and was the fall of it
μεγάλη.
great.

28 ¶ And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

28 *Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς*
And it came to pass when finished – Jesus
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ
– words these, were astounded the
ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· **29** *ἦν γὰρ*
crowds at the teaching of him; for he was
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ
teaching them as authority having, and
οὐχ ὡς οἱ γραμματεῖς αὐτῶν.
not as the scribes of them.

CHAPTER 8

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 *Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους*
And coming down him[a] from the mountain
= as he came down
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. **2** *καὶ*
followed him crowds many. And
ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ
behold a leper approaching worshipped him
λέγων· κύριε, ἐὰν θέλῃς, δύνασαί με
saying: Lord, if thou art willing, thou art able me
καθαρίσαι. **3** *καὶ ἐκτείνας τὴν χεῖρα*
to cleanse. And stretching out the(his) hand
ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι.
he touched him saying: I am willing, be thou cleansed.
καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.
And immediately was cleansed of him the leprosy.
4 *καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὅρα μηδενὶ*
And says to him – Jesus: See *to* no one
εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ
thou tellest, but go thyself show to the
ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ
priest and offer the gift which
προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
commanded Moses, for a testimony to them.
5 *Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ*
And entering him[a] into Capernaum,
= as he entered
προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν
approached *to* him a centurion beseeching
αὐτὸν **6** *καὶ λέγων· κύριε, ὁ παῖς μου*
him and saying: Lord, the boy of me
βέβληται ἐν τῇ οἰκίᾳ παραλυτικός,
has been laid [aside] in the house a paralytic,
δεινῶς βασανιζόμενος. **7** *λέγει αὐτῷ·*
terribly *being* tortured. He says to him:
ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. **8** *ἀποκριθεὶς*
I coming will heal him. answering

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

δὲ ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ
But the centurion said: Lord, I am not
ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·
worthy that of me under the roof thou mayest enter;
ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς
but only say in a word, and will be healed the boy
μου. 9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι
of me. [8]also [1]For [4]I [5]a man [6]am
ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας,
under authority, having under myself soldiers,
καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται,
and I say to this: Go, and he goes,
καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ
and to another: Come, and he comes, and to the
δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ. 10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν
slave of me: Do this, and he does [it]. And hearing – Jesus marvelled
καὶ εἶπεν τοῖς ἀκολουθοῦσιν· ἀμὴν λέγω
and said to the [ones] following: Truly I tell
ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ
you, from no one such faith in –
Ἰσραὴλ εὗρον. 11 λέγω δὲ ὑμῖν ὅτι
Israel I found. And I tell you that
πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν
many from east and west will come
καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ
and will recline with Abraham and
Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν
Isaac and Jacob in the kingdom of the
οὐρανῶν· 12 οἱ δὲ υἱοὶ τῆς βασιλείας
heavens; but the sons of the kingdom
ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον·
will be cast out into the darkness – outer;
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
there will be the weeping and the gnashing
τῶν ὀδόντων. 13 καὶ εἶπεν ὁ Ἰησοῦς τῷ
of the teeth. And said – Jesus to the
ἑκατοντάρχῃ· ὕπαγε, ὡς ἐπίστευσας γενη-
centurion: Go, as thou believedst let it
θήτω σοι. καὶ ἰάθη ὁ παῖς ἐν τῇ
be to thee. And was healed the boy in –
ὥρᾳ ἐκείνῃ.
hour that.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν
And coming – Jesus into the house
Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλη-
of Peter he saw the mother-in-law of him *having been*

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto

μένην καὶ πυρέσσουσαν· **15** καὶ ἥψατο
laid [aside] and fever-stricken; and he touched
τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ
the hand of her, and left her the
πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ.
fever; and she arose, and ministered to him.

16 Ὀψίας δὲ γενομένης προσήνεγκαν
And evening coming[a] they brought
= when evening came
αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν
to him *being* demon-possessed many; and he expelled
τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς
the spirits with a word, and all the [ones]
= those
κακῶς ἔχοντας ἐθεράπευσεν· **17** ὅπως
ill having he healed; so that
who were ill
πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ
was fulfilled the [thing] spoken through Isaiah the
προφήτου λέγοντος· αὐτὸς τὰς ἀσθενείας
prophet saying: He the weaknesses
ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.
of us took and the diseases he bore.

18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ
But [a]seeing – [b]Jesus a crowd around
αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
him commanded to go away to the other side.

19 Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν
And approaching one scribe said
αὐτῷ· διδάσκαλε, ἀκολουθήσω σοι
to him: Teacher, I will follow thee
ὅπου ἐὰν ἀπέρχῃ. **20** καὶ λέγει αὐτῷ
wherever thou mayest go. And says to him
ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
– Jesus: The foxes holes have
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-
and the birds of the heaven nests,
σκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
but the Son – of man
οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
has not where the(his) head he may lay.

21 ἕτερος δὲ τῶν μαθητῶν εἶπεν
And another of the disciples said
αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον
to him: Lord, allow me first
ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
to go away and bury the father of me.

22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ· ἀκολούθει
– But Jesus says to him: Follow thou

him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
me, and leave the dead to bury the
ἑαυτῶν νεκρούς.
of themselves dead.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον,
And embarking him[a] in the ship,
=as he embarked
ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
followed him the disciples of him.

24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν
And behold storm a great there was in
τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτ-
the sea, so as the ship to be en-
εσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.
veloped by the waves; but he was sleeping.

25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες·
And approaching they roused him saying:
κύριε, σῶσον, ἀπολλύμεθα. **26** καὶ λέγει
Lord, save, we are perishing. And he says
αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι;
to them: Why fearful are ye, little-faiths?
τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ
Then rising he rebuked the winds and
τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.
the sea, and there was calm a great.

27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες·
And the men marvelled saying:
ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι
Of what sort is this [man], that even the winds
καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;
and the sea him obey?

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς
And coming him[a] to the other side into
=when he came
τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν
the country of the Gadarenes met
αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων
him two demon-possessed out of the tombs
ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ
coming *out*, dangerous exceedingly, so as not
ἰσχύειν τινὰ[b] παρελθεῖν διὰ τῆς ὁδοῦ
to be able anyone[b] to pass through – way
ἐκείνης. **29** καὶ ἰδοὺ ἔκραξαν λέγοντες·
that. And behold they cried out saying:
τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες
What to us and to thee, Son – of God? camest thou
ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; **30** ἦν
here before [the] time to torture us? there was

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων
Now far off from them a herd pigs
πολλῶν βοσκομένη. **31** οἱ δὲ δαίμονες
of many feeding. And the demons
παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις
besought him saying: If thou expellest
ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην
us, send us into the herd
τῶν χοίρων. **32** καὶ εἶπεν αὐτοῖς·
of the pigs. And he said to them:
ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς
Go ye. So the coming out [ones] went away into
τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ
the pigs; and behold rushed all the
ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν,
herd down the precipice into the sea,
καὶ ἀπέθανον ἐν τοῖς ὕδασιν. **33** οἱ
and died in the waters. the
δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες
But feeding [ones] fled, and going away
εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ
into the city reported all things and
τὰ τῶν δαιμονιζομένων. **34** καὶ ἰδοὺ
the [things] of the demon-possessed [ones]. And behold
πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν
all the city came out with a view to a meeting [with]
τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν
– Jesus, and seeing [2]him [1]besought
ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
so that he might remove from the borders of them.

CHAPTER 9

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

9 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν,
And embarking in a ship he crossed over,
καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. **2** Καὶ
and came into the(his) own city. And
ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ
behold they brought to him a paralytic on
κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς
a mattress *having been* laid. And [2]seeing – [1]Jesus
τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ·
the faith of them said to the paralytic:
θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.
Be of good cheer, child, are forgiven of thee the sins.
3 καὶ ἰδού τινες τῶν γραμματέων εἶπαν
And behold some of the scribes said
ἐν ἑαυτοῖς· οὗτος βλασφημεῖ. **4** καὶ
among themselves; This [man] blasphemes. And

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν
[3]knowing – [1]Jesus the thoughts of them
εἶπεν· ἱνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς
said: Why think ye evil things in the
καρδίαις ὑμῶν; **5** τί γάρ ἐστιν εὐκοπώ-
hearts of you? for which is easier,
τερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ
to say: [4]are forgiven [3]of thee [1]The [2]sins, or
εἰπεῖν· ἔγειρε καὶ περιπάτει; **6** ἵνα δὲ
to say: Rise and walk? But in order that
εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ
ye may know that authority has the Son –
ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας
of man on the earth to forgive sins—
τότε λέγει τῷ παραλυτικῷ· ἔγειρε ἆρόν
then he says to the paralytic: Rise[,] take
σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν
of thee the mattress and go to the house
σου. **7** καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν
of thee. And rising he went away to the
οἶκον αὐτοῦ. **8** ἰδόντες δὲ οἱ ὄχλοι
house of him. But seeing the crowds
ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν
feared and glorified – God the [one]
δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
giving [2]authority [1]such – to men.
9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν
And [2]passing by – [1]Jesus thence saw
ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον,
a man sitting at the custom house,
Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ·
Matthew named, and says to him:
ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν
Follow me. And rising up he followed
αὐτῷ. **10** Καὶ ἐγένετο αὐτοῦ ἀνακει-
him. And it came to pass him reclin-
=as he was reclining
μένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
ing[a] in the house, and behold many
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο
tax-collectors and sinners coming reclined at table with
τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.
– Jesus and the disciples of him.
11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς
And [3]seeing [1]the [2]Pharisees said to the
μαθηταῖς αὐτοῦ· διὰ τί μετὰ τῶν τελωλῶν
disciples of him: Why with – tax-collectors
καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;
and sinners eats the teacher of you?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they

12 ὁ δὲ ἀκούσας εἶπεν· οὐ χρείαν
But he hearing said: Not need
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ
have the [ones] being strong of a physician but the [ones] =those
κακῶς ἔχοντες. **13** πορευθέντες δὲ μάθετε
ill having. But going learn ye
who are ill.
τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν· οὐ
what it is: Mercy I desire and not sacrifice; not
γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ
for I came to call righteous [people] but
ἁμαρτωλούς.
sinners.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ
Then approach *to* him the disciples
Ἰωάννου λέγοντες· διὰ τί ἡμεῖς καὶ οἱ
of John saying: Why we and the
Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταί
Pharisees fast, but the disciples
σου οὐ νηστεύουσιν; **15** καὶ εἶπεν
of thee fast not? And said
αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ
to them – Jesus: *not* Can the
υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον
sons of the bridechamber *to* mourn, so long as
μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται
with them is the bridegroom? [a]will come
δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
[b]but [a]days when is taken away from them the
νυμφίος, καὶ τότε νηστεύσουσιν. **16** οὐδεὶς
bridegroom, and then they will fast. no one
δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου
Now puts *on* a patch cloth of unfulled
ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ
on garment an old; for takes away the
πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ
fullness of it from the garment, and
χεῖρον σχίσμα γίνεται. **17** οὐδὲ
a worse rent becomes. Neither
βάλλουσιν οἶνον νέον εἰς ἀσκοὺς
do they put wine new into wineskins
παλαιούς· εἰ δὲ μή γε, ῥήγνυνται
old; otherwise, are burst
οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ
the wineskins, and the wine is poured out and
οἱ ἀσκοὶ ἀπόλλυνται. ἀλλὰ βάλλουσιν
the wineskins are destroyed. But they put

put new wine into new bottles, and both are preserved.

18¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in,

οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ
wine new into wineskins fresh, and
ἀμφότεροι συντηροῦνται.
both are preserved.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς,
These things him speaking[a] to them,
=As he was speaking these things
ἰδοὺ ἄρχων [εἷς] προσελθὼν προσ-
behold ruler one approaching wor-
εκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ
shipped him saying[,] – The daughter
μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν
of me just now died; but coming
ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν,
lay on the hand of thee on her,
καὶ ζήσεται. **19** καὶ ἐγερθεὶς ὁ Ἰησοῦς
and she will live. And rising – Jesus
ἠκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
followed him[,] also the disciples of him.
20 Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα
And behold a woman suffering from a flow of blood
δώδεκα ἔτη προσελθοῦσα ὄπισθεν ἥψατο
twelve years approaching behind touched
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·
the fringe of the garment of him;
21 ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον
for she was saying in herself: If only
ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.
I may touch the garment of him, I shall be healed.
22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν
– And Jesus turning and seeing
αὐτὴν εἶπεν· θάρσει, θύγατερ· ἡ
her said: Be of good cheer, daughter; the
πίστις σου σέσωκέν σε. καὶ ἐσώθη
faith of thee has healed thee. And was healed
ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. **23** Καὶ
the woman from – hour that. And
ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος
coming – Jesus into the house of the ruler
καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον
and seeing the flute-players and the crowd
θορυβούμενον **24** ἔλεγεν· ἀναχωρεῖτε· οὐ
terrified he said: Depart ye; not
γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει.
for died the girl but sleeps.
καὶ κατεγέλων αὐτοῦ. **25** ὅτε δὲ
And they ridiculed him. But when
ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν
was put out the crowd, entering he took hold of

and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees

τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κορα-
the hand of her, and was raised the girl.

σιον. **26** καὶ ἐξῆλθεν ἡ φήμη αὕτη
And went out – report this

εἰς ὅλην τὴν γῆν ἐκείνην. **27** Καὶ
into all – land that. And

παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν
passing by thence – Jesus[e] followed[i]
=as Jesus passed by thence

δύο τυφλοὶ κράζοντες καὶ λέγοντες· ἐλέησον
two blind men crying out and saying: Pity

ἡμᾶς, υἱὸς Δαυίδ. **28** ἐλθόντι δὲ εἰς
us, son of David. And coming[e] into
=when he came

τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί,
the house approached *to* him the blind men,

καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε
and says to them – Jesus: Believe ye

ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν
that I can this *to* do? They say

αὐτῷ· ναί, κύριε. **29** τότε ἥψατο τῶν
to him: Yes, Lord. Then he touched the

ὀφθαλμῶν αὐτῶν λέγων· κατὰ τὴν
eyes of them saying: According to the

πίστιν ὑμῶν γενηθήτω ὑμῖν. **30** καὶ
faith of you let it be to you. And

ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ
were opened of them the eyes. And

ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων·
sternly admonished them – Jesus saying:

ὁρᾶτε μηδεὶς γινωσκέτω. **31** οἱ δὲ
See [2]no one [1]let [3]know. But they

ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ
going out spread about him in all

τῇ γῇ ἐκείνῃ. **32** Αὐτῶν δὲ ἐξερχομένων,
– land that. And them going out,
=as they were going out,

ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαι-
behold they brought to him a dumb man *being*

μονιζόμενον. **33** καὶ ἐκβληθέντος τοῦ
demon-possessed. And being expelled the
=when the demon was expelled

δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν
demon[a] spoke the dumb man. And marvelled

οἱ ὄχλοι λέγοντες· οὐδέποτε ἐφάνη οὕτως
the crowds saying: Never it appeared thus

ἐν τῷ Ἰσραήλ. **34** οἱ δὲ Φαρισαῖοι
in – Israel. But the Pharisees

said, He casteth out devils through the prince of the devils.

35 ¶ And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER 10

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James, *the son*

ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων
said: By the ruler of the demons
ἐκβάλλει τὰ δαιμόνια.
he expels the demons.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς
And went about – Jesus the
πόλεις πάσας καὶ τὰς κώμας, διδάσκων
cities all and the villages, teaching
ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων
in the synagogues of them and proclaiming
τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων
the gospel of the kingdom and healing
πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.
every disease and every illness.
36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη
And seeing the crowds he was filled with tenderness
περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ
concerning them, because they were distressed and
ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα
prostrate as sheep not having
ποιμένα. **37** τότε λέγει τοῖς μαθηταῖς
a shepherd. Then he says to the disciples
αὐτοῦ· ὁ μὲν θερισμὸς πολύς, οἱ δὲ
of him: Indeed the harvest [is] much, but the
ἐργάται ὀλίγοι· **38** δέηθητε οὖν τοῦ κυρίου
workmen few; pray ye therefore the Lord
τοῦ θερισμοῦ ὅπως ἐκβάλῃ
of the harvest so that he may thrust forth
ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. **10** Καὶ
workmen into the harvest of him. And
προσκαλεσάμενος τοὺς δώδεκα μαθητὰς
calling forward the twelve disciples
αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων
of him he gave to them authority of(over) spirits
ἀκαθάρτων ὥστε ἐκβάλλειν αὐτά, καὶ
unclean so as to expel them, and
θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλα-
to heal every disease and every ill-
κίαν. **2** Τῶν δὲ δώδεκα ἀποστόλων
ness. Now of the twelve apostles
τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων
the names is(are) these: first Simon
ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ
the [one] named Peter and Andrew the
ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ
brother of him, and James the [son] –

of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,
of Zebedee and John the brother of him,
3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς
Philip and Bartholomew, Thomas
καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος
and Matthew the tax-collector, James
ὁ τοῦ Ἁλφαίου καὶ Θαδδαῖος, **4** Σίμων
the [son] – of Alphæus and Thaddæus, Simon
ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης
the Cananæan and Judas – Iscariot
ὁ καὶ παραδοὺς αὐτόν. **5** Τούτους
the [one] also betraying him. These
τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς
– twelve sent forth – Jesus
παραγγείλας αὐτοῖς λέγων·
giving charge to them saying:
Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ
Into [the] way of [the] nations go ye not, and
εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε·
into a city of Samaritans enter not;
6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα
but go rather unto the sheep
τὰ ἀπολωλότα οἴκου Ἰσραήλ. **7** πορευ-
the lost of [the] house of Israel. And
όμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν
going proclaim ye saying[,] – has drawn near
ἡ βασιλεία τῶν οὐρανῶν. **8** ἀσθενοῦντας
The kingdom of the heavens. Ailing [ones]
θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς
heal ye, dead [ones] raise, lepers
καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν
cleanse, demons expel; freely
ἐλάβετε, δωρεὰν δότε. **9** Μὴ κτήσησθε
ye received, freely give. Do not provide
χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς
gold nor silver nor brass in
τὰς ζώνας ὑμῶν, **10** μὴ πήραν εἰς ὁδὸν
the girdles of you, not a wallet for [the] way
μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ
nor two tunics nor sandals nor
ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς
a staff; for worthy [is] the workman of the
τροφῆς αὐτοῦ. **11** εἰς ἣν δ' ἂν πόλιν
food of him. And into whatever city
ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν
or village ye may enter, inquire who in
αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν
it worthy is; and there remain until

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

ἐξέλθητε. **12** εἰσερχόμενοι δὲ εἰς τὴν
ye may go out. And entering into the
οἰκίαν ἀσπάσασθε αὐτήν· **13** καὶ ἐὰν μὲν
house greet it; and if indeed
ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν
be the house worthy, let come the peace of you
ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη
on it; but if it be not worthy, the peace
ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. **14** καὶ
of you unto you let return. And
ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ
whoever may not receive you nor hear
τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω
the words of you, going *out* outside
τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινά-
– house or – city that shake
ξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.
off the dust of the feet of you.
15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται
Truly I tell you, more tolerable it will be [for]
γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως
[the] land of Sodom and Gomorra in [the] day of judgment
ἢ τῇ πόλει ἐκείνῃ. **16** Ἰδοὺ ἐγὼ
than [for] – city that. Behold I
ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ
send forth you as sheep in [the] midst
λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ
of wolves; be ye therefore prudent as –
ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.
serpents and harmless as – doves.
17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·
And beware from (of) – men;
παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια,
for they will deliver up you to councils,
καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώ-
and in the synagogues of them they will
σουσιν ὑμᾶς· **18** καὶ ἐπὶ ἡγεμόνας δὲ καὶ
scourge you; and before leaders and also
βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς
kings ye will be led for the sake of me, for
μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
a testimony to them and to the nations.
19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνή-
But when they deliver up you, do not be
σητε πῶς ἢ τί λαλήσητε· δοθήσεται
anxious how or what ye may say; it will be given
γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·
for to you in that – hour what ye may say;

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in

20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες,
for not ye are the [ones] speaking,
ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ
but the Spirit of the Father of you the [one]
λαλοῦν ἐν ὑμῖν. **21** παραδώσει δὲ
speaking in you. And [2]will deliver up
ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ
[1]brother brother to death and father
τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ
child, and will stand up children against
γονεῖς καὶ θανατώσουσιν αὐτούς. **22** καὶ
parents and put to death them. And
ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ
ye will be *being* hated by all men on account of
τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς
the name of me; but the [one] enduring to
τέλος, οὗτος σωθήσεται. **23** ὅταν δὲ
[the] end, this will be saved. But when
διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,
they persecute you in – city this,
φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ
flee ye to – [an]other; for truly
λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις
I tell you, by no means ye will complete the cities
[τοῦ] Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀν-
– of Israel until comes the Son – of
θρώπου. **24** Οὐκ ἔστιν μαθητὴς ὑπὲρ
man. not is A disciple above
τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν
the teacher nor a slave above the
κύριον αὐτοῦ. **25** ἀρκετὸν τῷ μαθητῇ
lord of him. Enough for the disciple
ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
that he be as the teacher of him,
καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ
and the slave as the lord of him. If
τὸν οἰκοδεσπότην Βεεζεβούλ ἐπεκάλεσαν,
the housemaster Beelzebub they called,
πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.
how much more the members of [the] household of him.
26 μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ
Therefore fear ye not them; for nothing
ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφ-
is *having been* veiled which will not be un-
θήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.
veiled, and hidden which will not be made known.
27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε
What I say to you in the darkness, say ye

light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the

ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε,
in the light; and what in the ear ye hear,
κηρύξατε ἐπὶ τῶν δωμάτων. **28** καὶ
proclaim on the housetops. And
μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων
do not fear – the [ones] killing
τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων
the body, but the soul not *being* able
ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν
to kill; but fear ye rather the [one]
δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι
being able both soul and body to destroy
ἐν γεέννῃ. **29** οὐχὶ δύο στρουθία ἀσσα-
in gehenna. Not two sparrows of(for) a
ρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ
farthing are sold? and one of them not
πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
will fall on the earth without the Father
ὑμῶν. **30** ὑμῶν δὲ καὶ αἱ τρίχες τῆς
of you. But of you even the hairs of the
κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. **31** μὴ
head all *having been* numbered are. not
οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε
Therefore fear ye; [3]many [4]sparrows [5]excel
ὑμεῖς. **32** Πᾶς οὖν ὅστις ὁμολογήσει
[1]ye. Everyone therefore who shall confess
ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
– me before – men,
ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν
will confess I also – him before
τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς·
the Father of me – in the heavens;
33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν
and whoever denies me before
τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν
– men, will deny I also him
ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν
before the Father of me – in
τοῖς οὐρανοῖς. **34** Μὴ νομίσητε ὅτι
the heavens. Do not suppose that
ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον
I came to bring peace on the earth; I came not
βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. **35** ἦλθον γὰρ
to bring peace but a sword. For I came
διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς
to make hostile a men against the father
αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς
of him and a daughter against the mother

daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς
of her and a bride against the mother-in-law
αὐτῆς, **36** καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ
of her, and [the] enemies – of a man the
οἰκιακοὶ αὐτοῦ. **37** Ὁ φιλῶν πατέρα
members of [the] household of him. The [one] loving father
ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·
or mother beyond me is not of me worthy;
καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ
and the [one] loving son or daughter beyond
ἐμὲ οὐκ ἔστιν μου ἄξιος· **38** καὶ ὃς
me is not of me worthy; and [he] who
οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ
takes not the cross of him and
ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου
follows after me, is not of me
ἄξιος. **39** ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ
worthy. The [one] finding the life of him
ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν
will lose it, and the [one] losing the
ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.
life of him for the sake of me will find it.
40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ
The [one] receiving you me receives, and
ὁ ἐμὲ δεχόμενος δέχεται τὸν
the [one] me receiving receives the [one]
ἀποστείλαντά με. **41** ὁ δεχόμενος προ-
having sent me. The [one] receiving a pro-
φήτην εἰς ὄνομα προφήτου μισθὸν
phet in [the] name of a prophet [the] reward
προφήτου λήμψεται, καὶ ὁ δεχόμενος
of a prophet will receive, and the [one] receiving
δίκαιον εἰς ὄνομα δικαίου μισθὸν
a righteous man in [the] name of a righteous man [the] reward
δικαίου λήμψεται. **42** καὶ ὃς ἐὰν ποτίσῃ
of a righteous man will receive. And whoever gives to drink
ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ
one – of these little [ones] a cup of cold water
μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν,
only in [the] name of a disciple, truly I tell you,
οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
on no account will he lose the reward of him.

CHAPTER 11

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2¶ Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea,

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ
And it came to pass when ended –
Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς
Jesus giving charge to the twelve disciples
αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν
of him, he removed thence – to teach[d]
καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
and to proclaim[d] in the cities of them.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ
– But John hearing in the
δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ,
prison the works – of Christ,
πέμψας διὰ τῶν μαθητῶν αὐτοῦ **3** εἶπεν
sending through the disciples of him said
αὐτῷ· σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον
to him: Thou art the coming [one], or another
προσδοκῶμεν; **4** καὶ ἀποκριθεὶς ὁ
may we expect? And answering –
Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες ἀπαγ-
Jesus said to them: Going report
γείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·
ye to John [the things] which ye hear and see:
5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ
blind men see again and lame men
περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ
walk, lepers are cleansed and deaf men
ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ
hear, and dead men are raised and
πτωχοὶ εὐαγγελίζονται· **6** καὶ μακάριός
poor men are evangelized; and blessed
ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
is whoever is not offended in me.
7 Τούτων δὲ πορευομένων ἤρξατο ὁ
And these going[a] began –
= as these were going
Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου·
Jesus to say to the crowds concerning John:
τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
What went ye out into the wilderness to see?
κάλαμον ὑπὸ ἀνέμου σαλευόμενον; **8** ἀλλὰ
a reed by wind being shaken? But
τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
what went ye out to see? a man in soft material
ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ
having been clothed? Behold[,] the [ones] – soft material
φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων. **9** ἀλλὰ
wearing [are] in the houses – of kings. But
τί ἐξήλθατε; προφήτην ἰδεῖν; ναί λέγω
why went ye out? a prophet to see? Yes[,] I tell

I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and

ὑμῖν, καὶ περισσότερον προφήτου. **10** οὗτός
you, and more [than] a prophet. This
ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ
is he concerning whom it has been written: Behold[,] I
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου
send forth the messenger of me before [the] face
σου, ὃς κατασκευάσει τὴν ὁδόν σου
of thee, who will prepare the way of thee
ἔμπροσθέν σου. **11** ἀμὴν λέγω ὑμῖν,
before thee. Truly I tell you,
οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν
there has not arisen among [those] born of women
μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ
a greater [than] John the Baptist; but the
μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
lesser in the kingdom of the heavens
μείζων αὐτοῦ ἐστιν. **12** ἀπὸ δὲ τῶν
greater [than] he is. And from the
ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως
days of John the Baptist until
ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται,
now the kingdom of the heavens is forcibly treated,
καὶ βιασταὶ ἁρπάζουσιν αὐτήν. **13** πάντες γὰρ
and forceful men seize it. For all
οἱ προφῆται καὶ ὁ νόμος ἕως
the prophets and the law until
Ἰωάννου ἐπροφήτευσαν· **14** καὶ εἰ θέλετε
John prophesied; and if ye are willing
δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων
to receive [it *or* him], he is Elias the [one] about
ἔρχεσθαι. **15** ὁ ἔχων ὦτα ἀκουέτω.
to come. The [one] having ears let him hear.
16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;
But to what shall I liken – generation this?
ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς
Like it is to children sitting in the
ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις
marketplaces who calling to the others
17 λέγουσιν· ηὐλήσαμεν ὑμῖν καὶ οὐκ
say: We piped to you and not
ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.
ye did dance; we lamented and ye did not mourn.
18 ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε
For came John neither eating nor
πίνων, καὶ λέγουσιν· δαιμόνιον ἔχει.
drinking, and they say: a demon He has.
19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ
Came the Son – of man eating and

they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,

πίνων, καὶ λέγουσιν· ἰδοὺ ἄνθρωπος
drinking, and they say: Behold[,] a man
φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ
gluttonous and a wine-drinker, of tax-collectors a friend and
ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
of sinners. And was(is) justified – wisdom from(by)
τῶν ἔργων αὐτῆς.
the works of her.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις
Then he began to reproach the cities
ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις
in which happened the very many powerful deeds
αὐτοῦ, ὅτι οὐ μετενόησαν· **21** οὐαί σοι,
of him, because they repented not: Woe to thee,
Χοραζίν· οὐαί σοι, Βηθσαϊδά· ὅτι εἰ
Chorazin; woe to thee, Bethsaida; because if
ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις
in Tyre and Sidon happened the powerful deeds
αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν
– having happened in you, long ago –
ἐν σάκκῳ καὶ σποδῷ μετενόησαν.
in sackcloth and ashes they would have repented.
22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι
However I tell you, For Tyre and for Sidon
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ
more tolerable it will be in [the] day of judgment than
ὑμῖν. **23** καὶ σύ, Καφαρναούμ, μὴ
for you. And thou, Capernaum, *not*
ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾅδου
as far as heaven wast thou exalted? as far as hades
καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν
thou shalt descend; because if in Sodom happened
αἱ δυνάμεις αἱ γενόμεναι ἐν σοί,
the powerful deeds – having happened in thee,
ἔμεινεν ἂν μέχρι τῆς σήμερον. **24** πλὴν
it would have remained until – to-day. However
λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον
I tell you that for [the] land of Sodom more tolerable
ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.
it will be in [the] day of judgment than for thee.

25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς
At that – time answering
ὁ Ἰησοῦς εἶπεν· ἐξομολογοῦμαί σοι,
– Jesus said: I give thanks to thee,
πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
Father, lord of the heaven and of the earth,
ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνε-
because thou hiddest these things from wise and intel-

and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

τῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
ligent men, and didst reveal them to infants;
26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία
yes, – Father, because thus good pleasure
ἐγένετο ἔμπροσθέν σου. **27** Πάντα μοι
it was before thee. All things to me
παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
were delivered by the Father of me, and
οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ
no one fully knows the Son except the
πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει
Father, neither the Father anyone fully knows
εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ
except the Son and [he] to whom if wills the
υἱὸς ἀποκαλύψαι. **28** Δεῦτε πρός με
Son to reveal. Come unto me
πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι,
all the [ones] labouring and *having been* burdened,
κἀγὼ ἀναπαύσω ὑμᾶς. **29** ἄρατε τὸν
and I will rest you. Take the
ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ'
yoke of me on you and learn from
ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ
me, because meek I am and lowly –
καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς
in heart, and ye will find rest to the
ψυχαῖς ὑμῶν· **30** ὁ γὰρ ζυγός μου
souls of you; for the yoke of me
χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν
gentle and the burden of me light
ἐστιν.
is.

CHAPTER 12

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ
At that – time went –
Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων·
Jesus on the sabbath through the cornfields;
οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ
and the disciples of him hungered, and
ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.
began to pluck ears [of corn] and to eat.
2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ·
But the Pharisees seeing said to him:
ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ
Behold [,] the disciples of thee are doing what not
ἔξεστιν ποιεῖν ἐν σαββάτῳ. **3** ὁ δὲ
it is lawful to do on a sabbath. And he

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 ¶ And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν
said to them: Did ye not read what did
Δαυίδ, ὅτε ἐπείνασεν καὶ οἱ μετ'
David, when he hungered and the [ones] with
αὐτοῦ; **4** πῶς εἰσῆλθεν εἰς τὸν οἶκον
him? how he entered into the house
τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προ-
– of God and the loaves of the set-
θέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ
ting forth ate, which not lawful it was for him
φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ
to eat neither the [ones] with him, except
τοῖς ἱερεῦσιν μόνοις; **5** ἢ οὐκ ἀνέγνωτε
for the priests only? or did ye not read
ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ
in the law that on the sabbaths the
ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦ-
priests in the temple the sabbath pro-
σιν καὶ ἀναίτιοί εἰσιν; **6** λέγω δὲ
fane and guiltless are? And I tell
ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε.
you that [than] the temple a greater [thing] is here.
7 εἰ δὲ ἐγνώκειτε τί ἐστιν· ἔλεος
But if ye had known what it is: Mercy
θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατε-
I desire and not sacrifice, ye would not have
δικάσατε τοὺς ἀναιτίους. **8** κύριος γάρ
condemned the guiltless. For Lord
ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
is of the sabbath the Son – of man.
9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν
And removing thence he came into the
συναγωγὴν αὐτῶν. **10** καὶ ἰδοὺ ἄνθρωπος
synagogue of them. And behold[.] a man
χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν
[his] hand having withered; and they questioned him
λέγοντες· εἰ ἔξεστιν τοῖς σάββασιν
saying: If it is lawful on the sabbaths
θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ.
to heal? in order that they might accuse him.
11 ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ
So he said to them: What will there be of
ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν,
you man who will have sheep one,
καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν
and if fall *in* this on the sabbaths
εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ
into a ditch, will he not lay hold of it and

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

ἐγερεῖ; **12** πόσῳ οὖν διαφέρει ἄνθρωπος
raise? By how much then surpasses a man
προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν
a sheep. So that it is lawful on the sabbaths
καλῶς ποιεῖν. **13** τότε λέγει τῷ ἀνθρώπῳ·
well to do. Then he says to the man:
ἔκτεινόν σου τὴν χεῖρα. καὶ ἐξέτεινεν,
Stretch forth of thee the hand. And he stretched forth,
καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.
and it was restored healthy as the other.
14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον
And going out the Pharisees counsel
ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέ-
took against him, so as him they might
σωσιν. **15** Ὁ δὲ Ἰησοῦς γνοὺς ἀνε-
destroy. – But Jesus knowing de-
χώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ
parted thence. And followed him
πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,
many, and he healed them all,
16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν
and warned them that [2]not [3]manifest
αὐτὸν ποιήσωσιν· **17** ἵνα πληρωθῇ τὸ
[1]him [1]they [2]should [3]make; that might be fulfilled the [thing]
ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου
spoken through Isaiah the prophet
λέγοντος· **18** ἰδοὺ ὁ παῖς μου ὃν
saying: Behold[,] the servant of me whom
ᾑρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν
I chose, the beloved of me [with] whom was well pleased
ἡ ψυχή μου· θήσω τὸ πνεῦμα μου ἐπ'
the soul of me; I will put the spirit of me on
αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
him, and judgment to the nations he will announce.
19 οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ
He will not strive nor *will* shout, nor
ἀκούσει τις ἐν ταῖς πλατείαις τὴν
will hear anyone in the streets the
φωνὴν αὐτοῦ. **20** κάλαμον συντετριμμένον
voice of him. A reed *having been* bruised
οὐ κατεάξει καὶ λίνον τυφόμενον οὐ
he will not break and flax smoking not
σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν
he will quench, until he put forth to victory –
κρίσιν. **21** καὶ τῷ ὀνόματι αὐτοῦ ἔθνη
judgment. And in the name of him nations
ἐλπιοῦσιν.
will hope.

22¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods,

22 Τότε προσηνέχθη αὐτῷ δαιμονιζ-
Then was brought to him a demon-
όμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν
possessed man blind and dumb; and he healed
αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ
him, so as the dumb to speak and
βλέπειν. **23** καὶ ἐξίσταντο πάντες οἱ
to see[b]. And were astonished all the
ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ
crowds and said: *not* This is the
υἱὸς Δαυίδ; **24** οἱ δὲ Φαρισαῖοι ἀκού-
son of David? But the Pharisees hear-
σαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ
ing said: This man does not expel the
δαιμόνια εἰ μὴ ἐν τῷ Βεεζεβοὺλ ἄρχοντι
demons except by – Beelzebub ruler
τῶν δαιμονίων. **25** εἰδὼς δὲ τὰς ἐνθυμήσεις
of the demons. But knowing the thoughts
αὐτῶν εἶπεν αὐτοῖς· πᾶσα βασιλεία
of them he said to them: Every kingdom
μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται,
divided against itself is brough: to desolation,
καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ'
and every city or house divided against
ἑαυτῆς οὐ σταθήσεται. **26** καὶ εἰ
itself will not stand. And if
ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ'
– Satan – [a]Satan [1]expels, against
ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθή-
himself he was(is) divided; how therefore will
σεται ἡ βασιλεία αὐτοῦ; **27** καὶ εἰ
stand the kingdom of him? And if
ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ δαιμόνια,
I by Beelzebub expel the demons,
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
the sons of you by what do they expel?
διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
therefore they judges shall be of you.
28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ
But if by [the] Spirit of God I
ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν
expel the demons, then came
ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. **29** ἢ
upon you the kingdom – of God. Or
πῶς δύναταί τις εἰσελθεῖν εἰς τὴν
how can anyone *to* enter into the
οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ
house of the strong man and the vessels of him

except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good: or else make the tree corrupt, and his fruit corrupt; for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν
to seize, if not first he binds the
ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ
strong man? and then the house of him
διαρπάσει. **30** ὁ μὴ ὢν μετ' ἐμοῦ
he will plunder. The [one] not being with me
κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ'
against me is, and the [one] not gathering with
ἐμοῦ σκορπίζει. **31** Διὰ τοῦτο λέγω
me scatters. Therefore I tell
ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία
you, all sin and blasphemy
ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ
will be forgiven – to men, but the of the
πνεύματος βλασφημία οὐκ ἀφεθήσεται.
Spirit blasphemy will not be forgiven.
32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ
And whoever speaks a word against the
υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·
Son – of man, it will be forgiven *to* him;
ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος
but whoever speaks against the Spirit
τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ
– Holy, it will not be forgiven *to* him
οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ
neither in this – age nor in the [one]
μέλλοντι. **33** Ἢ ποιήσατε τὸ δένδρον
coming. Either make the tree
καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν,
good and the fruit of it good,
ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν
or make the tree bad and the
καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ
fruit of it bad; for of(by) the
καρποῦ τὸ δένδρον γινώσκεται. **34** γεννή-
fruit the tree is known. Off-
ματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν
spring of vipers, how can ye good things *to* speak
πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισ-
[a]evil [b]being? for out of the abund-
σεύματος τῆς καρδίας τὸ στόμα λαλεῖ.
ance of the heart the mouth speaks.
35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
The good man out of the good
θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς
treasure puts forth good things, and the evil
ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ
man out of the evil treasure

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this genera-

ἐκβάλλει πονηρά. **36** λέγω δὲ
puts forth evil things. But I tell

ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν
you that every word idle which will speak

οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ
– men, they will render concerning it

λόγον ἐν ἡμέρᾳ κρίσεως· **37** ἐκ γὰρ
account in [the] day of judgment; for of(by)

τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ
the words of thee thou wilt be justified, and of(by)

τῶν λόγων σου καταδικασθήσῃ.
the words of thee thou wilt be condemned.

38 Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν
Then answered him some of the

γραμματέων καὶ Φαρισαίων λέγοντες·
scribes and Pharisees saying:

διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.
Teacher, we wish from thee a sign to see.

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
But he answering said to them:

γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον
generation An evil and adulterous a sign

ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται
seeks, and a sign shall not be given

αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ
to it except the sign of Jonas the

προφήτου. **40** ὥσπερ γὰρ ἦν Ἰωνᾶς
prophet. For as was Jonas

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας
in the belly of the sea monster three days

καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς
and three nights, so will be the Son

τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
– of man in the heart of the earth

τρεῖς ἡμέρας καὶ τρεῖς νύκτας. **41** ἄνδρες
three days and three nights. *Men*

Νινευῖται ἀναστήσονται ἐν τῇ κρίσει
Ninevites will stand up in the judgment

μετὰ τῆς γενεᾶς ταύτης καὶ κατα-
with – generation this and will

κρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ
condemn it; because they repented at the

κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ
proclamation of Jonas, and behold a greater thing [than] Jonas

ὧδε. **42** βασίλισσα νότου ἐγερθήσεται
[is] here. [The] queen of [the] south will be raised

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
in the judgment with – generation this

tion, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ
and will condemn it; because she came out of
τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
the limits of the earth to hear the wisdom
Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος
of Solomon, and behold a greater thing [than] Solomon
ὧδε. **43** Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
[is] here. Now when the unclean spirit
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'
goes out from – a man, he goes through
ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
dry places seeking rest, and
οὐχ εὑρίσκει. **44** τότε λέγει· εἰς τὸν
finds not. Then he says: Into the
οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον·
house of me I will return whence I came out;
καὶ ἐλθὸν εὑρίσκει σχολάζοντα [καὶ]
and coming he finds [it] standing empty and
σεσαρωμένον καὶ κεκοσμημένον. **45** τότε
having been swept and *having been* furnished. Then
πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ
he goes and takes with himself
ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,
seven other spirits more evil [than] himself,
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ
and entering dwells there; and
γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
becomes the last things – man of that
χείρονα τῶν πρώτων. οὕτως ἔσται
worse [than] the first. Thus it will be
καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.
also – [3]generation [1]to this – [2]evil.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις,
Yet him speaking[a] to the crowds,
= While he was still speaking
ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
behold the mother and the brothers of him
εἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.
stood outside seeking to him to speak.
47 [εἶπεν δέ τις αὐτῷ· ἰδοὺ ἡ μήτηρ
And said someone to him: Behold[,] the mother
σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν
of thee and the brothers of thee outside are standing
ζητοῦντές σοι λαλῆσαι.] **48** ὁ δὲ
seeking to thee to speak. And he
ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ· τίς
answering said to the [one] saying to him: Who
ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσίν οἱ
is the mother of me, and who are the

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

ἀδελφοί μου;
brothers of me?

49 καὶ ἐκτείνας τὴν
And stretching forth the

χεῖρα [αὐτοῦ] ἐπὶ τοὺς μαθητὰς αὐτοῦ
hand of him on the disciples of him

εἶπεν· ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί
he said: Behold[,] the mother of me and the brothers

μου. **50** ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα
of me. For whoever does the will

τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός
of the Father of me – in heavens, he

μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
of me brother and sister and mother is.

CHAPTER 13

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched;

13 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ
On – day that [a]going out *of* –

Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν
[a]Jesus of the house sat beside the

θάλασσαν· **2** καὶ συνήχθησαν πρὸς αὐτὸν
sea; and were assembled to him

ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον
crowds many, so as him in a ship
=so that embarking in a ship he sat,

ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος
embarking to sit[b], and all the crowd

ἐπὶ τὸν αἰγιαλὸν εἱστήκει. **3** καὶ ἐλάλησεν
on the beach stood. And he spoke

αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων·
to them many things in parables saying:

Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.
Behold went out the [one] sowing – to sow[d].

4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν
And in the to sow him[c] some indeed
=as he sowed

ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ
fell beside the way, and coming the

πετεινὰ κατέφαγεν αὐτά. **5** ἄλλα δὲ
birds devoured them. But others

ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ
fell on the rocky places where not

εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν
it had earth much, and immediately it sprang up

διὰ τὸ μὴ ἔχειν βάθος γῆς· **6** ἡλίου
on account of the not to have depth of earth; [the] sun
=because it had not

δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ
But having risen[a] it was scorched, and on account of
=when the sun rose =because

and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hear-

τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. **7** ἄλλα δὲ
the not to have root it was dried up. But others
it had not

ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν
fell on the thorns, and came up

αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά. **8** ἄλλα δὲ
the thorns and choked them. And others

ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ
fell on the earth – good and

ἐδίδου καρπόν, ὃ μὲν ἑκατόν, ὃ δὲ
gave fruit, the one a hundred, the other

ἑξήκοντα, ὃ δὲ τριάκοντα. **9** ὁ ἔχων
sixty, the other thirty. The [one] having

ὦτα ἀκουέτω. **10** Καὶ προσελθόντες οἱ
ears let him hear. And approaching the

μαθηταὶ εἶπαν αὐτῷ· διὰ τί ἐν παρα-
disciples said to him: Why in par-

βολαῖς λαλεῖς αὐτοῖς; **11** ὁ δὲ
ables speakest thou to them? And he

ἀποκριθεὶς εἶπεν· ὅτι ὑμῖν δέδοται
answering said: Because to you it has been given

γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν
to know the mysteries of the kingdom of the

οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. **12** ὅστις
heavens, but to those it has not been given. [he] who

γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ-
For has, it will be given to him and he will

σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ
have abundance; but [he] who has not, even

ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. **13** διὰ
what he has will be taken from him. There-

τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι
fore in parables to them I speak, because

βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες
seeing they see not and hearing

οὐκ ἀκούουσιν οὐδὲ συνιοῦσιν. **14** καὶ
they hear not neither understand. And

ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου
is fulfilled in them the prophecy of Isaiah

ἡ λέγουσα· ἀκοῇ ἀκούσετε καὶ οὐ μὴ
– saying: In hearing ye will hear and by no means

συνῆτε, καὶ βλέποντες βλέψετε
understand, and seeing ye will see

καὶ οὐ μὴ ἴδητε. **15** ἐπαχύνθη γὰρ
and by no means perceive. For waxed gross

ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς
the heart – people of this, and with the

ing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them*.

18¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one,* and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς
ears heavily they heard, and the eyes
αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς
of them they closed; lest they see with the
ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν
eyes and with the ears hear
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
and with the heart understand and turn back,
καὶ ἰάσομαι αὐτούς. **16** ὑμῶν δὲ μακάριοι
and I will heal them. But of you blessed
οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ
the eyes because they see, and the
ὦτα [ὑμῶν] ὅτι ἀκούουσιν. **17** ἀμὴν
ears of you because they hear. truly
γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ
For I say to you that many prophets and
δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ
righteous men desired to see [the things] which
βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι
ye see and did not see, and to hear
ἃ ἀκούετε καὶ οὐκ ἤκουσαν.
[the things] which ye hear and did not hear.
18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν
[2]Ye [3]therefore [1]hear the parable
τοῦ σπείραντος. **19** Παντὸς ἀκούοντος
of the sowing [one]. Everyone hearing[a]
=When anyone hears
τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος
the word of the kingdom and not understanding[a]
=does not understand
ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ
comes the evil one and seizes the [thing]
ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός
having been sown in the heart of him; this
ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. **20** ὁ
is the [word] by the way sown. the [word]
δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν
And on the rocky places sown, this is
ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ
the [one] [2]the [3]word [1]hearing and immediately with
χαρᾶς λαμβάνων αὐτόν· **21** οὐκ ἔχει δὲ
joy receiving it; but he has not
ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν,
root in himself but short-lived is,
γενομένης δὲ θλίψεως ἢ διωγμοῦ
and occurring tribulation or persecution[a]
=when tribulation or persecution occurs
διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.
on account of the word immediately he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this.

22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός
But the [word] in the thorns sown, this
ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ
is the [one] the word hearing, and the
μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη
anxiety of the age and the deceit
τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ
– of riches chokes the word, and
ἄκαρπος γίνεται. **23** ὁ δὲ ἐπὶ τὴν
unfruitful it becomes. And the [word] on the
καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ
good earth sown, this is the [one]
τὸν λόγον ἀκούων καὶ συνιείς, ὃς
the word hearing and understanding, who
δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν,
indeed bears fruit and produces one indeed a hundred,
ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.
the other sixty, the other thirty.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς
Another parable he set before them
λέγων· ὡμοιώθη ἡ βασιλεία τῶν
saying: was(is) likened The kingdom of the
οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα
heavens to a man sowing good seed
ἐν τῷ ἀγρῷ αὐτοῦ. **25** ἐν δὲ τῷ
in the field of him. But in the
=while men slept
καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ
to sleep – men came of him
ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον
the enemy and oversowed tares in between
τοῦ σίτου καὶ ἀπῆλθεν. **26** ὅτε δὲ
the wheat and went away. But when
ἐβλάστησεν ὁ χόρτος καὶ καρπὸν
sprouted the grass and fruit
ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.
produced, then appeared also the tares.
27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκο-
So approaching the slaves of the house-
δεσπότου εἶπον αὐτῷ· κύριε, οὐχὶ καλὸν
master said to him: Lord, not good
σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν
seed sowedst thou in – thy field? whence
οὖν ἔχει ζιζάνια; **28** ὁ δὲ ἔφη
then has it tares? And he said
αὐτοῖς· ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν.
to them: An enemy *man* this did.

The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

οἱ δὲ δοῦλοι αὐτῷ λέγουσιν· θέλεις
So the slaves to him say: Willest thou

οὖν ἀπελθόντες συλλέξωμεν αὐτά; 29 ὁ
then going away we may collect them? he

δὲ φησιν· οὔ, μήποτε συλλέγοντες τὰ
But says: No, lest collecting the

ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν
tares ye should root up together with them the

σῖτον. 30 ἄφετε συναυξάνεσθαι ἀμφότερα
wheat. Leave to grow together both

ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ
until the harvest; and in time of the

θερισμοῦ ἐρῶ τοῖς θερισταῖς· συλλέξατε
harvest I will say to the reapers: Collect ye

πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ
first the tares and bind them

εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά
in bundles – – to burn them,

τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην
but the wheat gather ye into the barn

μου. 31 Ἄλλην παραβολὴν παρέθηκεν
of me. Another parable he set before

αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία
them saying: Like is the kingdom

τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν
of the heavens to a grain of mustard, which

λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ
[a] taking [a] man sowed in the field

αὐτοῦ· 32 ὃ μικρότερον μέν ἐστιν
of him; which less indeed is

πάντων τῶν σπερμάτων, ὅταν δὲ
[than] all the seeds, but when

αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶν
it grows, greater [than] the herbs it is

καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ
and becomes a tree, so as to come the

πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν
birds of the heaven and dwell

ἐν τοῖς κλάδοις αὐτοῦ. 33 Ἄλλην
in the branches of it. Another

παραβολὴν ἐλάλησεν αὐτοῖς· ὁμοία
parable he spoke to them: Like

ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ,
is the kingdom of the heavens to leaven

ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου
which [a] taking [a] woman hid in [b] of meal

σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.
[b] measures [a] three, until was leavened [the] whole.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of

34 *Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν*
These things all spoke – Jesus in
παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς
parables to the crowds, and without a parable
οὐδὲν ἐλάλει αὐτοῖς· **35** *ὅπως πληρωθῇ*
nothing he spoke to them; so that was fulfilled
τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·
the [thing] spoken through the prophet saying:
ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
I will open in parables the mouth of me,
ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.
I will utter things having been hidden from [the] foundation.
36 *Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν*
Then sending away the crowds he came
εἰς τὴν οἰκίαν. Καὶ προσῆλθον αὐτῷ
into the house. And approached *to* him
οἱ μαθηταὶ αὐτοῦ λέγοντες· διασάφησον
the disciples of him saying: Explain thou
ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ
to us the parable of the tares of the
ἀγροῦ. **37** *ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ*
field. And he answering said: The [one]
σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ
sowing the good seed is the
υἱὸς τοῦ ἀνθρώπου· **38** *ὁ δὲ ἀγρός*
Son – of man; and the field
ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα,
is the world; and the good seed,
οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ
these are the sons of the kingdom; and the
ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, **39** *ὁ*
tares are the sons of the evil [one], the
δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ
and enemy the [one] sowing them is the
διάβολος· ὁ δὲ θερισμὸς συντέλεια
devil; and the harvest [the] completion
αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί
of [the] age is, and the reapers angels
εἰσιν. **40** *ὥσπερ οὖν συλλέγεται τὰ*
are. As therefore are collected the
ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως
tares and with fire are consumed, thus
ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
it will be at the completion of the age;
41 *ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου*
will send forth the Son – of man
τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν
the angels of him, and they will collect

his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

ἐκ τῆς βασιλείας αὐτοῦ πάντα
out of the kingdom of him all
τὰ σκάνδαλα καὶ τοὺς ποιοῦντας
the things leading to sin and the [ones] doing
τὴν ἀνομίαν, **42** καὶ βαλοῦσιν αὐτοὺς εἰς
– lawlessness, and will cast them into
τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ
the furnace – of fire; there will be the
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
wailing and the gnashing of the teeth.
43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ
Then the righteous will shine forth as the
ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς
sun in the kingdom of the Father
αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.
of them. The [one] having ears let him hear.
44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν
Like is the kingdom of the
οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ
heavens to treasure *having been* hidden in the
ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ
field, which ²finding ¹a man hid, and
ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ
from the joy of him goes and sells
ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν
what things he has and buys – field
ἐκεῖνον. **45** Πάλιν ὁμοία ἐστὶν ἡ
that. Again like is the
βασιλεία τῶν οὐρανῶν ἐμπόρῳ ζητοῦντι
kingdom of the heavens to a merchant seeking
καλοὺς μαργαρίτας· **46** εὑρὼν δὲ ἕνα πολύτιμον
beautiful pearls; and finding one valuable
μαργαρίτην ἀπελθὼν πέπρακεν πάντα
pearl going away sold all things
ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.
what he had and bought it.
47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the
οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν
heavens to a net cast into the sea
καὶ ἐκ παντὸς γένους συναγαγούσῃ·
and of every kind gathering;
48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ
which when it was filled bringing up onto
τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν
the shore and sitting collected
τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω
the good into vessels, but the bad out

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are

ἔβαλον. **49** οὕτως ἔσται ἐν τῇ συντελείᾳ
cast. Thus it will be at the completion
τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ
of the age: will go forth the angels and
ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου
will separate the evil men from [the] midst
τῶν δικαίων, **50** καὶ βαλοῦσιν αὐτοὺς
of the righteous, and will cast them
εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ
into the furnace – of fire; there
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
will be the wailing and the gnashing of the
ὀδόντων. **51** Συνήκατε ταῦτα πάντα;
teeth. Did ye understand [these things [all?
λέγουσιν αὐτῷ· ναί. **52** ὁ δὲ εἶπεν
They say to him: Yes. So he said
αὐτοῖς· διὰ τοῦτο πᾶς γραμματεὺς
to them: Therefore every scribe
μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν
made a disciple to the kingdom of the heavens
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ,
like is to *a man* a housemaster,
ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ
who puts forth out of the treasure
αὐτοῦ καινὰ καὶ παλαιά.
of him new and old things.
53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ
And it came to pass when ended –
Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν
Jesus – parables these, he removed
ἐκεῖθεν. **54** καὶ ἐλθὼν εἰς τὴν πατρίδα
thence. And coming into the native town
αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συνα-
of him he taught them in the syna-
γωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς
gogue of them, so as to be astounded them
=so that they were astounded
καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη
and to say[b]: Whence to this man – wisdom this
and said:
καὶ αἱ δυνάμεις; **55** οὐχ οὗτός ἐστιν
and the powerful deeds? not this man is
ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ
the of the carpenter son? not the mother
αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ
of him called Mary and the brothers
αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων
of him James and Joseph and Simon
καὶ Ἰούδας; **56** καὶ αἱ ἀδελφαὶ αὐτοῦ
and Judas? and the sisters of him

they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθ
not all with us are? Wher
οὖν τούτῳ ταῦτα πάντα; **57** κ
then to this man these things all? A
ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησο
they were offended in him. But Jesus
εἶπεν αὐτοῖς· οὐκ ἔστιν προφήτ
said to them: [3]not [2]is [1]A proph
ἄτιμος εἰ μὴ ἐν τῇ πατρίδι κ
unhonoured except in the(his) native town a
ἐν τῇ οἰκίᾳ αὐτοῦ. **58** καὶ οὐκ ἐποίησεν ἐκ
in the house of him. And not he did the
δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶ
powerful deeds many because of the unbelief of the

CHAPTER 14

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσ
At that – time heard
Ἡρῴδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησο
Herod the tetrarch the report of Jes
2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ· οὗτ
and said to the servants of him: This
ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτ
is John the Baptist; he
ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτ
was raised from the dead, and therefore
αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ
the powerful deeds operate in him.
3 Ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάνν
– For Herod seizing – John
ἔδησεν καὶ ἐν φυλακῇ ἀπέθετο δι
bound and in prison put away on account
Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου το
Herodias the wife of Philip th
ἀδελφοῦ αὐτοῦ· **4** ἔλεγεν γὰρ ὁ Ἰωάνν
brother of him; for said – John
αὐτῷ· οὐκ ἔξεστίν σοι ἔχειν αὐτή
to him: It is not lawful for thee to have her.
5 καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθ
And wishing him to kill he feared
τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸ
the crowd, because as a prophet him
εἶχον. **6** γενεσίοις δὲ γενομένοις το
they had. Now on the birthday occurring[e] –
Ἡρῴδου ὠρχήσατο ἡ θυγάτηρ τῇ
of Herod danced the daughter –
Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ ἤρεσε
of Herodias in the midst and pleased

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time

τῷ Ἡρῴδῃ, **7** ὅθεν μεθ' ὅρκου ὡμολόγησεν
– Herod, whence with an oath he promised
αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται. **8** ἡ δὲ
[5]her [3]to give whatever she might ask. So she
προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς·
being instructed by the mother of her:
δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν
Give me, she says, here on a platter the
κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. **9** καὶ
head of John the Baptist. And
λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς
being grieved the king on account of the
ὅρκους καὶ τοὺς συνανακειμένους
oaths and the [ones] reclining at table with [him]
ἐκέλευσεν δοθῆναι, **10** καὶ πέμψας
he commanded to be given, and sending
ἀπεκεφάλισεν Ἰωάννην ἐν τῇ φυλακῇ.
beheaded John in the prison.
11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ
And was brought the head of him on
πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ
a platter and was given to the maid, and
ἤνεγκεν τῇ μητρὶ αὐτῆς. **12** καὶ
she brought [it] to the mother of her. And
προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ
[4]approaching [1]the [2]disciples [3]of him took the
πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
corpse and buried him, and coming
ἀπήγγειλαν τῷ Ἰησοῦ. **13** Ἀκούσας δὲ
reported – to Jesus. And [3]hearing
ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν
– [1]Jesus departed thence in
πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν·
a ship to a desert place privately;
καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν
and [3]hearing [1]the [2]crowds followed
αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. **14** Καὶ
him afoot from the cities. And
ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ
going forth he saw a much crowd, and
ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ
was filled with tenderness over them and
ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
healed the sick of them.
15 ὀψίας δὲ γενομένης προσῆλθον αὐτῷ
Now evening coming on[a] approached *to* him
= when evening came on
οἱ μαθηταὶ λέγοντες· ἔρημός ἐστιν ὁ
the disciples saying: Desert is the

is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain

τόπος καὶ ἡ ὥρα ἤδη παρῆλθεν
place and the hour already passed;
ἀπόλυσον οὖν τοὺς ὄχλους, ἵνα ἀπελθόντες
dismiss therefore the crowds, that going away
εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς
into the villages they may buy for themselves
βρώματα. **16** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·
foods. – But Jesus said to them:
οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε
Not need they have to go away; give
αὐτοῖς ὑμεῖς φαγεῖν. **17** οἱ δὲ λέγουσιν
them ye to eat. But they say
αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε
to him: We have not here except five
ἄρτους καὶ δύο ἰχθύας. **18** ὁ δὲ εἶπεν·
loaves and two fishes. And he said:
φέρετέ μοι ὧδε αὐτούς. **19** καὶ κελεύσας
Bring to me here them. And having commanded
τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,
the crowds to recline on the grass,
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
taking the five loaves and the two
ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν
fishes, looking up to – heaven
εὐλόγησεν, καὶ κλάσας ἔδωκεν τοῖς
he blessed, and breaking gave to the
μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ
disciples the loaves, and the disciples
τοῖς ὄχλοις. **20** καὶ ἔφαγον πάντες καὶ
to the crowds, And ate all and
ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον
were satisfied; and they took the excess
τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.
of the fragments, twelve baskets full.
21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ
And the [ones] eating were men about
πεντακισχίλιοι χωρὶς γυναικῶν καὶ
five thousand apart from women and
παιδίων. **22** Καὶ [εὐθέως] ἠνάγκασεν
children. And immediately he constrained
τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον
the disciples to embark in the ship
καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
and to go before him to the other side,
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. **23** Καὶ
until he should dismiss the crowds. And
ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ
having dismissed the crowds he went up into the

apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of

ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας
mountain privately to pray. evening
=And when
δὲ γενομένης μόνος ἦν ἐκεῖ. **24** τὸ δὲ
And coming on[a] alone he was there. But the
evening came on
πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς
ship now furlongs many from the
γῆς ἀπεῖχεν, βασανιζόμενον ὑπὸ τῶν
land was away, being distressed by the
κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.
waves, [4]was [1]for [4]contrary [2]the [3]wind.
25 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς
Now in [the] fourth watch of the night
ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν
he came toward them walking on the
θάλασσαν. **26** οἱ δὲ μαθηταὶ ἰδόντες
sea. And the disciples seeing
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα
him on the sea walking
ἐταράχθησαν λέγοντες ὅτι φάντασμά
were troubled saying[,] – A phantasm
ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.
it is, and from – fear they cried out.
27 εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς]
But immediately spoke – Jesus
αὐτοῖς λέγων· θαρσεῖτε, ἐγώ εἰμι·
to them saying: Be of good cheer, I am;
μὴ φοβεῖσθε. **28** ἀποκριθεὶς δὲ αὐτῷ ὁ
do not fear. And answering him –
Πέτρος εἶπεν· κύριε, εἰ σὺ εἶ, κέλευσόν
Peter said: Lord, if thou art, command
με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα. **29** ὁ
me to come to thee on the waters. he
δὲ εἶπεν· ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ
And said: Come. And going down from the
πλοίου Πέτρος περιπάτησεν ἐπὶ τὰ ὕδατα
ship Peter walked on the waters
καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. **30** βλέπων δὲ
and came toward – Jesus. But seeing
τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος
the wind he was afraid, and beginning
καταποντίζεσθαι ἔκραξεν λέγων·
to sink he cried out saying:
κύριε, σῶσόν με. **31** εὐθέως δὲ ὁ
Lord, save me. And immediately –
Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο
Jesus stretching out the(his) hand took hold
αὐτοῦ, καὶ λέγει αὐτῷ· ὀλιγόπιστε,
of him, and says to him: Little-faith,

little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

εἰς τί ἐδίστασας; **32** καὶ ἀναβάντων
why didst thou doubt? And going up
=as they went up
αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.
them into the ship ceased the wind.
33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ
And the [ones] in the ship worshipped him
λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ. **34** Καὶ
saying: Truly of God Son thou art. And
διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς
crossing over they came onto the land to
Γεννησαρέτ. **35** καὶ ἐπιγνόντες αὐτὸν
Gennesaret. And recognizing him
οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν
the men – place of that sent
εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ
into all – neighbourhood that, and
προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς
brought to him all the [ones] ill
=those who were ill,
ἔχοντας, **36** καὶ παρεκάλουν αὐτὸν ἵνα
having, and besought him that
μόνον ἅψωνται τοῦ κρασπέδου τοῦ
only they might touch the fringe of the
ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.
garment of him; and as many as touched were completely healed.

CHAPTER 15

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that

15 Τότε προσέρχονται τῷ Ἰησοῦ
Then approach – to Jesus
ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς
from Jerusalem Pharisees and scribes
λέγοντες· **2** διὰ τί οἱ μαθηταί σου
saying: Why the disciples of thee
παραβαίνουσιν τὴν παράδοσιν τῶν
transgress the tradition of the
πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας
elders? for not they wash the(ir) hands
ὅταν ἄρτον ἐσθίωσιν. **3** ὁ δὲ ἀπο-
whenever bread they eat. And he answer-
κριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς
ing said to them: Why indeed ye
παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ
transgress the commandment – of God
διὰ τὴν παράδοσιν ὑμῶν; **4** ὁ γὰρ
on account of the tradition of you? – For
θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν
God said: Honour the father and the
μητέρα, καί· ὁ κακολογῶν πατέρα
mother, and: The [one] speaking evil of father

curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the

ἢ μητέρα θανάτῳ τελευτάτω. **5** ὑμεῖς δὲ
or mother by death let him die. But ye

λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ
say: Whoever says to the(his) father or

τῇ μητρί· δῶρον ὃ ἐὰν ἐξ ἐμοῦ
to the(his) mother: A gift whatever by me

ὠφελήθῃς, **6** οὐ μὴ τιμήσει τὸν
thou mightest be owed, by no means shall he honour the

πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ·
father of him or the mother of him;

καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ
and ye annulled the word – of God

διὰ τὴν παράδοσιν ὑμῶν. **7** ὑποκρι-
on account of the tradition of you. Hypocrites,

ταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν
well prophesied concerning you

Ἡσαΐας λέγων· **8** ὁ λαὸς οὗτος τοῖς
Isaiah saying: This people with the

χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν
lips me honours, but the heart of them

πόρρω ἀπέχει ἀπ' ἐμοῦ· **9** μάτην δὲ
far is away from me; and vainly

σέβονται με, διδάσκοντες διδασκαλίας
they worship me, teaching teachings

ἐντάλματα ἀνθρώπων. **10** Καὶ προσκαλε-
ordinances of men. And calling

σάμενος τὸν ὄχλον εἶπεν αὐτοῖς·
forward the crowd he said to them:

ἀκούετε καὶ συνίετε· **11** οὐ τὸ εἰσερχ-
Hear ye and understand: Not the[thing] enter-

όμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον,
ing into the mouth defiles the man,

ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος,
but the[thing] coming forth out of the mouth,

τοῦτο κοινοῖ τὸν ἄνθρωπον. **12** Τότε
this defiles the man. Then

προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ·
approaching the disciples say to him:

οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν
Dost thou know that the Pharisees hearing the

λόγον ἐσκανδαλίσθησαν; **13** ὁ δὲ ἀπο-
saying were offended? And he answer-

κριθεὶς εἶπεν· πᾶσα φυτεία ἣν οὐκ
ing said: Every plant which not

ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζω-
planted the Father of me – heavenly shall be

θήσεται. **14** ἄφετε αὐτούς· τυφλοί εἰσιν
uprooted. Leave them; blind they are

blind. And if the blind lead the blind, both shall all into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart: and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his dis-

ὁδηγοί τυφλῶν· τυφλὸς δὲ τυφλὸν
leaders of blind; [3]a blind man [1]and [4]a blind man

ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.
[2]if [4]leads, both into a ditch will fall.

15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ
And answering – Peter said to him

φράσον ἡμῖν τὴν παραβολήν. **16** ὁ δὲ
Explain to us the parable. So he

εἶπεν· ἀκμὴν καὶ ὑμεῖς ἀσύνετοι
said: Thus also ye unintelligen

ἐστε; **17** οὐ νοεῖτε ὅτι πᾶν τὸ
are? Do ye not understand that everything

εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν
entering into the mouth into th

κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται
stomach goes and into a drain is cast out?

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ
but the things coming forth out of th

στόματος ἐκ τῆς καρδίας ἐξέρχεται
mouth out of the heart comes forth

κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. **19** ἐκ
and those defiles the man. out o

γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ
For the heart come forth thoughts

πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί,
evil, murders, adulteries, fornications, thefts,

ψευδομαρτυρίαι, βλασφημίαι. **20** ταῦτα
false witnessings, blasphemies. These thing

ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον·
is(are) the [ones] defiling the man;

τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ
– but with unwashed hands to eat no

κοινοῖ τὸν ἄνθρωπον.
defiles the man.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς
And going forth thence – Jesus

ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ
departed into the parts of Tyre an

Σιδῶνος. **22** καὶ ἰδοὺ γυνὴ Χαναναία
Sidon. And behold woman a Canaanit

ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα
from – borders those coming forth

ἔκραζεν λέγουσα· ἐλέησόν με, κύριε
cried out saying: Pity me, Lord[,

υἱὸς Δαυίδ· ἡ θυγάτηρ μου κακῶς
son of David; the daughter of me badly

δαιμονίζεται. **23** ὁ δὲ οὐκ ἀπεκρίθη
is demon-possessed. But he answered not

ciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29¶ And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ
her a word. And approaching the disciples
αὐτοῦ ἠρώτων αὐτὸν λέγοντες· ἀπόλυσον
of him besought him saying: Dismiss
αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν. **24** ὁ
her, because she is crying out behind us. he
δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην
But answering said: I was not sent
εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα
except to the sheep – lost
οἴκου Ἰσραήλ. **25** ἡ δὲ ἐλθοῦσα
of [the] house of Israel. But she coming
προσεκύνει αὐτῷ λέγουσα· κύριε, βοήθει
worshipped him saying: Lord, help
μοι. **26** ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ
me. But he answering said: not
ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων
It is good to take the bread of the children
καὶ βαλεῖν τοῖς κυναρίοις. **27** ἡ δὲ
and to throw to the dogs. And she
εἶπεν· ναί, κύριε· καὶ γὰρ τὰ κυνάρια
said: Yes, Lord; but even the dogs
ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων
eats from the crumbs – falling
ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.
from the table of the masters of them.
28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ·
Then answering – Jesus said to her:
ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω
O woman, great of thee the faith; let it be
σοι ὡς θέλεις. καὶ ἰάθη ἡ
to thee as thou desirest. And was healed the
θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
daughter of her from – hour that.
29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς
And removing thence – Jesus
ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,
came by the sea – of Galilee,
καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.
and going up into the mountain he sat there.
30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες
And approached *to* him crowds many having
μεθ' ἑαυτῶν χωλούς, κυλλούς, τυφλούς,
with themselves lame, maimed, blind,
κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν
dumb, and others many, and cast
αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ· καὶ
them at the feet of him; and

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand

ἐθεράπευσεν αὐτούς· **31** ὥστε τὸν ὄχλον
he healed them; so as the crowd
=so that the crowd marvelled

θαυμάσαι βλέποντας κωφοὺς λαλοῦντας,
to marvel[b] seeing dumb men speaking,

κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας
maimed whole and lame walking

καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν
and blind seeing; and they glorified

τὸν θεὸν Ἰσραήλ. **32** Ὁ δὲ Ἰησοῦς
the God of Israel. – And Jesus

προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ
calling forward the disciples of him

εἶπεν· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,
said: I am filled with tenderness over the crowd,

ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν
because now days three they remain

μοι καὶ οὐκ ἔχουσιν τί φάγωσιν·
with me and have not anything they may eat;

καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω,
and to dismiss them without food I am not willing,

μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. **33** καὶ
lest they fail in the way. And

λέγουσιν αὐτῷ οἱ μαθηταί· πόθεν
say to him the disciples: Whence

ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε
to us in a desert loaves so many so as

χορτάσαι ὄχλον τοσοῦτον; **34** καὶ λέγει
to satisfy a crowd so great? And says

αὐτοῖς ὁ Ἰησοῦς· πόσους ἄρτους ἔχετε;
to them – Jesus: How many loaves have ye?

οἱ δὲ εἶπαν· ἑπτά, καὶ ὀλίγα ἰχθύδια.
And they said: Seven, and a few fishes.

35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν
And having enjoined the crowd to recline

ἐπὶ τὴν γῆν **36** ἔλαβεν τοὺς ἑπτὰ
on the ground he took the seven

ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας
loaves and the fishes and giving thanks

ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ
he broke and gave to the disciples, and the

μαθηταὶ τοῖς ὄχλοις. **37** καὶ ἔφαγον πάντες
disciples to the crowds. And ate all

καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν
and were satisfied, and the excess of the

κλασμάτων ἦραν, ἑπτὰ σπυρίδας πλήρεις.
fragments they took, seven baskets full.

38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι
And the [ones] eating were four thousand

men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.
men apart from women and children.
39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς
And having dismissed the crowds he embarked in
τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.
the ship, and came into the borders of Magadan.

CHAPTER 16

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them,

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ
And approaching the Pharisees and
Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν
Sadducees tempting asked him
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι
a sign out of *the* heaven to show
αὐτοῖς. **2** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
to them. But he answering said to them:
[ὀψίας γενομένης λέγετε· εὐδία,
Evening coming on* ye say: Fair weather,
= When evening comes on
πυρράζει γὰρ ὁ οὐρανός· **3** καὶ πρωΐ·
for is red the heaven(sky); and in the morning:
σήμερον χειμών, πυρράζει γὰρ στυγνάζων
To-day stormy weather, for is red being overcast
ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ
the heaven(sky). The – face of the
οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ
heaven(sky) ye know* to discern, but the
σημεῖα τῶν καιρῶν οὐ δύνασθε;] **4** γενεὰ
signs of the times can ye not? A generation
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
evil and adulterous a sign seeks,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ
and a sign shall not be given to it except
τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς
the sign of Jonah. And leaving them
ἀπῆλθεν. **5** Καὶ ἐλθόντες οἱ μαθηταὶ εἰς
he went away. And coming the disciples to
τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.
the other side they forgot loaves to take.
6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ
– And Jesus said to them: Beware and
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
take heed from the leaven of the Pharisees
καὶ Σαδδουκαίων. **7** οἱ δὲ διελογίζοντο
and Sadducees. But they reasoned
ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ
among themselves saying[:] – Loaves not
ἐλάβομεν. **8** γνοὺς δὲ ὁ Ἰησοῦς εἶπεν·
we took. But knowing – Jesus said:

* See note on page xviii. Note the use in the next line of δύνασθε.

O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered

τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι,
Why reason ye among yourselves, little-faiths,
ὅτι ἄρτους οὐκ ἔχετε; 9 οὔπω νοεῖτε,
because loaves ye have not? Do ye not yet understand,
οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν
neither remember ye the five loaves of the
πεντακισχιλίων καὶ πόσους κοφίνους
five thousand and how many baskets
ἐλάβετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν
ye took? Neither the seven loaves of the
τετρακισχιλίων καὶ πόσας σπυρίδας
four thousand and how many baskets
ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ
ye took? How do ye not understand that not
περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ
concerning loaves I said to you? But take heed from
τῆς ζύμης τῶν Φαρισαίων καὶ Σαδ-
the leaven of the Pharisees and Sad-
δουκαίων. 12 τότε συνῆκαν ὅτι οὐκ
ducees. Then they understood that not
εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν
he said to take heed from the leaven of the
ἄρτων], ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν
loaves, but from the teaching of the
Φαρισαίων καὶ Σαδδουκαίων.
Pharisees and Sadducees.
13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη
And coming – Jesus into the parts
Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς
of Cæsarea – of Philip he questioned the
μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ
disciples of him saying: Whom say –
ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;
men to be the Son – of man?
14 οἱ δὲ εἶπαν· οἱ μὲν Ἰωάνην τὸν
And they said: Some indeed John the
βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ
Baptist, and others Elias, and others
Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. 15 λέγει
Jeremias or one of the prophets. He says
αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι;
to them: But ye whom me say to be?
16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν·
And answering Simon Peter said:
17 σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ
Thou art the Christ the Son – of God
τοῦ ζῶντος. ἀποκριθεὶς δὲ ὁ Ἰησοῦς
of the living. And answering – Jesus

and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and

εἶπεν αὐτῷ· μακάριος εἶ, Σίμων
said to him: Blessed art thou, Simon
Βαριωνά, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκά-
Barjonas, because flesh and blood did not
λυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν
reveal to thee but the Father of me – in
τοῖς οὐρανοῖς. **18** κἀγὼ δέ σοι λέγω
the heavens. And I also to thee say[,]
ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ
– Thou art Peter, and on this –
πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν,
rock I will build of me the church,
καὶ πύλαι ᾅδου οὐ κατισχύσουσιν
and [the] gates of hades will not prevail against
αὐτῆς. **19** δώσω σοι τὰς κλεῖδας τῆς
it. I will give thee the keys of the
βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν
kingdom of the heavens, and whatever
δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς
thou bindest on the earth shall be *having been* bound in the
οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς
heavens, and whatever thou loosest on the
γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.
earth shall be *having been* loosed in the heavens.
20 τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα
Then he warned the disciples that
μηδενὶ ε�ίπωσιν ὅτι αὐτός ἐστιν ὁ
to no one they should tell that he is the
χριστός.
Christ.
21 Ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς
From then began Jesus Christ
δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ
to show to the disciples of him that it behoves
αὐτὸν εἰς Ἰεροσόλυμα ἀπελθεῖν καὶ
him to Jerusalem to go and
πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ
many things to suffer from the elders and
ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι
chief priests and scribes and to be killed
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. **22** καὶ
and on the third day to be raised. And
προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο
taking him – Peter began
ἐπιτιμᾶν αὐτῷ λέγων· ἵλεώς σοι,
to rebuke him saying: Propitious to thee,
= May God help thee,
κύριε· οὐ μὴ ἔσται σοι τοῦτο. **23** ὁ δὲ
Lord: by no means shall be to thee this. But he

said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

στραφεὶς εἶπεν τῷ Πέτρῳ· ὕπαγε ὀπίσω
turning said to Peter: Go behind
μου, σατανᾶ· σκάνδαλον εἶ ἐμοῦ,
me, Satan; an offence thou art of me,
ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ
because thou thinkest not the things – of God
ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ
but the things – of men. Then –
Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ
Jesus said to the disciples of him: If
τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω
anyone wishes after me to come, let him deny
ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ,
himself and let him take the cross of him,
καὶ ἀκολουθείτω μοι. 25 ὃς γὰρ ἐὰν
and let him follow me. For whoever
θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει
wishes the life of him to save, he will lose
αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
it; and whoever loses the life
αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. 26 τί
of him for the sake of me, he will find it. what
γὰρ ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν
For will be benefited a man, if the
κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν
world whole he should gain, but the soul
αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος
of him loses? or what will give a man
ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλλει
an exchange of the soul of him? is about
γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ
For the Son – of man to come in the
δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων
glory of the Father of him with the angels
αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ
of him, and then he will reward to each man
κατὰ τὴν πρᾶξιν αὐτοῦ. 28 ἀμὴν λέγω
according to the conduct of him. Truly I say
ὑμῖν ὅτι εἰσίν τινες τῶν ὧδε ἑστώτων
to you[,] – There are some of the [ones] here standing
οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν
who by no means may taste of death until
ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
they see the Son – of man coming
ἐν τῇ βασιλείᾳ αὐτοῦ.
in the kingdom of him.

CHAPTER 17

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man save Jesus only.

17 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ
And after days six takes –
Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ
Jesus – Peter and James and
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει
John the brother of him, and leads up
αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. **2** καὶ
them to mountain a high privately. And
μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ
he was transfigured before them, and
ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,
shone the face of him as the sun,
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς
and the garments of him became white as
τὸ φῶς. **3** καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς
the light. And behold was seen by them Moses
καὶ Ἠλίας συλλαλοῦντες μετ' αὐτοῦ.
and Elias conversing with him.
4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ
And answering – Peter said –
Ἰησοῦ· κύριε, καλόν ἐστιν ἡμᾶς ὧδε
to Jesus: Lord, good it is us here
εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς
to be; if thou willest, I will make here three
σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ
tents, for thee one and for Moses
μίαν καὶ Ἠλίᾳ μίαν. **5** ἔτι αὐτοῦ
one and for Elias one. Yet him
=While he was yet
λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν
speaking, behold cloud a bright overshadowed
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης
them, and behold a voice out of the cloud
λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ
saying: This is the son of me the
ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε
beloved, in whom I was well pleased; hear ye
αὐτοῦ. **6** καὶ ἀκούσαντες οἱ μαθηταὶ
him. And hearing the disciples
ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ
fell on [the] face[s] of them and
ἐφοβήθησαν σφόδρα. **7** καὶ προσῆλθεν ὁ
feared exceedingly. And approached –
Ἰησοῦς καὶ ἁψάμενος αὐτῶν εἶπεν·
Jesus and touching them said:
ἐγέρθητε καὶ μὴ φοβεῖσθε. **8** ἐπάραντες δὲ
Rise and do not fear. And lifting up
τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ
the eyes of them no one they saw ex-

9¶ And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

μὴ αὐτὸν Ἰησοῦν μόνον. 9 Καὶ κατα-
cept himself Jesus only. And com-
=as
βαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο
ing down them[a] out of the mountain enjoined
they were coming down
αὐτοῖς ὁ Ἰησοῦς λέγων· μηδενὶ εἴπητε
them – Jesus saying: To no one tell
τὸ ὅραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου
the vision until the Son – of man
ἐκ νεκρῶν ἐγερθῇ. 10 Καὶ ἐπηρώτησαν
out of dead be raised. And questioned
αὐτὸν οἱ μαθηταὶ λέγοντες· τί οὖν
him the disciples saying: Why then
οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ
the scribes say that [a]Elias [b]it behoves
ἐλθεῖν πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν·
to come first? And he answering said:
Ἠλίας μὲν ἔρχεται καὶ ἀποκαταστήσει
Elias indeed is coming and will restore
πάντα· 12 λέγω δὲ ὑμῖν ὅτι Ἠλίας
all things; but I tell you that Elias
ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν
already came, and they did not recognize
αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα
him, but did by him whatever things
ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου
they wished; thus also the Son – of man
μέλλει πάσχειν ὑπ' αὐτῶν. 13 τότε
is about to suffer by them. Then
συνῆκαν οἱ μαθηταὶ ὅτι περὶ
understood the disciples that concerning
Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
John the Baptist he spoke to them.
14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσ-
And [they] coming to the crowd ap-
ῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν
proached *to* him a man falling on knees to him
15 καὶ λέγων· κύριε, ἐλέησόν μου τὸν
and saying: Lord, pity of me the
υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει·
son, because he is moonstruck and ill has;
=is ill;
πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ
for often he falls into the fire and
πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα
often into the water. And I brought
αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ
him to the disciples of thee, and not
ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 ἀπο-
they were able him to heal. an-

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute *money*

κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ
swering And – Jesus said: O generation
ἄπιστος καὶ διεστραμμένη, ἕως πότε
unbelieving and *having been* perverted, until when
μεθ' ὑμῶν ἔσομαι; ἕως πότε
with you shall I be? until when
ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν
shall I endure you? bring to me him
ὧδε. **18** καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,
here. And rebuked it – Jesus,
καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον,
and came out from him the demon,
καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας
and was healed the boy from – hour
ἐκείνης. **19** Τότε προσελθόντες οἱ μαθηταὶ
that. Then [3]approaching [1]the [2]disciples
τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διὰ
– *to* Jesus privately said: Why
τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
we were not able to expel it?
20 ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγο-
And he says to them: Because of the little
πιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν
faith of you; for truly I say to you, if
ἔχητε πίστιν ὡς κόκκον σινάπεως,
ye have faith as a grain of mustard,
ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα
ye will say – mountain to this: Remove
ἔνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν
hence there, and it will be removed, and nothing
ἀδυνατήσει ὑμῖν. ‡
will be impossible to you.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ
And strolling them[a] in –
=as they were strolling
Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μέλλει
Galilee said to them – Jesus: is about
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς
The Son – of man to be delivered into
χεῖρας ἀνθρώπων, **23** καὶ ἀποκτενοῦσιν
[the] hands of men, and they will kill
αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
him, and on the third day he will be raised.
καὶ ἐλυπήθησαν σφόδρα.
And they were grieved exceedingly.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ
And coming them[a] to Capernaum
=when they came
προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες
approached the [ones] the didrachmæ receiving

‡ Verse 21 omitted by Nestle; *cf.* R.V. marg., etc.

came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

τῷ Πέτρῳ καὶ εἶπαν· ὁ διδάσκαλος
– Peter and said: The teacher
ὑμῶν οὐ τελεῖ δίδραχμα; λέγει· ναί.
of you not pays drachmae? He says: Yes.
25 καὶ ἐλθόντα εἰς τὴν οἰκίαν προ-
And [4]coming [5]into [6]the [7]house [1]pre-
έφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· τί σοι
ceded [3]him – [2]Jesus saying: What to thee
δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς
seems it, Simon? the kings of the earth
ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον;
from whom do they take toll or poll-tax?
ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;
from the sons of them or from – strangers?
26 εἰπόντος δέ· ἀπὸ τῶν ἀλλο-
and [he] saying*: From – strangers
= when he said:
τρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· ἄρα γε
said to him – Jesus: Then
ἐλεύθεροί εἰσιν οἱ υἱοί. **27** ἵνα δὲ μὴ
free are the sons. But lest
σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς
we should offend them, going to
θάλασσαν βάλε ἄγκιστρον καὶ τὸν
[the] sea cast a hook and the
ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ ἀνοίξας
[4]coming up [3]first [1]fish take, and opening
τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα
the mouth of it thou wilt find a stater;
ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ
that taking give them for me and
σοῦ.
thee.

CHAPTER 18

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ
In that – hour approached the
μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα
disciples – *to* Jesus saying: Who then
μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
greater is in the kingdom of the heavens?
2 καὶ προσκαλεσάμενος παιδίον ἔστησεν
And calling forward a child he set
αὐτὸ ἐν μέσῳ αὐτῶν **3** καὶ εἶπεν· ἀμὴν
him in [the] midst of them and said: Truly
λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ
I say to you, except ye turn and
γένησθε ὡς τὰ παιδία, οὐ μὴ
become as – children, by no means

enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

εἰσέλθητε εἰς τὴν βασιλείαν τῶν
may ye enter into the kingdom of the
οὐρανῶν. **4** ὅστις οὖν ταπεινώσει ἑαυτὸν
heavens. [3][he] who [1]Therefore will humble himself
ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ
as – child this, this [one] is the
μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
greater in the kingdom of the heavens.
5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον
And whoever receives one child
τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·
such on(in) the name of me, me receives;
6 ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν
and whoever offends one –
μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ,
little [ones] of these – believing in me,
συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος
it is expedient for him that be hanged an upper
ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ
millstone round the neck of him and
καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.
he be drowned in the depth of the sea.
7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων·
Woe to the world from – offences;
ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν
for [it is] a necessity to come – offences, but
οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον
woe to the man through whom the offence
ἔρχεται. **8** Εἰ δὲ ἡ χείρ σου ἢ ὁ
comes. Now if the hand of thee or the
πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν
foot of thee offends thee, cut off it
καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν
and cast from thee; good for thee it is
εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν,
to enter into – life maimed or lame,
ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι
than two hands or two feet having to be cast
εἰς τὸ πῦρ τὸ αἰώνιον. **9** καὶ εἰ ὁ
into the fire – eternal. And if the
ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν
eye of thee offends thee, pluck out it
καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν
and cast from thee; good for thee it is
μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ
one-eyed into *the* life to enter, than
δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς
two eyes having to be cast into

10¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he

τὴν γέενναν τοῦ πυρός. **10** Ὁρᾶτε μὴ
the gehenna – of fire. See [that] not
καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων·
ye despise one – little [ones] of these;
λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν
for I tell you that the angels of them
ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ
in heavens always see the
πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.‡
face of the Father of me – in heavens.
12 Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι
What to you seems it? if there be to any
= any man has
ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ
man a hundred sheep and wanders
ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα
one of them, will he not leave the ninety-
ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ
nine on the mountains and going seeks the
πλανώμενον; **13** καὶ ἐὰν γένηται
wandering [one]? And if he happens
εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι
to find it, truly I say to you that
χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς
he rejoices over it more than over the
ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.
ninety-nine – not having wandered.
14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν
So it is not [the] will before
τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα
the Father of you – in heavens that
ἀπόληται ἓν τῶν μικρῶν τούτων.
should perish one – little [ones] of these.
15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου,
Now if sins the brother of thee,
ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ
go reprove him between thee and
αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας
him alone. If thee he hears, thou gainedst
τὸν ἀδελφόν σου· **16** ἐὰν δὲ μὴ
the brother of thee; but if not
ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ
he hears, take with thee more one or
δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων
two, that on(by) [the] mouth of two witnesses
ἢ τριῶν σταθῇ πᾶν ῥῆμα· **17** ἐὰν δὲ
or three may be established every word; but if
παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ·
he refuses to hear them, tell *to* the church;

‡ Ver. 11 omitted by Nestle; *cf.* R.V. marg.

neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which

ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,
and if even the church he refuses to hear,
ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ
let him be to thee as the gentile and
ὁ τελώνης. **18** Ἀμὴν λέγω ὑμῖν,
the tax-collector. Truly I say to you,
ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται
whatever things ye bind on the earth shall be
δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν
having been bound in heaven, and whatever things
λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα
ye loose on the earth shall be *having been* loosed
ἐν οὐρανῷ. **19** Πάλιν [ἀμὴν] λέγω
in heaven. Again truly I say
ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ
to you that if two agree of
ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγ-
you on the earth concerning every
ματος οὗ ἐὰν αἰτήσωνται, γενήσεται
thing whatever they ask, it shall be
αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν
to them from the Father of me – in
οὐρανοῖς. **20** οὗ γάρ εἰσιν δύο ἢ τρεῖς
heavens. For where are two or three
συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι
having been assembled in – my name, there I am
ἐν μέσῳ αὐτῶν.
in [the] midst of them.
21 Τότε προσελθὼν ὁ Πέτρος εἶπεν
Then approaching – Peter said
αὐτῷ· κύριε, ποσάκις ἁμαρτήσει εἰς
to him: Lord, how often will sin against
ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ;
me the brother of me and I will forgive him?
ἕως ἑπτάκις; **22** λέγει αὐτῷ ὁ Ἰησοῦς·
until seven times? says to him – Jesus:
οὐ λέγω σοι ἕως ἑπτάκις, ἀλλὰ
I tell not *to* thee until seven times, but
ἕως ἑβδομηκοντάκις ἑπτά. **23** Διὰ τοῦτο
until seventy times seven. Therefore
ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
was(is) likened the kingdom of the heavens
ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι
to *a man* a king, who wished to take
λόγον μετὰ τῶν δούλων αὐτοῦ. **24** ἀρξα-
account with the slaves of him. And
μένου δὲ αὐτοῦ συναίρειν, προσήχθη
beginning him[a] to take, [b]was brought forward

[a]=as he began

owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him,

εἷς αὐτῷ ὀφειλέτης μυρίων ταλάντων.
[1]one [4]to him [3]debtor [2]of ten thousand [5]talents.

25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν
And not having him[a] to repay, commanded
=as he had not

αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν
him the lord to be sold and the(his)

γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα
wife and – children and all things whatever

ἔχει, καὶ ἀποδοθῆναι. **26** πεσὼν οὖν ὁ
he has, and to be repaid. Falling therefore the

δοῦλος προσεκύνει αὐτῷ λέγων· μακρο-
slave did obeisance to him saying: Defer

θύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω
anger over me, and all things I will repay

σοι. **27** σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ
thee. And filled with tenderness the lord –

δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ
slave of that released him, and the

δάνειον ἀφῆκεν αὐτῷ. **28** ἐξελθὼν δὲ
loan forgave him. But going out

ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν
– slave that found one of the

συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτὸν ἑκατὸν
fellow-slaves of him, who owed him a hundred

δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν
denarii, and seizing him throttled

λέγων· ἀπόδος εἴ τι ὀφείλεις.
saying: Repay if something thou owest.

29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρε-
Falling therefore the fellow-slave of him be-

κάλει αὐτὸν λέγων· μακροθύμησον ἐπ'
sought him saying: Defer anger over

ἐμοί, καὶ ἀποδώσω σοι. **30** ὁ δὲ οὐκ
me, and I will repay thee. But he not

ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς
wished, but going away threw him into

φυλακὴν ἕως ἀποδῷ τὸ ὀφειλόμενον.
prison until he should repay the thing owing.

31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ
Seeing therefore the fellow-slaves of him the things

γενόμενα ἐλυπήθησαν σφόδρα, καὶ
having taken place they were grieved exceedingly, and

ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν
coming explained to the lord of themselves

πάντα τὰ γενόμενα. **32** τότε προσ-
all the things having taken place. Then [1]call-

καλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει
ing [3]forward [2]him the lord of him says

said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν
to him: [a]Slave [b]wicked, all – debt
ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·
that I forgave thee, since thou besoughtest me;
33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν
did it not behove also thee to pity the
σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;
fellow-slave of thee, as I also thee pitied?
34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ
And being angry the lord of him
παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ
delivered him to the tormentors until
ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.
he should repay all the thing owing to him.
35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος
Thus also the Father of me – heavenly
ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος
will do to you, unless ye forgive each one
τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν
the brother of him from the hearts
ὑμῶν.
of you.

CHAPTER 19

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 [c] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ
And it came to pass when ended –
Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν
Jesus – words these, he removed
ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ
from – Galilee and came into the
ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.
borders – of Judæa across the Jordan.
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί,
And followed him crowds many,
καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.
and he healed them there.
3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι
And approached *to* him Pharisees
πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν
tempting him and saying: If it is lawful
ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν
to dismiss the wife of him for every
αἰτίαν; **4** ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ
cause? And he answering said: not
ἀνέγνωτε ὅτι ὁ κτίσας ἀπ'
Did ye read that the [one] creating from
ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;
[the] beginning male and female made them?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have

5 καὶ εἶπεν· ἕνεκα τούτου καταλείψει
And he said: For the sake of this shall leave
ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα
a man the(his) father and the(his) mother
καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ,
and shall cleave to the wife of him,
καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·
and [3]shall be [1]the [2]two [4]in [6]flesh [5]one;
6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία.
so as no longer are they two but flesh one.
ὃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος
What therefore – God yoked together, a man
μὴ χωριζέτω. **7** λέγουσιν αὐτῷ· τί οὖν
let not separate. They say to him: Why then
Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀπο-
[2]Moses [1]did [3]enjoin to give a document of
στασίου καὶ ἀπολῦσαι; **8** λέγει αὐτοῖς·
divorce and to dismiss? He says to them:
ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν
– Moses in view of the obduracy
ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς
of you allowed you to dismiss the
γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ
wives of you; but from [the] beginning not
γέγονεν οὕτως. **9** λέγω δὲ ὑμῖν ὅτι
it has been so. But I say to you that
ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ
whoever dismisses the wife of him
μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην,
not of(for) fornication and marries another,
μοιχᾶται. **10** λέγουσιν αὐτῷ οἱ μαθηταί·
commits adultery. Say to him the disciples:
εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου
If so is the cause of the man
μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.
with the wife, it is not expedient to marry.
11 ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν
And he said to them: Not all men grasp
τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.
– saying this, but [those] to whom it has been given.
12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας
For there are eunuchs who from [the] womb
μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν
of a mother were born so, and there are
εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
eunuchs who were made eunuchs by –
ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες
men. and there are eunuchs who

made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

εὐνούχισαν ἑαυτοὺς διὰ τὴν
made eunuchs themselves on account of the
βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος
kingdom of the heavens. The [one] *being* able
χωρεῖν χωρείτω.
to grasp [it] let him grasp.

13 Τότε προσηνέχθησαν αὐτῷ παιδία,
Then were brought to him children,
ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ
that the(his) hands he should put on them and
προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν
pray; but the disciples rebuked
αὐτοῖς. **14** ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε
them. – But Jesus said: Permit
τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν
the children and do not prevent them to come
πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ
unto me; – for of such is the
βασιλεία τῶν οὐρανῶν. **15** καὶ ἐπιθεὶς
kingdom of the heavens. And putting on
τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.
the(his) hands *on* them he went thence.

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν·
And behold one approaching *to* him said:
διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα
Teacher, what good thing may I do that
σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ·
I may have life eternal? And he said to him:
17 τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ;
Why me questionest thou concerning the good?
εἷς ἐστιν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς
one is the good; but if thou wishest into
τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς.
– life to enter, keep the commandments.
18 λέγει αὐτῷ· ποίας; ὁ δὲ Ἰησοῦς
He says to him: Which? – And Jesus
ἔφη· τὸ οὐ φονεύσεις, οὐ μοιχεύσεις,
said: – Thou shalt not kill, Thou shalt not commit adultery,
οὐ κλέψεις, οὐ ψευδομαρτυρήσεις,
Thou shalt not steal, Thou shalt not bear false witness,
19 τίμα τὸν πατέρα καὶ τὴν μητέρα,
Honour the(thy) father and the(thy) mother,
καὶ ἀγαπήσεις τὸν πλησίον σου ὡς
and Thou shalt love the neighbour of thee as
σεαυτόν. **20** λέγει αὐτῷ ὁ νεανίσκος·
thyself. Says to him the young man:
ταῦτα πάντα ἐφύλαξα· τί ἔτι ὑστερῶ;
[a]These things [b]all I kept; what yet do I lack?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regen-

21 ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος
Said to him – Jesus: If thou wishest perfect
εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα
to be, go sell of thee the belongings
καὶ δὸς πτωχοῖς, καὶ ἕξεις
and give to [the] poor, and thou shalt have
θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει
treasure in heavens, and come follow
μοι. **22** ἀκούσας δὲ ὁ νεανίσκος τὸν
me. But hearing the young man
λόγον [τοῦτον] ἀπῆλθεν λυπούμενος·
word this went away grieving;
ἦν γὰρ ἔχων κτήματα πολλά. **23** Ὁ
for he was having possessions many. –
δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ·
So Jesus said to the disciples of him:
ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως
Truly I tell you that a rich man hardly
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
will enter into the kingdom of the
οὐρανῶν. **24** πάλιν δὲ λέγω ὑμῖν,
heavens. And again I tell you,
εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος
easier it is a camel through [the] eye
ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν
of a needle to enter than a rich man into the
βασιλείαν τοῦ θεοῦ. **25** ἀκούσαντες δὲ
kingdom – of God. And hearing
οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα
the disciples were astounded exceedingly
λέγοντες· τίς ἄρα δύναται σωθῆναι;
saying: Who then can to be saved?
26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν
And looking upon – Jesus said
αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν
to them: With men this impossible
ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.
is, but with God all things [are] possible.
27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ·
Then answering – Peter said to him:
ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ
Behold we left all things and
ἠκολουθήσαμέν σοι· τί ἄρα ἔσται
followed thee; what then shall be
= shall we have?
ἡμῖν; **28** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·
to us? – And Jesus said to them:
ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθή-
Truly I tell you that ye the [ones] having

eration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

σαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν
followed me, in the regeneration, when
καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου
sits the Son – of man on [the] throne
δόξης αὐτοῦ, καθήσεσθε καὶ αὐτοὶ ἐπὶ
of glory of him, ye will sit also [your]selves on
δώδεκα θρόνους κρίνοντες τὰς δώδεκα
twelve thrones judging the twelve
φυλὰς τοῦ Ἰσραήλ. **29** καὶ πᾶς ὅστις
tribes – of Israel. And everyone who
ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ
left houses or brothers or sisters or
πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς
father or mother or children or fields
ἕνεκεν τοῦ ἐμοῦ ὀνόματος, πολλαπλα-
for the sake of – my name, mani-
σίονα λήμψεται καὶ ζωὴν αἰώνιον
fold will receive and life eternal
κληρονομήσει. **30** Πολλοὶ δὲ ἔσονται πρῶτοι
will inherit. But many [2]will be [1]first
ἔσχατοι καὶ ἔσχατοι πρῶτοι.
[1]last and last first.

CHAPTER 20

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out

20 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν
For like is the kingdom of the
οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
heavens to *a man* a housemaster, who
ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι
went out early in the morning to hire
ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. **2** συμ-
workmen in the vineyard of him. And
φωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου
agreeing with the workmen out of(for) a denarius
τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν
the day he sent them into the
ἀμπελῶνα αὐτοῦ. **3** καὶ ἐξελθὼν περὶ
vineyard of him. And going out about
τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας
[the] third hour he saw others standing
ἐν τῇ ἀγορᾷ ἀργούς, **4** καὶ ἐκείνοις
in the marketplace idle, and to those
εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν
said: Go also ye into the
ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω
vineyard, and whatever may be just I will give
ὑμῖν. οἱ δὲ ἀπῆλθον. **5** πάλιν [δὲ]
you. And they went. And again

about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*,

ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν
going out about [the] sixth and [the] ninth hour
ἐποίησεν ὡσαύτως. **6** περὶ δὲ τὴν
he did similarly. And about the
ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἑστῶτας,
eleventh going out he found others standing,
καὶ λέγει αὐτοῖς· τί ὧδε ἑστήκατε
and says to them: Why here stand ye
ὅλην τὴν ἡμέραν ἀργοί; **7** λέγουσιν αὐτῷ·
all the day idle? They say to him
ὅτι οὐδείς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς·
Because no one us hired. He says to them:
ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.
Go also ye into the vineyard.
8 ὀψίας δὲ γενομένης λέγει ὁ κύριος
And evening having come[a] says the lord
= when evening had come
τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ·
of the vineyard to the steward of him:
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν
Call the workmen and pay the
μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων
wage, beginning from the last ones
ἕως τῶν πρώτων. **9** ἐλθόντες δὲ οἱ
until the first. And coming the [ones]
περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ
about the eleventh hour received each
δηνάριον. **10** καὶ ἐλθόντες οἱ πρῶτοι
a denarius. And coming the first
ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ
supposed that more they will receive; and
ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί.
they received the [2]each [1]denarius also [them]selves.
11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ
And receiving they grumbled against the
οἰκοδεσπότου λέγοντες· **12** οὗτοι οἱ ἔσχατοι
housemaster saying: These – last
μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς
one hour wrought, and equal them
ἡμῖν ἐποίησας τοῖς βαστάσασι τὸ
to us thou madest the [ones] having borne the
βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
burden of the day and the heat.
13 ὁ δὲ ἀποκριθεὶς ἑνὶ αὐτῶν εἶπεν·
But he answering one of them said:
ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ
Comrade, I do not injure thee; not
δηναρίου συνεφώνησάς μοι; **14** ἆρον
of(for) a denarius thou didst agree with me? take

and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him,* and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and

τὸ σὸν καὶ ὕπαγε· θέλω δὲ
the thine and go; but I wish
= that which is thine

τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ
to this – last man to give as also

σοί· **15** οὐκ ἔξεστίν μοι ὃ θέλω
to thee; is it not lawful to me what I wish

ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ
to do among *the* my things? or the

ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ
eye of thee evil is because I

ἀγαθός εἰμι; **16** Οὕτως ἔσονται οἱ ἔσχατοι
good am? Thus will be the last [ones]

πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.
first and the first last.

17 Μέλλων δὲ ἀναβαίνειν Ἰησοῦς εἰς
And being about to go up Jesus to

Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα κατ'
Jerusalem he took the twelve private-

ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·
ly, and in the way said to them:

18 ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ
Behold we are going up to Jerusalem, and

ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς
the Son – of man will be delivered to the

ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατα-
chief priests and scribes, and they will

κρινοῦσιν αὐτὸν εἰς θάνατον, **19** καὶ
condemn him to death, and

παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς
they will deliver him to the nations *for*

τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ
– to mock and to scourge and

σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθή-
to crucify, and on the third day he will be

σεται.
raised.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
Then approached *to* him the mother of the

υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς
sons of Zebedee with the sons of her

προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.
doing obeisance and asking something from him.

21 ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει
And he said to her: What wishest thou? She says

αὐτῷ· εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ
to him: Say that may sit these the

δύο υἱοί μου εἷς ἐκ δεξιῶν καὶ εἷς
two sons of me one on [the] right and one

the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ¶ And as they departed from Jericho, a

ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ
on [the] left of thee in the kingdom
σου. **22** ἀποκριθεὶς δὲ ὁ Ἰησοῦς
of thee. And answering – Jesus
εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε.
said: Ye know not what ye ask.
δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ
Can ye *to* drink the cup which I
μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα.
am about to drink? They say to him: We can.
23 λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου
He says to them: Indeed the cup of me
πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν
ye shall drink, – but to sit on [the] right
μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν
of me and on [the] left is not
ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἡτοί-
mine this to give, but to whom it has
μασται ὑπὸ τοῦ πατρός μου. **24** καὶ
been prepared by the Father of me. And
ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ
hearing the ten were incensed about
τῶν δύο ἀδελφῶν. **25** ὁ δὲ Ἰησοῦς
the two brothers. – So Jesus
προσκαλεσάμενος αὐτοῖς εἶπεν· οἴδατε
calling forward them said: Ye know
ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν
that the rulers of the nations lord it over
αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν
them and the great ones have authority over
αὐτῶν. **26** οὐχ οὕτως ἐστὶν ἐν ὑμῖν·
them. Not thus is it among you;
ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι,
but whoever wishes among you great to become,
ἔσται ὑμῶν διάκονος, **27** καὶ ὃς ἂν
will be of you servant, and whoever
θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται ὑμῶν
wishes among you to be first, he shall be of you
δοῦλος· **28** ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου
slave; as the Son – of man
οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακο-
came not to be served, but to
νῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
serve and to give the life of him
λύτρον ἀντὶ πολλῶν.
a ransom instead of many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ
And going out them[a] from Jericho
[a] = as they were going out

great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them,* and touched their eyes: and immediately their eyes received sight, and they followed him.

ἠκολούθησεν αὐτῷ ὄχλος πολύς. **30** καὶ
followed him crowd a much. And
ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν
behold two blind men sitting beside the
ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει,
way, hearing that Jesus is passing by,
ἔκραξαν λέγοντες· κύριε, ἐλέησον ἡμᾶς,
cried out saying: Lord, pity us,
υἱὸς Δαυίδ. **31** ὁ δὲ ὄχλος ἐπετίμησεν
son of David. But the crowd rebuked
αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον
them that they should be silent; but they more
ἔκραξαν λέγοντες· κύριε, ἐλέησον ἡμᾶς,
cried out saying: Lord, pity us,
υἱὸς Δαυίδ. **32** καὶ στὰς ὁ Ἰησοῦς
son of David. And standing – Jesus
ἐφώνησεν αὐτοὺς καὶ εἶπεν· τί θέλετε
called them and said: What wish ye
ποιήσω ὑμῖν; **33** λέγουσιν αὐτῷ· κύριε,
I may do to you? They say to him: Lord,
ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
that may be opened the eyes of us.
34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο
And being filled with tenderness – Jesus touched
τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν
the eyes of them, and immediately they saw again
καὶ ἠκολούθησαν αὐτῷ.
and followed him.

CHAPTER 21

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them,* and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straight-

21 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα
And when they drew near to Jerusalem
καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν
and came to Bethphage to the mount of the
ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο
olives, then Jesus sent two
μαθητὰς **2** λέγων αὐτοῖς· πορεύεσθε εἰς
disciples telling them: Go ye into
τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς
the village – opposite you, and at once
εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ'
ye will find an ass *having been* tied and a colt with
αὐτῆς· λύσαντες ἀγάγετέ μοι. **3** καὶ ἐάν
her/it; loosening bring to me. And if
τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ
anyone to you says anything, ye shall say[,] – The
κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ
Lord of them need has; and immediately

way he will send them.
4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,
5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
6 And the disciples went, and did as Jesus commanded them,
7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.
8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.
9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.
10¶ And when he was come into Jerusalem, all the city was moved, saying, Who is this?
11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.
12¶ And Jesus went into the temple of God, and

ἀποστελεῖ αὐτούς. **4** Τοῦτο δὲ γέγονεν
he will send them. Now this has happened
ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ
that might be fulfilled the thing spoken through the
προφήτου λέγοντος· **5** εἴπατε τῇ θυγατρὶ
prophet saying: Tell ye the daughter
Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι
of Zion: Behold[,] the king of thee comes to thee
πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ
meek and having mounted on an ass and on
πῶλον υἱὸν ὑποζυγίου. **6** πορευθέντες δὲ
a colt son(foal) of an ass. And going
οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν
the disciples and doing as directed
αὐτοῖς ὁ Ἰησοῦς **7** ἤγαγον τὴν ὄνον καὶ
them – Jesus they brought the ass and
τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν
the colt, and put *on* on them
τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.
the(ir) garments, and he sat *on* on them.
8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν
And the very large crowd strewed of themselves
τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον
the garments in the way, and others cut
κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώ-
branches from the trees and strewed
νυον ἐν τῇ ὁδῷ. **9** οἱ δὲ ὄχλοι οἱ
in the way. And the crowds the[ones]
προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες
going before him and the[ones] following
ἔκραζον λέγοντες· ὡσαννὰ τῷ υἱῷ Δαυίδ·
cried out saying: Hosanna to the son of David;
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
blessed the [one] coming in [the] name
κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις. **10** καὶ
of [the] Lord; hosanna in the highest [places]. And
εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐσείσθη
entering him[a] into Jerusalem was shaken
=as he entered
πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος;
all the city saying: Who is this?
11 οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ
And the crowds said: This is the
προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς
prophet Jesus the [one] from Nazareth –
Γαλιλαίας.
of Galilee.
12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν
And entered Jesus into the temple

cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 ¶ Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And

καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ
and cast out all the [ones] selling and
ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας
buying in the temple, and the tables
τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς
of the money-changers he overturned and the
καθέδρας τῶν πωλούντων τὰς περιστεράς,
seats of the [ones] selling the doves,
13 καὶ λέγει αὐτοῖς· γέγραπται· ὁ οἶκός
and says to them: It has been written: The house
μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς
of me a house of prayer shall be called, [2]ye
δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν. **14** Καὶ
[1]but [4]it [3]are making a den of robbers. And
προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ
approached *to* him blind and lame [ones] in the
ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. **15** ἰδόντες
temple, and he healed them. [7]seeing
δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ
[1]But [2]the [3]chief priests [4]and [5]the [6]scribes the
θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας
marvels which he did and the children
τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας·
– crying out in the temple and saying:
ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν, **16** καὶ
Hosanna to the son of David, they were incensed, and
εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν;
said to him: Hearest thou what these are saying?
ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί· οὐδέποτε
– And Jesus says to them: Yes; never
ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ
did ye read[,] – Out of [the] mouth of infants and
θηλαζόντων κατηρτίσω αἶνον; **17** Καὶ
sucking [ones] thou didst prepare praise? And
καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς
leaving them he went forth outside the
πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
city to Bethany, and lodged there.
18 Πρωῒ δὲ ἐπαναγαγὼν εἰς τὴν πόλιν
Now early going up to the city
ἐπείνασεν. **19** καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς
he hungered. And seeing fig-tree one on the
ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν
way he went up(to) it, and nothing found
ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει
in it except leaves only, and says
αὐτῇ· οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται
to it: Never of thee fruit may be

presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα
to the age. And was dried up instantly
ἡ συκῆ. **20** καὶ ἰδόντες οἱ μαθηταὶ
the fig-tree. And seeing the disciples
ἐθαύμασαν λέγοντες· πῶς παραχρῆμα
marvelled saying: How instantly
ἐξηράνθη ἡ συκῆ; **21** ἀποκριθεὶς δὲ ὁ
was withered the fig-tree? And answering –
Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν,
Jesus said to them: Truly I say to you,
ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε,
If ye have faith and do not doubt,
οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ
not only the* of the fig-tree ye will do, but
κἂν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι
also if – mountain to this ye say: Be thou taken
καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται
and cast into the sea, it shall be;
22 καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ
and all things whatever ye may ask in –
προσευχῇ πιστεύοντες λήμψεσθε.
prayer believing ye shall receive.
23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν
And coming him* into the temple
=as he came
προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς
approached *to* him teaching* the chief priests
=while he taught
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες·
and the elders of the people saying:
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ
By what authority these things doest thou? and
τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
who thee gave – authority this?
24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·
And answering – Jesus said to them:
ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν
will question you I also word one, which
ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ
if ye tell me, I also you will tell by what
ἐξουσίᾳ ταῦτα ποιῶ· **25** τὸ βάπτισμα
authority these things I do: The baptism
τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ
– of John whence was it? from heaven or
ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν
from men? And they reasoned among
ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ
themselves saying: If we say: From heaven,
ἐρεῖ ἡμῖν· διὰ τί οὖν οὐκ ἐπιστεύσατε
he will say to us: Why then believed ye not

* Some such word as 'sign' must be supplied.

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain

αὐτῷ; **26** ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων,
him? But if we say: From men,
φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς
we fear the crowd: for all as
προφήτην ἔχουσιν τὸν Ἰωάννην. **27** καὶ
a prophet have – John. And
ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ
answering – Jesus they said: We do
οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ
not know. said to them also He: Neither
ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
I tell you by what authority these things
ποιῶ. **28** Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος
I do. But what to you seems it? A man
εἶχεν τέκνα δύο· προσελθὼν τῷ πρώτῳ
had children two; approaching *to* the first
εἶπεν· τέκνον, ὕπαγε σήμερον ἐργάζου ἐν
he said: Child, go to-day work in
τῷ ἀμπελῶνι. **29** ὁ δὲ ἀποκριθεὶς εἶπεν·
the vineyard. But he answering said:
ἐγὼ κύριε, καὶ οὐκ ἀπῆλθεν. **30** προσ-
I [go], lord, and went not. And
ελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως.
approaching *to* the second he said similarly.
ὁ δὲ ἀποκριθεὶς εἶπεν· οὐ θέλω, ὕστερον
And he answering said: I will not, later
μεταμεληθεὶς ἀπῆλθεν. **31** τίς ἐκ τῶν δύο
repenting he went. Which of the two
ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν·
did the will of the father? They say:
ὁ ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν
The latter. Says to them – Jesus: Truly
λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι
I tell you[,] – The tax-collectors and the harlots
προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ
are going before you into the kingdom –
θεοῦ. **32** ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς
of God. For came John to you
ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε
in a way of righteousness, and ye believed not
αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι
him; but the tax-collectors and the harlots
ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ
believed him; but ye seeing not
μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
repented later – to believe[d] him.
=so as to believe

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος
Another parable hear ye. *A man*

householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen,

ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα,
there was a housemaster who planted a vineyard,

καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν
and [a hedge] [it] [put round] and dug

ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον,
in it a winepress and built a tower,

καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδή-
and let it to husbandmen, and departed,

μησεν. **34** ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν
And when drew near the time of the

καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ
fruits, he sent the slaves of him

πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς
to the husbandmen to receive the fruits

αὐτοῦ. **35** καὶ λαβόντες οἱ γεωργοὶ
of it. And [taking] [the] [husbandmen]

τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν
the slaves of him this one they flogged, that

δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. **36** πάλιν
one they killed, another they stoned. Again

ἀπέστειλεν ἄλλους δούλους πλείονας τῶν
he sent other slaves more [than] the

πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
first [ones], and they did to them similarly.

37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς
But later he sent to them

τὸν υἱὸν αὐτοῦ λέγων· ἐντραπήσονται
the son of him saying: They will reverence

τὸν υἱόν μου. **38** οἱ δὲ γεωργοὶ ἰδόντες
the son of me. But the husbandmen seeing

τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· οὗτός ἐστιν
the son said among themselves: This is

ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν
the heir; come[,] let us kill him

καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ·
and let us possess the inheritance of him;

39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ
and taking [him] [they cast *out* outside] the

ἀμπελῶνος καὶ ἀπέκτειναν. **40** ὅταν οὖν
vineyard and killed. When therefore

ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει
comes the lord of the vineyard, what will he do

τοῖς γεωργοῖς ἐκείνοις; **41** λέγουσιν αὐτῷ·
– husbandmen to those? They say to him:

κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν
Bad men badly he will destroy them, and the

ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς,
vineyard he will give out to other husbandmen,

which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς
who will render to him the fruits
ἐν τοῖς καιροῖς αὐτῶν. **42** λέγει αὐτοῖς ὁ
in the seasons of them. Says to them –
Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς
Jesus: Did ye never read in the
γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ
scriptures: A stone which rejected the
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
building [ones], this became – head
γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ
of [the] corner; from [the] Lord became this, and
ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; **43** διὰ
it is marvellous in [the] eyes of us? There-
τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν
fore I tell you[,] – will be taken from you
ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται
The kingdom – of God and will be given
ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.
to a nation producing the fruits of it.
44 [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον
And the [one] falling on – stone this
συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ,
will be broken in pieces; but on whomever it falls,
λικμήσει αὐτόν.] **45** Καὶ ἀκούσαντες οἱ
it will crush to powder him. And hearing the
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς
chief priests and the Pharisees the parables
αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·
of him they knew that concerning them he tells;
46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν
and seeking him to seize they feared
τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.
the crowds, since for a prophet him they had.

CHAPTER 22

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν
And answering – Jesus again
εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων·
spoke in parables to them saying:
2 ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
Was(is) likened the kingdom of the heavens
ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους
to *a man* a king, who made a wedding feast
τῷ υἱῷ αὐτοῦ. **3** καὶ ἀπέστειλεν τοὺς
for the son of him. And he sent the
δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους
slaves of him to call the [ones] *having been* invited

wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests,

εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.
to the feast, and they wished not to come.
4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων·
Again he sent other slaves saying:
εἴπατε τοῖς κεκλημένοις· ἰδοὺ τὸ
Tell the [ones] *having been* invited: Behold[,] the
ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου
supper of me I have prepared, the oxen of me
καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα
and the fatted beasts having been killed, and all things
ἕτοιμα· δεῦτε εἰς τοὺς γάμους. **5** οἱ δὲ
[are] ready; come to the feast. But they
ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν
not caring went off, one to the(his)
ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν
own field, another on the trading
αὐτοῦ· **6** οἱ δὲ λοιποὶ κρατήσαντες
of him; and the rest seizing
τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
the slaves of him insulted and killed.
7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας
So the king became angry, and sending
τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς
the armies of him destroyed –
φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν
murderers those and the city of them
ἐνέπρησεν. **8** τότε λέγει τοῖς δούλοις
burned. Then he says to the slaves
αὐτοῦ· ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ
of him: Indeed the feast ready is, but the [ones]
κεκλημένοι οὐκ ἦσαν ἄξιοι· **9** πορεύεσθε
having been invited were not worthy; go ye
οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ
therefore onto the partings of the ways, and
ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς
as many as ye find call to the
γάμους. **10** καὶ ἐξελθόντες οἱ δοῦλοι
feast. And going forth – slaves
ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας
those into the ways assembled all
οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς·
whom they found, both bad and good;
καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.
and was filled the wedding chamber of(with) reclining [ones].
11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι
But entering the king to behold
τοὺς ἀνακειμένους εἶδεν ἐκεῖ
the reclining [ones] he saw there

he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute

ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·
a man not *having been* dressed[in] a dress of wedding;

12 καὶ λέγει αὐτῷ· ἑταῖρε, πῶς
and he says to him: Comrade, how

εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;
enteredst thou here not having a dress of wedding?

ὁ δὲ ἐφιμώθη. **13** τότε ὁ βασιλεὺς
And he was silenced. Then the king

εἶπεν τοῖς διακόνοις· δήσαντες αὐτοῦ
said to the servants: Binding of him

πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν
feet and hands throw out him

εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται
into the darkness – outer; there will be

ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
the wailing and the gnashing of the

ὀδόντων. **14** Πολλοὶ γάρ εἰσιν κλητοί,
teeth. For many are called,

ὀλίγοι δὲ ἐκλεκτοί.
but few chosen.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμ-
Then going the Pharisees coun-

βούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν
sel took so as him they might ensnare

ἐν λόγῳ. **16** καὶ ἀποστέλλουσιν αὐτῷ
in a word. And they send to him

τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳ-
the disciples of them with the Hero-

διανῶν λέγοντας· διδάσκαλε, οἴδαμεν
dians saying: Teacher, we know

ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ
that truthful thou art and the way –

θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ
of God in truth thou teachest, and not

μέλει σοι περὶ οὐδενός, οὐ γὰρ
it concerns *to* thee about no one(anyone), [2]not [1]for

βλέπεις εἰς πρόσωπον ἀνθρώπων·
[2]thou lookest to face of men;

17 εἰπὸν οὖν ἡμῖν, τί σοι δοκεῖ;
tell therefore us, what to thee seems it?

ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ;
is it lawful to give tribute to Cæsar or no?

18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν
But knowing – Jesus the wickedness

αὐτῶν εἶπεν· τί με πειράζετε, ὑποκριταί;
of them said: Why me tempt ye, hypocrites?

19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου.
Show me the money of the tribute.

money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err,

οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. **20** καὶ
And they brought to him a denarius. And
λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη
he says to them: Of whom – image this
καὶ ἡ ἐπιγραφή; **21** λέγουσιν· Καίσαρος.
and – superscription? They say: Of Cæsar.
τότε λέγει αὐτοῖς· ἀπόδοτε οὖν τὰ
Then he says to them: Render then the things
Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ
of Cæsar to Cæsar and the things – of God
τῷ θεῷ. **22** καὶ ἀκούσαντες ἐθαύμασαν,
– to God. And hearing they marvelled,
καὶ ἀφέντες αὐτὸν ἀπῆλθαν.
and leaving him went away.
23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον
On that – day approached
αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι
to him Sadducees, saying not to be
ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν
a resurrection, and questioned him
24 λέγοντες· διδάσκαλε, Μωϋσῆς εἶπεν·
saying: Teacher, Moses said:
ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα,
If any man dies not having children,
ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν
shall take to wife after the brother of him the
γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα
wife of him and shall raise up seed
τῷ ἀδελφῷ αὐτοῦ. **25** ἦσαν δὲ παρ'
to the brother of him. Now there were with
ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος
us seven brothers; and the first
γήμας ἐτελεύτησεν, καὶ μὴ ἔχων
having married died, and not having
σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ
seed left the wife of him to the
ἀδελφῷ αὐτοῦ· **26** ὁμοίως καὶ ὁ δεύτερος
brother of him; likewise also the second
καὶ ὁ τρίτος, ἕως τῶν ἑπτά. **27** ὕστερον
and the third, until the seven. last
δὲ πάντων ἀπέθανεν ἡ γυνή. **28** ἐν τῇ
And of all died the woman. In the
ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται
resurrection then of which of the seven will she be
γυνή; πάντες γὰρ ἔσχον αὐτήν. **29** ἀπο-
wife? for all had her. an-
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·
swering And – Jesus said to them:

not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ
Ye err not knowing the scriptures nor
τὴν δύναμιν τοῦ θεοῦ. **30** ἐν γὰρ τῇ
the power – of God. For in the
ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται,
resurrection neither they marry nor are given in marriage,
ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.
but as angels in *the* heaven are.
31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
But concerning the resurrection of the dead
οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ
did ye not read the thing said to you by
τοῦ θεοῦ λέγοντος· **32** ἐγώ εἰμι ὁ θεὸς
– God saying: I am the God
Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς
of Abraham and the God of Isaac and the God
Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν
of Jacob? He is not the God of dead men
ἀλλὰ ζώντων. **33** καὶ ἀκούσαντες οἱ ὄχλοι
but of living [ones]. And hearing the crowds
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
were astounded over(at) the teaching of him.
34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι
But the Pharisees hearing that
ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν
he silenced the Sadducees, were assembled
ἐπὶ τὸ αὐτό, **35** καὶ ἐπηρώτησεν εἷς
together, and [a]questioned [b]one
ἐξ αὐτῶν νομικὸς πειράζων αὐτόν· **36** δι-
[c]of [d]them [e]a lawyer [f]tempting him: Teach-
δάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ
er, what commandment [is] great in the
νόμῳ; **37** ὁ δὲ ἔφη αὐτῷ· ἀγαπήσεις
law? And he said to him: Thou shalt love
κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ
[the] Lord the God of thee with all the heart
σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν
of thee and with all the soul of thee and with
ὅλῃ τῇ διανοίᾳ σου. **38** αὕτη ἐστὶν ἡ
all the understanding of thee. This is the
μεγάλη καὶ πρώτη ἐντολή. **39** δευτέρα
great and first commandment. [The] second
ὁμοία αὐτῇ· ἀγαπήσεις τὸν πλησίον σου
[is] like to it: Thou shalt love the neighbour of thee
ὡς σεαυτόν. **40** ἐν ταύταις ταῖς δυσὶν ἐντολαῖς
as thyself. In(on) these – two commandments
ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.
all the law hangs and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions.*

41 *Συνηγμένων δὲ τῶν Φαρισαίων*
And having assembled the Pharisees[a]
=when the Pharisees were assembled
ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς **42** *λέγων· τί*
questioned them – Jesus saying: What
ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος
to you seems it concerning the Christ? of whom
υἱός ἐστιν; λέγουσιν αὐτῷ· τοῦ Δαυίδ.
son is he? They say to him: – Of David.
43 *λέγει αὐτοῖς· πῶς οὖν Δαυὶδ ἐν*
He says to them: How then David in
πνεύματι καλεῖ αὐτὸν κύριον λέγων·
spirit calls him Lord saying:
44 *εἶπεν κύριος τῷ κυρίῳ μου·*
Said [the] LORD to the Lord of me:
κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς
Sit on [the] right of me until I put the
ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;
enemies of thee underneath the feet of thee?
45 *εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς*
If then David calls him Lord, how
υἱὸς αὐτοῦ ἐστιν; **46** *καὶ οὐδεὶς ἐδύνατο*
son of him is he? And no one was able
ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν
to answer him a word nor dared
τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι
anyone from that – day *to* question
αὐτὸν οὐκέτι.
him no(any) more.

CHAPTER 23

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they

23 *Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις*
Then – Jesus spoke to the crowds
καὶ τοῖς μαθηταῖς αὐτοῦ **2** *λέγων· ἐπὶ*
and to the disciples of him saying: On
τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ
the of Moses seat sat the
γραμματεῖς καὶ οἱ Φαρισαῖοι. **3** *πάντα*
scribes and the Pharisees. All things
οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε
therefore whatever they may tell you do ye
καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν
and keep, but according to the works of them
μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.
do ye not; for they say and do not.
4 *δεσμεύουσιν δὲ φορτία βαρέα καὶ*
And they bind burdens heavy and
ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων,
put *on* on the shoulders – of men,

hemselves will not move
hem with one of their
ingers.

5 But all their works
hey do for to be seen of
nen: they make broad
heir phylacteries, and en-
arge the borders of their
garments,

6 And love the upper-
most rooms at feasts, and
he chief seats in the syna-
gogues,

7 And greetings in the
narkets, and to be called
of men, Rabbi, Rabbi.

8 But be not ye called
Rabbi: for one is your
Master, *even* Christ; and
ll ye are brethren.

9 And call no *man* your
ather upon the earth: for
ne is your Father, which
s in heaven.

10 Neither be ye called
masters: for one is your
Master, *even* Christ.

11 But he that is greatest
mong you shall be your
servant.

12 And whosoever shall
exalt himself shall be
abased; and he that shall
humble himself shall be
exalted.

13 ¶ But woe unto you,
scribes and Pharisees, hypo-
crites! for ye shut up the
kingdom of heaven against
men: for ye neither go in
yourselves, neither suffer ye

αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ
but they with the finger of them not
θέλουσιν κινῆσαι αὐτά. **5** πάντα δὲ
are willing to move them. But all
τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι
the works of them they do for – to be seen
τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ
– by men; for they broaden the
φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ
phylacteries of them and enlarge the
κράσπεδα, **6** φιλοῦσιν δὲ τὴν πρωτο-
fringes, and they like the chief
κλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτο-
place in the suppers and the chief
καθεδρίας ἐν ταῖς συναγωγαῖς **7** καὶ τοὺς
seats in the synagogues and the
ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ
greetings in the marketplaces and
καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί.
to be called by – men rabbi.
8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἷς γάρ
But ye be not called rabbi; for one
ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς
is of you the teacher, and all ye
ἀδελφοί ἐστε. **9** καὶ πατέρα μὴ καλέσητε
brothers are. And father call ye not
ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν
of you on the earth; for one is
ὑμῶν ὁ πατὴρ ὁ οὐράνιος. **10** μηδὲ
of you the Father – heavenly. Neither
κληθῆτε καθηγηταί, ὅτι καθηγητὴς
be ye called leaders, because leader
ὑμῶν ἐστιν εἷς ὁ Χριστός. **11** ὁ δὲ
of you is one the Christ. And the
μείζων ὑμῶν ἔσται ὑμῶν διάκονος.
greater of you shall be of you servant.
12 Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται,
And [he] who will exalt himself shall be humbled,
καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.
and [he] who will humble himself shall be exalted.
13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
But woe to you, scribes and Pharisees
ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν
hypocrites, because ye shut the kingdom
τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων
of the heavens before – men;
ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς
for ye do not enter, nor the [ones]

them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe

εἰσερχομένους ἀφίετε εἰσελθεῖν.‡ **15** Οὐαὶ
entering do ye allow to enter. Woe

ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί
to you, scribes and Pharisees hypocrites,

ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν
because ye go about the sea and the

ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν
dry [land] to make one proselyte, and when

γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότε-
he becomes, ye make him a son of gehenna twofold

ρον ὑμῶν. **16** Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ
more [than] you. Woe to you, leaders blind

οἱ λέγοντες· ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ
the [ones] saying: Whoever swears by the shrine

οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ
nothing it is; but whoever swears by the gold

τοῦ ναοῦ, ὀφείλει. **17** μωροὶ καὶ τυφλοί·
of the shrine, he owes. Fools and blind,

τίς γὰρ μείζων ἐστιν, ὁ χρυσὸς ἢ ὁ ναὸς
for which greater is, the gold or the shrine

ὁ ἁγιάσας τὸν χρυσόν; **18** καί· ὃς ἂν
– sanctifying the gold? And: whoever

ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν·
swears by the altar, nothing it is;

ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω
but whoever swears by the gift – upon

αὐτοῦ, ὀφείλει. **19** τυφλοί, τί γὰρ μεῖζον
it, he owes. Blind, for which [is] greater

τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ
the gift or the altar –

ἁγιάζον τὸ δῶρον; **20** ὁ οὖν ὀμόσας
sanctifying the gift? Therefore the [one] swearing

ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ
by the altar swears by it and

ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· **21** καὶ ὁ
by all the things upon it; and the [one]

ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ
swearing by the shrine swears by it

καὶ ἐν τῷ κατοικοῦντι αὐτόν· **22** καὶ
and by the [one] inhabiting it; and

ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ
the [one] swearing by *the* heaven swears by the

θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ
throne – of God and by the [one] sitting

ἐπάνω αὐτοῦ. **23** Οὐαὶ ὑμῖν, γραμματεῖς
upon it. Woe to you, scribes

καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε
and Pharisees hypocrites, because ye tithe

‡ Ver. 14 omitted by Nestle; *cf.* R.V. marg., etc.

of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ
the mint and the dill and the
κύμινον, καὶ ἀφήκατε τὰ βαρύτερα
cummin, and ye [have] left the heavier things
τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος
of the law, – judgment and – mercy
καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι
and – faith; but these things it behoved to do
κἀκεῖνα μὴ ἀφεῖναι. **24** ὁδηγοὶ τυφλοί,
and those not to leave. Leaders blind,
οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ
the [ones] straining the gnat, but [1]the
κάμηλον καταπίνοντες. **25** Οὐαὶ ὑμῖν,
[2]camel [3]swallowing. Woe to you,
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι
scribes and Pharisees hypocrites, because
καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ
ye cleanse the outside of the cup and
τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ
the dish, but within they are full of
ἁρπαγῆς καὶ ἀκρασίας. **26** Φαρισαῖε τυφλέ,
robbery and intemperance. Pharisee blind,
καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
cleanse thou first the inside of the cup
ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.
that may be also the outside of it clean.
27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονια-
hypocrites, because ye resemble graves *having been*
μένοις, οἵτινες ἔξωθεν μὲν φαίνονται
whitewashed, who(which) outwardly indeed appear
ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων
beautiful, but within they are full of bones
νεκρῶν καὶ πάσης ἀκαθαρσίας. **28** οὕτως
of dead men and of all uncleanness. Thus
καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς
also ye outwardly indeed appear –
ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ
to men righteous, but within ye are full
ὑποκρίσεως καὶ ἀνομίας. **29** Οὐαὶ ὑμῖν,
of hypocrisy and of lawlessness. Woe to you
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
scribes and Pharisees hypocrites,
ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν
because ye build the graves of the prophets
καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,
and adorn the monuments of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under

30 καὶ λέγετε· εἰ ἤμεθα ἐν ταῖς ἡμέραις
and say: If we were in the days
τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα
of the fathers of us, we would not have been
αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προ-
of them partakers in the blood of the pro-
φητῶν. **31** ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι
phets. So ye witness to [your]selves that
υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας.
sons ye are of the [ones] having killed the prophets.
32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν
And ²ye ¹fulfil the measure of the
πατέρων ὑμῶν. **33** ὄφεις, γεννήματα ἐχιδνῶν,
fathers of you. Serpents, offspring of vipers,
πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;
how escape ye from the judgment – of gehenna?
34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς
Therefore behold I send to
ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμ-
you prophets and wise men and scribes;
ματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ
of them ye will kill and
σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε
will crucify, and of them ye will scourge
ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε
in the synagogues of you and will persecute
ἀπὸ πόλεως εἰς πόλιν· **35** ὅπως ἔλθῃ
from city to city; so comes
ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον
on you all blood righteous being shed
ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἅβελ τοῦ
on the earth from the blood of Abel the
δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ
righteous until the blood of Zacharias son
Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ
Barachias, whom ye murdered between the shrine
καὶ τοῦ θυσιαστηρίου. **36** ἀμὴν λέγω
and the altar. Truly I tell
ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν
you, will come all these things on –
γενεὰν ταύτην. **37** Ἰερουσαλὴμ Ἰερουσαλήμ,
generation this. Jerusalem Jerusalem,
ἡ ἀποκτείνουσα τοὺς προφήτας καὶ
the [one] killing the prophets and
λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,
stoning the [ones] sent to her,
ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα
how often I wished to gather the children

her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ
of thee, as a bird gathers the
νοσσία [αὐτῆς] ὑπὸ τὰς πτέρυγας, καὶ
young of her under the(her) wings, and
οὐκ ἠθελήσατε. **38** ἰδοὺ ἀφίεται ὑμῖν ὁ
ye wished not. Behold is left to you the
οἶκος ὑμῶν. **39** λέγω γὰρ ὑμῖν, οὐ μή
house of you. For I tell you, by no means
με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε·
me ye see from now until ye say:
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Blessed the [one] coming in [the] name
κυρίου.
of [the] Lord.

CHAPTER 24

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ
And going forth – Jesus from the
ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ
temple went, and [4]approached [1]the [2]disciples
αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
[3]of him to show him the buildings
τοῦ ἱεροῦ. **2** ὁ δὲ ἀποκριθεὶς εἶπεν
of the temple. And he answering said
αὐτοῖς· οὐ βλέπετε ταῦτα πάντα; ἀμὴν
to them: See ye not all these things? Truly
λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ
I tell you, by no means will be left here stone on
λίθον ὃς οὐ καταλυθήσεται. **3** Καθημένου
stone which shall not be overthrown. sitting
δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν
and him[a] on the mount of the olives
=And as he sat
προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν
approached *to* him the disciples privately
λέγοντες· εἰπὲ ἡμῖν, πότε ταῦτα ἔσται,
saying: Tell us, when these things will be,
καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας
and what the sign – of thy presence
καὶ συντελείας τοῦ αἰῶνος; **4** καὶ ἀπο-
and of [the] completion of the age? And answer-
κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε
ing – Jesus said to them: See ye
μή τις ὑμᾶς πλανήσῃ. **5** πολλοὶ γὰρ
not(lest) anyone [3]you [1]cause [2]to err. For many
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες·
will come on(in) the name of me saying:
ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανή-
I am the Christ, and [3]many [1]will cause

σουσιν. 6 μελλήσετε δὲ ἀκούειν πολέ-
to err. But ye will be about to hear [of]
μους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ
wars and rumours of wars; see not
θροεῖθε· δεῖ γὰρ γενέσθαι, ἀλλ'
ye are disturbed; for it behoves to happen, but
οὔπω ἐστὶν τὸ τέλος. 7 ἐγερθήσεται γὰρ
not yet is the end. For will be raised
ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
nation against nation and kingdom against kingdom,
καὶ ἔσονται λιμοὶ καὶ σεισμοὶ
and there will be famines and earthquakes
κατὰ τόπους· 8 πάντα δὲ ταῦτα ἀρχὴ
throughout places; but all these things [are] beginning
ὠδίνων. 9 τότε παραδώσουσιν ὑμᾶς
of birth-pangs. Then they will deliver you
εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς,
to affliction and will kill you,
καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
and ye will be *being* hated by all
τῶν ἐθνῶν διὰ τὸ ὄνομά μου.
the nations because of the name of me.
10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ
And then will be offended many and
ἀλλήλους παραδώσουσιν καὶ μισήσουσιν
one another will deliver and they will hate
ἀλλήλους· 11 καὶ πολλοὶ ψευδοπροφῆται
one another; and many false prophets
ἐγερθήσονται καὶ πλανήσουσιν πολλούς·
will be raised and will cause to err many;
12 καὶ διὰ τὸ πληθυνθῆναι τὴν
and because of – to be increased *the*
ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν
lawlessness will grow cold the love of the
πολλῶν. 13 ὁ δὲ ὑπομείνας εἰς τέλος,
many. But the [one] enduring to [the] end,
οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται
this will be saved. And will be proclaimed
τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας
this – gospel of the kingdom
ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον
in all the inhabited earth for a testimony
πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ
to all the nations, and then will come the
τέλος. 15 Ὅταν οὖν ἴδητε τὸ
end. When therefore ye see the
βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ
abomination – of desolation – spoken through

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by

Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold,

Δανιὴλ τοῦ προφήτου ἑστὸς ἐν τόπῳ
Daniel the prophet stand in place
ἁγίῳ, ὁ ἀναγινώσκων νοείτω,
holy, the [one] reading let him understand,
16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν
then the [ones] in – Judæa let them flee
εἰς τὰ ὄρη, **17** ὁ ἐπὶ τοῦ δώματος μὴ
to the mountains, the [one] on the housetop let him
καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,
not come down to take the things out of the house of him,
18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω
and the [one] in the field let him not turn back
ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. **19** οὐαὶ
behind to take the garment of him. woe
δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
And to the women in womb having and to the [ones]
=the pregnant women
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
giving suck in those – days.
20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ
And pray ye lest happen the
φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ·
flight of you of(in) winter nor on a sabbath;
21 ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ
for will be then affliction great, such as not
γέγονεν ἀπ' ἀρχῆς κόσμου ἕως
has happened from [the] beginning of [the] world until
τοῦ νῦν οὐδ' οὐ μὴ γένηται. **22** καὶ
– now neither by no means may happen. And
εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι,
except were cut short – days those,
οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς
not – was saved all flesh; but on account of the
=no flesh would be saved;
ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
chosen will be cut short – days those.
23 τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε
Then if anyone to you says: Behold here
ὁ χριστός, ἢ· ὧδε, μὴ πιστεύσητε·
the Christ, or: Here, do not believe;
24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
for will be raised false Christs and
ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα
false prophets, and they will give signs great
καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν,
and marvels, so as to cause to err, if possible,
καὶ τοὺς ἐκλεκτούς. **25** ἰδοὺ προείρηκα
even the chosen. Behold I have before told
ὑμῖν. **26** ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ
you. If therefore they say to you: Behold

he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32¶ Now learn a parable of the fig tree; When his

ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ
in the desert he is, go not ye forth; Behold
ἐν τοῖς ταμιείοις, μὴ πιστεύσητε·
in the private rooms, do not ye believe;
27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ
for as the lightning comes forth from
ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν,
[the] east and shines unto [the] west,
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ
so will be the presence of the Son
τοῦ ἀνθρώπου· 28 ὅπου ἐὰν ᾖ τὸ
– of man; wherever may be the
πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
carcase, there will be assembled the eagles.
29 Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν
And immediately after the affliction –
ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται,
days of those the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon will not give the light
αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ
of her, and the stars will fall from –
οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
heaven, and the powers of *the* heavens
σαλευθήσονται. 30 καὶ τότε φανήσεται
will be shaken. And then will appear
τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
the sign of the Son – of man in
οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ
heaven, and then will bewail all the
φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν
tribes of the land and they will see the Son
τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
– of man coming on the
νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ
clouds – of heaven with power and
δόξης πολλῆς· 31 καὶ ἀποστελεῖ τοὺς
glory much; and he will send the
ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,
angels of him with trumpet a great,
καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ
and they will assemble the chosen of him
ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων
out of the four winds from [the] extremities
οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν. 32 Ἀπὸ
of [the] heavens unto the extremities of them. from
δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
Now the fig-tree learn ye the parable:

branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the

ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς
When now the branch of it becomes tender
καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι
and the leaves it puts forth, ye know that
ἐγγὺς τὸ θέρος· **33** οὕτως καὶ ὑμεῖς
near [is] the summer; so also ye
ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι
when ye see all these things, know that
ἐγγύς ἐστιν ἐπὶ θύραις. **34** ἀμὴν λέγω
near it is on(at) [the] doors. Truly I tell
ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
you that by no means passes away – generation
αὕτη ἕως ἂν πάντα ταῦτα γένηται.
this until all these things happens.
35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ
The heaven and the earth will pass away, ²the
δὲ λόγοι μου οὐ μὴ παρέλθωσιν. **36** Περὶ
¹but words of me by no means may pass away. concerning
δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς
But – day that and hour no one
οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν
knows, neither the angels of *the* heavens
οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.
nor the Son, except the Father only.
37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως
For as the days – of Noah, so
ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
will be the presence of the Son – of man.
38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις
For as they were in – days
[ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ
those the [ones] before the flood
τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ
eating and drinking, marrying and
γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν
being given in marriage, until which day entered
Νῶε εἰς τὴν κιβωτόν, **39** καὶ οὐκ ἔγνωσαν
Noah into the ark, and knew not
ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν
until came the flood and took
ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία
all, so will be also the presence
τοῦ υἱοῦ τοῦ ἀνθρώπου **40** τότε ἔσονται
of the Son – of man. Then will be
δύο ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται
two men in the field, one is taken
καὶ εἷς ἀφίεται· **41** δύο ἀλήθουσαι
and one is left; wo women grinding

one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ
in(at) the mill, one is taken and
μία ἀφίεται. **42** γρηγορεῖτε οὖν, ὅτι
one is left. Watch ye therefore, because
οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος
ye know not on what day the lord
ὑμῶν ἔρχεται. **43** Ἐκεῖνο δὲ γινώσκετε
of you is coming. And that know ye
ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ
that if knew the housemaster in what
φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν
watch the thief is coming, he would have
ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι
watched and would not have allowed to be dug through
τὴν οἰκίαν αὐτοῦ. **44** διὰ τοῦτο καὶ
the house of him. Therefore also
ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε
ye be ready, because [1]in which [2]ye think not
ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. **45** Τίς
[2]hour the Son – of man comes. Who
ἄρα ἐστιν ὁ πιστὸς δοῦλος καὶ φρόνιμος
then is the faithful slave and prudent
ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας
whom appointed the lord over the household
αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν
of him – to give[a] to them the food in
καιρῷ; **46** μακάριος ὁ δοῦλος ἐκεῖνος ὃν
season? blessed [is] – slave that whom
ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως
coming the lord of him will find so
ποιοῦντα· **47** ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ
doing; truly I tell you that over
πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει
all the goods of him he will appoint
αὐτόν. **48** ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος
him. But if says – wicked slave
ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει
that in the heart of him: Delays
μου ὁ κύριος, **49** καὶ ἄρξηται τύπτειν
of me the lord, and begins to strike
τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ
the fellow-slaves of him, and eats and
πίνῃ μετὰ τῶν μεθυόντων, **50** ἥξει ὁ
drinks with the [ones] being drunk, will come the
κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ
lord – slave of that on a day on which
οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ
he does not expect and in an hour in which not

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

γινώσκει, 51 καὶ διχοτομήσει αὐτόν,
he knows, and will cut asunder him,
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν
and the portion of him with the
ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ
hypocrites will place; there will be the
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
wailing and the gnashing of the teeth.

CHAPTER 25

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered,

25 Τότε ὁμοιωθήσεται ἡ βασιλεία
Then shall be likened the kingdom
τῶν οὐρανῶν δέκα παρθένοις, αἵτινες
of the heavens to ten virgins, who
λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον
taking the lamps of them* went forth
εἰς ὑπάντησιν τοῦ νυμφίου. 2 πέντε δὲ
to a meeting of the bridegroom. Now five
ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.
of them were foolish and five prudent.
3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας
For the foolish [ones] taking the lamps
οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον.
did not take with them oil.
4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν
But the prudent [ones] took oil in
τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.
the vessels with the lamps of them.
5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν
But delaying the bridegroom[a] slumbered
=while the bridegroom delayed
πᾶσαι καὶ ἐκάθευδον. 6 μέσης δὲ
all and slept. And of(in) [the] middle
νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ
of [the] night a cry there has been: Behold[,] the
νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. 7 τότε
bridegroom, go ye forth to a meeting. Then
ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι
were raised all – virgins those
καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.
and trimmed the lamps of them.
8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν·
So the foolish [ones] to the prudent said:
δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι
Give us of the oil of you, because
αἱ λαμπάδες ἡμῶν σβέννυνται. 9 ἀπεκρί-
the lamps of us are being quenched. But

*Here, and in the three following occurrences, as elsewhere, the strict meaning is emphatic or reflexive—'of themselves'; but this cannot be insisted on.

saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged

θησαν δὲ αἱ φρόνιμοι λέγουσαι· μήποτε
answered the prudent saying: Lest
οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν·
by no means it suffices to us and to you;
πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας
go ye rather to the [ones] selling
καὶ ἀγοράσατε ἑαυταῖς. 10 ἀπερχομένων
and buy for [your]selves. And going
= as they
δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος
away them[a] to buy came the bridegroom
were going away
καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ
and the ready [ones] went in with him
εἰς τοὺς γάμους, καὶ ἐκλείσθη
to the wedding festivities, and was shut
θύρα. 11 ὕστερον δὲ ἔρχονται καὶ αἱ
door. Then later come also the
λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε
remaining virgins saying: Lord[,] Lord,
ἄνοιξον ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν
open to us. But he answering said:
ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς
Truly I say to you, I know not you.
13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε
Watch ye therefore, because ye know not
τὴν ἡμέραν οὐδὲ τὴν ὥραν. 14 Ὥσπερ
the day nor the hour. As
γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν
For a man going from home called
τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς
the(his) own slaves and delivered to them
τὰ ὑπάρχοντα αὐτοῦ, 15 καὶ ᾧ μὲν ἔδωκεν
the goods of him, and to one he gave
πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ
five talents, to another two, to another
ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν,
one, to each according to the(his) own ability,
καὶ ἀπεδήμησεν. 16 εὐθέως πορευθεὶς
and went from home. Immediately going
ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο
the [one] the five talents receiving traded
ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα
in them and gained other
πέντε· 17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν
five; similarly the [one] the two gained
[receiving]
ἄλλα δύο. 18 ὁ δὲ τὸ ἓν λαβὼν
other two. But the [one] the one receiving

in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where

ἀπελθὼν ὤρυξεν γῆν καὶ ἐκρυψεν
going away dug earth and hid
τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.
the silver of the lord of him.
19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ
Then after much time comes the
κύριος τῶν δούλων ἐκείνων καὶ συναίρει
lord – slaves of those and takes
λόγον μετ' αὐτῶν. **20** καὶ προσελθὼν
account with them. And approaching
ὁ τὰ πέντε τάλαντα λαβὼν προσ-
the [one] the five talents receiving brought
ήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε,
other five talents saying: Lord,
πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα
five talents to me thou deliveredst; behold other
πέντε τάλαντα ἐκέρδησα. **21** ἔφη αὐτῷ
five talents I gained. Said to him
ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ
the lord of him: Well, slave good and
πιστέ, ἐπὶ ὀλίγα ἦς πιστός,
faithful, over a few things thou wast faithful,
ἐπὶ πολλῶν σε καταστήσω· εἴσελθε
over many thee I will set; enter thou
εἰς τὴν χαρὰν τοῦ κυρίου σου. **22** προσ-
into the joy of the lord of thee. Ap-
ελθὼν καὶ ὁ τὰ δύο τάλαντα
proaching also the [one] the two talents
[having received]
εἶπεν· κύριε, δύο τάλαντά μοι
said: Lord, two talents to me
παρέδωκας· ἴδε ἄλλα δύο τάλαντα
thou deliveredst; behold other two talents
ἐκέρδησα. **23** ἔφη αὐτῷ ὁ κύριος αὐτοῦ·
I gained. Said to him the lord of him:
εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ
Well, slave good and faithful, over
ὀλίγα ἦς πιστός, ἐπὶ πολλῶν
a few things thou wast faithful, over many
σε καταστήσω· εἴσελθε εἰς τὴν
thee I will set; enter thou into the
χαρὰν τοῦ κυρίου σου. **24** προσ-
joy of the lord of thee. ap-
ελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον
proaching And also the [one] the one talent
εἰληφὼς εἶπεν· κύριε, ἔγνων σε
having received said: Lord, I knew thee
ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων
that [2]a hard [1]thou art [3]man, reaping

thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations:

ὅπου οὐκ ἔσπειρας, καὶ συνάγων
where thou didst not sow, and gathering
ὅθεν οὐ διεσκόρπισας· **25** καὶ φοβηθεὶς
whence thou didst not scatter; and fearing
ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου
going away I hid the talent of thee
ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.
in the earth; behold thou hast the thine.
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν
And answering the lord of him said
αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρέ,
to him: Evil slave and slothful,
ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα,
thou knewest that I reap where I sowed not,
καὶ συνάγω ὅθεν οὐ διεσκόρπισα;
and I gather whence I did not scatter?
27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά
it behoved thee therefore to put the silver pieces
μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ
of me to the bankers, and coming I
ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
would have received the mine with interest.
28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον
Take therefore from him the talent
καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·
and give to the [one] having the ten talents;
29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ
for to [a]having [b]everyone will be given and
περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος
he will have abundance; but from the [one] not having
καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
even what he has will be taken from him.
30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς
And the useless slave cast ye out into
τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ
the darkness – outer; there will be the
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
wailing and the gnashing of the teeth.
31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου
And when comes the Son – of man
ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἅγγελοι
in the glory of him and all the angels
μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου
with him, then he will sit on a throne
δόξης αὐτοῦ· **32** καὶ συναχθήσονται
of glory of him; and will be assembled
ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ
before him all the nations, and

and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of

ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ
he will separate them from one another, as
ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ
the shepherd separates the sheep from
τῶν ἐρίφων, **33** καὶ στήσει τὰ μὲν
the goats, and will set the –
πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια
sheep on [the] right of him, but the goats
ἐξ εὐωνύμων. **34** τότε ἐρεῖ ὁ
on [the] left. Then will say the
βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ·
king to the [ones] on [the] right of him:
δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου,
Come the [ones] blessed of the Father of me,
κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν
inherit ye the [3]*having been* prepared [2]for you
βασιλείαν ἀπὸ καταβολῆς κόσμου.
[1]kingdom from [the] foundation of [the] world.
35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι
For I hungered and ye gave me
φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με,
to eat, I thirsted and ye gave [1]drink [2]me,
ξένος ἤμην καὶ συνηγάγετέ με,
a stranger I was and ye entertained me,
36 γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα
naked and ye clothed me, I ailed
καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην
and ye visited me, in prison I was
καὶ ἤλθατε πρός με. **37** τότε ἀποκριθή-
and ye came to me. Then will
σονται αὐτῷ οἱ δίκαιοι λέγοντες· κύριε,
answer him the righteous saying: Lord,
πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν,
when thee saw we hungering and fed,
ἢ διψῶντα καὶ ἐποτίσαμεν; **38** πότε δέ
or thirsting and gave drink? and when
σε εἴδομεν ξένον καὶ συνηγάγομεν,
thee saw we a stranger and entertained,
ἢ γυμνὸν καὶ περιεβάλομεν; **39** πότε δέ
or naked and clothed? and when
σε εἴδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ
thee saw we ailing or in prison and
ἤλθομεν πρὸς σέ; **40** καὶ ἀποκριθεὶς ὁ
came to thee? And answering the
βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω
king will say to them: Truly I tell
ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων
you, inasmuch as ye did to one of these

these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of these least, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ
– brothers of me the least, to me
ἐποιήσατε. **41** τότε ἐρεῖ καὶ τοῖς ἐξ
ye did. Then he will say also to the [ones] on
εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ κατ-
[the] left: Go from me having been
ηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον
cursed [ones] into the fire – eternal
τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς
– having been prepared for the devil and the
ἀγγέλοις αὐτοῦ. **42** ἐπείνασα γὰρ καὶ
angels of him. For I hungered and
οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα
ye gave not me to eat, I thirsted
καὶ οὐκ ἐποτίσατέ με, **43** ξένος
and ye [1]gave [3]not [4]drink [2]me, a stranger
ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς
I was and ye entertained not me, naked
καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν
and ye clothed not me, ill and in
φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. **44** τότε
prison and ye visited not me. Then
ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· κύριε,
will answer also they saying: Lord,
πότε σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ
when thee saw we hungering or thirsting or
ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ
a stranger or naked or ill or in prison
καὶ οὐ διηκονήσαμέν σοι; **45** τότε
and did not minister to thee? Then
ἀποκριθήσεται αὐτοῖς λέγων· ἀμὴν λέγω
he will answer them saying: Truly I tell
ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ
you, inasmuch as ye did not to one
τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ
of these – least [ones], neither to me
ἐποιήσατε. **46** καὶ ἀπελεύσονται οὗτοι εἰς
ye did. And will go away these into
κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς
punishment eternal, but the righteous into
ζωὴν αἰώνιον
life eternal.

CHAPTER 26

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ
And it came to pass when ended –
Ἰησοῦς πάντας τοὺς λόγους τούτους,
Jesus all – words these,
εἶπεν τοῖς μαθηταῖς αὐτοῦ· **2** οἴδατε
he said to the disciples of him: Ye know
ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται,
that after two days the passover occurs,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς
and the Son – of man is delivered –
τὸ σταυρωθῆναι. **3** Τότε συνήχθησαν οἱ
– to be crucified. Then were assembled the
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
chief priests and the elders of the people
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ
in the court of the high priest –
λεγομένου Καϊαφᾶ, **4** καὶ συνεβουλεύ-
named Caiaphas, and con-
σαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατή-
sulted that – Jesus by guile they might
σωσιν καὶ ἀποκτείνωσιν· **5** ἔλεγον δέ·
seize and might kill; but they said:
μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος
Not at the feast, lest a disturbance
γένηται ἐν τῷ λαῷ.
occurs among the people.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ
– And Jesus being[a] in Bethany
[a] = when Jesus was
ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
in [the] house of Simon the leper,
7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον
approached to him a woman having an alabaster phial
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ
of ointment very expensive and poured [it] on
τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. **8** ἰδόντες
the head of him reclining. And see-
δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες·
ing the disciples were angry saying:
εἰς τί ἡ ἀπώλεια αὕτη; **9** ἐδύνατο γὰρ
To what – waste this? for could
τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι
this to be sold of(for) much and to be given
πτωχοῖς. **10** γνοὺς δὲ ὁ Ἰησοῦς εἶπεν
to poor. And knowing – Jesus said
αὐτοῖς· τί κόπους παρέχετε τῇ γυναικί;
to them: Why trouble ye the woman?
ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ·
for work a good she wrought to me;

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did

11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ'
for always the poor ye have with
ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·
yourselves, but me not always ye have;
12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο
for [putting] [this woman – [ointment [this
ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι
on the body of me for – to bury
με ἐποίησεν. **13** ἀμὴν λέγω ὑμῖν, ὅπου
me she did. Truly I tell you, wher-
ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν
ever is proclaimed – gospel this in
ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ
all the world, will be spoken also what
ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
did this woman for a memorial of her.
14 Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ
Then going one of the twelve, the [one]
λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς
named Judas Iscariot, to
τοὺς ἀρχιερεῖς **15** εἶπεν· τί θέλετε μοι
the chief priests he said: What are ye willing me
δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν;
to give, and I to you will deliver him?
οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.
And they weighed him thirty pieces of silver.
16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα
And from then he sought opportunity that
αὐτὸν παραδῷ.
him he might deliver.
17 Τῇ δὲ πρώτῃ τῶν ἀζύμων
Now on the first [day] – of unleavened bread
προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ
approached the disciples – *to* Jesus
λέγοντες· ποῦ θέλεις ἑτοιμάσωμέν
saying: Where willest thou we may prepare
σοι φαγεῖν τὸ πάσχα; **18** ὁ δὲ
for thee to eat the passover? So he
εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς
said: Go ye into the city to
τὸν δεῖνα καὶ εἴπατε αὐτῷ· ὁ
such a one and say to him: The
διδάσκαλος λέγει· ὁ καιρός μου
teacher says: The time of me
ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα
near is; with thee I make the passover
μετὰ τῶν μαθητῶν μου. **19** καὶ ἐποίησαν
with the disciples of me. And did

as Jesus had appointed them; and they made ready the passover.

20 ¶ Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave

οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ
the disciples as enjoined them –
Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. **20** Ὀψίας
Jesus, and prepared the passover. evening
δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα
And coming[a] he reclined with the twelve
=when evening came
[μαθητῶν]. **21** καὶ ἐσθιόντων αὐτῶν εἶπεν·
disciples. And eating them[a] he said:
=as they were eating
ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παρα-
Truly I tell you that one of you will
δώσει με. **22** καὶ λυπούμενοι σφόδρα
betray me. And grieving exceedingly
ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος·
they began to say to him [3]one [1]each:
μήτι ἐγώ εἰμι, κύριε; **23** ὁ δὲ ἀποκριθεὶς
Not I am, Lord? And he answering
=It is not I,
εἶπεν· ὁ ἐμβάψας μετ' ἐμοῦ τὴν
said: The [one] dipping with me the(his)
χεῖρα ἐν τῷ τρυβλίῳ, οὗτός με παρα-
hand in the dish, this man me will
δώσει. **24** ὁ μὲν υἱὸς τοῦ ἀνθρώπου
betray. Indeed the Son – of man
ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ,
goes as it has been written concerning him,
οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι'
but woe – man to that through
οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·
whom the Son – of man is betrayed;
καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη
good were it for him if was not born
ὁ ἄνθρωπος ἐκεῖνος. **25** ἀποκριθεὶς δὲ
– man that. And answering
Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν·
Judas the [one] betraying him said:
μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ·
Not I am, rabbi? He says to him:
=It is not I,
σὺ εἶπας. **26** Ἐσθιόντων δὲ αὐτῶν
Thou saidst. And eating them[a]
=as they were eating
λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας
taking – Jesus a loaf and blessing
ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν·
he broke and giving to the disciples said:
λάβετε φάγετε· τοῦτό ἐστιν τὸ σῶμά
Take ye[,] eat ye; this is the body
μου. **27** καὶ λαβὼν ποτήριον καὶ εὐχαρι-
of me. And taking a cup and giving

it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 ¶ And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny

στήσας ἔδωκεν αὐτοῖς λέγων· πίετε ἐξ
thanks he gave to them saying: Drink ye of
αὐτοῦ πάντες· **28** τοῦτο γάρ ἐστιν τὸ
it all; for this is the
αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν
blood of me of the covenant the [blood] concerning many
ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν. **29** λέγω
being shed for forgiveness of sins. I tell
δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτι ἐκ
And you, by no means will I drink from now of
τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως
this – fruit of the vine until
τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ'
– day that when it I drink with
ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός
you new in the kingdom of the Father
μου.
of me.

30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ
And having sung a hymn they went forth to the
ὄρος τῶν ἐλαιῶν. **31** Τότε λέγει αὐτοῖς ὁ
mount of the olives. Then says to them –
Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε
Jesus: All ye will be offended
ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται
in me to-night; it has been written
γάρ· πατάξω τὸν ποιμένα, καὶ δια-
for: I will strike the shepherd, and will
σκορπισθήσονται τὰ πρόβατα τῆς ποίμνης·
be scattered the sheep of the flock;
32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω
but after the to be raised me[b] I will go before
=I am raised
ὑμᾶς εἰς τὴν Γαλιλαίαν. **33** ἀποκριθεὶς
you to – Galilee. answering
δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες
And – Peter said to him: If all men
σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε
shall be offended in thee, I never
σκανδαλισθήσομαι. **34** ἔφη αὐτῷ ὁ Ἰησοῦς·
will be offended. Said to him – Jesus:
ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ
Truly I tell thee that to-night
πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ
before a cock to crow[b] three times thou wilt deny
με. **35** λέγει αὐτῷ ὁ Πέτρος· κἂν
me. Says to him – Peter: Even if
δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε
it behoves me with thee to die, by no means thee
=I must die with thee,

thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my

ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ
I will deny. Likewise also all the
μαθηταὶ εἶπαν.
disciples said.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς
Then comes with them – Jesus
εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει
to a piece of land called Gethsemane, and says
τοῖς μαθηταῖς· καθίσατε αὐτοῦ ἕως οὗ
to the disciples: Sit ye here until
ἀπελθὼν ἐκεῖ προσεύξωμαι. **37** καὶ παρα-
going away there I may pray. And tak-
λαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς
ing – Peter and the two sons
Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.
of Zebedee he began to grieve and to be distressed.
38 τότε λέγει αὐτοῖς· περίλυπός ἐστιν
Then he says to them: Deeply grieved is
ἡ ψυχή μου ἕως θανάτου· μείνατε
the soul of me unto death; remain ye
ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. **39** καὶ
here and watch ye with me. And
προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον
going forward a little he fell on [the] face
αὐτοῦ προσευχόμενος καὶ λέγων· πάτερ
of him praying and saying: Father
μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ'
of me, if possible it is, let pass from
ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ
me – cup this; yet not
ὡς ἐγὼ θέλω ἀλλ' ὡς σύ. **40** καὶ
as I will but as thou. And
ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει
he comes to the disciples and finds
αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ·
them sleeping, and says – to Peter:
οὕτως οὐκ ἰσχύσατε μίαν ὥραν
So were ye not able one hour
γρηγορῆσαι μετ' ἐμοῦ; **41** γρηγορεῖτε καὶ
to watch with me? Watch ye and
προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς
pray, lest ye enter into
πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον,
temptation; indeed the spirit [is] eager,
ἡ δὲ σὰρξ ἀσθενής. **42** πάλιν ἐκ
but the flesh weak. Again –
δευτέρου ἀπελθὼν προσηύξατο λέγων·
second [time] going away he prayed saying:

Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came

πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν
Father of me, if cannot this *to* pass away
ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά
except it I drink, let be done the will
σου. **43** καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς
of thee. And coming again he found them
καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
sleeping, for were of them the eyes
βεβαρημένοι. **44** καὶ ἀφεὶς αὐτοὺς πάλιν
having been burdened. And leaving them again
ἀπελθὼν προσηύξατο ἐκ τρίτου, τὸν
going away he prayed a third [time], the
αὐτὸν λόγον εἰπὼν πάλιν. **45** τότε ἔρχεται
same word saying again. Then he comes
πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς·
to the disciples and says to them:
καθεύδετε λοιπὸν καὶ ἀναπαύεσθε·
Sleep ye now and rest;
ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ
behold has drawn near the hour and the Son –
ἀνθρώπου παραδίδοται εἰς χεῖρας
of man is betrayed into [the] hands
ἁμαρτωλῶν. **46** ἐγείρεσθε, ἄγωμεν· ἰδοὺ
of sinners. Rise ye, let us be going; behold
ἤγγικεν ὁ παραδιδούς με.
has drawn near the [one] betraying me.
47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ
And still him speaking,[a] behold
= while he was still speaking,
Ἰούδας εἷς τῶν δώδεκα ἦλθεν, καὶ μετ'
Judas one of the twelve came, and with
αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ
him crowd a much with swords and
ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
clubs from the chief priests and elders
τοῦ λαοῦ. **48** ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν
of the people. Now the [one] betraying him gave
αὐτοῖς σημεῖον λέγων· ὃν ἂν φιλήσω
them a sign saying: Whomever I may kiss
αὐτός ἐστιν· κρατήσατε αὐτόν. **49** καὶ
he it is; seize ye him. And
εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν· χαῖρε,
immediately approaching – *to* Jesus he said: Hail,
ῥαββί, καὶ κατεφίλησεν αὐτόν. **50** ὁ
rabbi, and affectionately kissed him. –
δὲ Ἰησοῦς εἶπεν αὐτῷ· ἑταῖρε,
But Jesus said to him: Comrade, [do that]
ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον
on what thou art here. Then approaching they laid *on*

they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes

τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν
the(ir) hands on – Jesus and seized
αὐτόν. **51** καὶ ἰδοὺ εἷς τῶν μετὰ
him. And behold one of the [ones] with
Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν
Jesus stretching out the(his) hand drew
τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν
the sword of him, and striking the
δοῦλος τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ
slave of the high priest cut off of him the
ὠτίον. **52** τότε λέγει αὐτῷ ὁ Ἰησοῦς·
ear. Then says to him – Jesus:
ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν
Put back the sword of thee into the
τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες
place of it; for all the [ones] taking
μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. **53** ἢ
a sword by a sword will perish. Or
δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι
thinkest thou that I cannot *to* ask
τὸν πατέρα μου, καὶ παραστήσει μοι
the Father of me, and he will provide me
ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;
now more [than] twelve legions of angels?
54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι
how then may be fulfilled the scriptures that
οὕτως δεῖ γενέσθαι; **55** Ἐν ἐκείνῃ τῇ ὥρᾳ
thus it must be? In that – hour
εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ
said – Jesus to the crowds: As against
λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ
a robber came ye forth with swords and
ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν
clubs to take me? daily in
τῷ ἱερῷ ἐκαθεζόμην διδάσκων, καὶ οὐκ
the temple I sat teaching, and not
ἐκρατήσατέ με. **56** τοῦτο δὲ ὅλον
ye seized me. But this all
γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ
has come to pass that may be fulfilled the scriptures
τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες
of the prophets. Then the disciples all
ἀφέντες αὐτὸν ἔφυγον.
leaving him fled.
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν
But the [ones] having seized – Jesus
ἀπήγαγον πρὸς Καϊαφᾶν τὸν ἀρχιερέα,
led [him] away to Caiaphas the high priest,

and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
where the scribes and the elders
συνήχθησαν. **58** ὁ δὲ Πέτρος ἠκολούθει
were assembled. – And Peter followed
αὐτῷ [ἀπὸ] μακρόθεν ἕως τῆς αὐλῆς
him from afar up to the court
τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο
of the high priest, and entering within sat
μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.
with the attendants to see the end.
59 Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον
And the chief priests and the council
ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ
whole sought false witness against –
Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν, **60** καὶ
Jesus so as him they might put to death, and
οὐχ εὗρον πολλῶν προσελθόντων
did not find[,] many approaching
=when many false witnesses approached.
ψευδομαρτύρων. ὕστερον δὲ προσελθόντες
false witnesses[a]. But later approaching
δύο **61** εἶπαν· οὗτος ἔφη· δύναμαι κατα-
two said: This man said: I can *to de-*
λῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν
stroy the shrine – of God and through(after) three
ἡμερῶν οἰκοδομῆσαι. **62** καὶ ἀναστὰς
days *to* build. And standing up
ὁ ἀρχιερεὺς εἶπεν αὐτῷ· οὐδὲν
the high priest said to him: Nothing
ἀποκρίνῃ, τί οὗτοί σου κατα-
answerest thou, what these men thee give
μαρτυροῦσιν; **63** ὁ δὲ Ἰησοῦς ἐσιώπα.
evidence against? – But Jesus remained silent.
καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· ἐξορκίζω
And the high priest said to him: I adjure
σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν
thee by – God the living that us
εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
thou tell if thou art the Christ the Son –
θεοῦ. **64** λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας·
of God. Says to him – Jesus: Thou saidst;
πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν
yet I tell you, from now ye will see the
υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ
Son – of man sitting on [the]
δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον
right [hand] of the power and coming
ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. **65** τότε
on the clouds – of heaven. Then

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*,

ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ
the high priest rent the garments of him

λέγων· ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν
saying: He blasphemed; what yet need have we

μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφη-
of witnesses? behold now ye heard the blas-

μίαν· **66** τί ὑμῖν δοκεῖ; οἱ δὲ ἀπο-
phemy; what to you seems it? And they answer-

κριθέντες εἶπαν· ἔνοχος θανάτου ἐστίν.
ing said: Liable of(to) death he is.

67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ
Then they spat in the face of him

καὶ ἐκολάφισαν αὐτόν, οἱ δὲ
and violently maltreated him, and they

ἐρράπισαν **68** λέγοντες· προφήτευσον ἡμῖν,
slapped [him] saying: Prophesy thou to us,

χριστέ, τίς ἐστιν ὁ παίσας σε;
Christ, who is it the [one] having struck thee?

69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν
– And Peter sat outside in

τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία
the court; and approached *to* him one

παιδίσκη λέγουσα· καὶ σὺ ἦσθα μετὰ
maidservant saying: Also thou wast with

Ἰησοῦ τοῦ Γαλιλαίου. **70** ὁ δὲ ἠρνήσατο
Jesus the Galilæan. But he denied

ἔμπροσθεν πάντων λέγων· οὐκ οἶδα
before all saying: I know not

τί λέγεις. **71** ἐξελθόντα δὲ εἰς τὸν
what thou sayest. And [3]going out [1]into [2]the

πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει
[2]porch [3]saw [4]him [1]another and says

τοῖς ἐκεῖ· οὗτος ἦν μετὰ Ἰησοῦ τοῦ
to the [ones] there: This man was with Jesus the

Ναζωραίου. **72** καὶ πάλιν ἠρνήσατο
Nazarene. And again he denied

μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον.
with an oath[,] – I know not the man.

73 μετὰ μικρὸν δὲ προσελθόντες οἱ
And after a little approaching the [ones]

ἑστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ
standing said – to Peter: Truly also

σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου
thou of them art, for indeed the speech of thee

δῆλόν σε ποιεῖ. **74** τότε ἤρξατο καταθε-
manifest thee makes. Then he began to

matίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν
curse and to swear[,] – I know not the

I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

ἄνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν
man. And immediately a cock crowed.
75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος
And remembered – Peter the word
Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα
of Jesus having said[,] – Before a cock
φωνῆσαι[b] τρὶς ἀπαρνήσῃ με· καὶ
to crow[b] three times thou wilt deny me; and
ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.
going forth outside he wept bitterly.

CHAPTER 27

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them

27 Πρωΐας δὲ γενομένης συμβούλιον
And early morning coming[a] counsel
= when early morning came
ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ
took all the chief priests and the
πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ
elders of the people against –
Ἰησοῦ ὥστε θανατῶσαι αὐτόν· **2** καὶ
Jesus so as to put to death him; and
δήσαντες αὐτὸν ἀπήγαγον καὶ παρ-
having bound him they led away and de-
έδωκαν Πιλάτῳ τῷ ἡγεμόνι. **3** Τότε
livered to Pilate the governor. Then
ἰδὼν Ἰούδας ὁ παραδοὺς αὐτὸν
[a]seeing [1]Judas [2]the [one] [2]having betrayed [a]him
ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψεν τὰ
that he was condemned, repenting returned the
τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν
thirty pieces of silver to the chief priests
καὶ πρεσβυτέροις **4** λέγων· ἥμαρτον
and elders saying: I sinned
παραδοὺς αἷμα ἀθῷον. οἱ δὲ εἶπαν·
betraying blood innocent. But they said:
τί πρὸς ἡμᾶς; σὺ ὄψῃ. **5** καὶ ῥίψας
What to us? thou shalt see [to it]. And tossing
τὰ ἀργύρια εἰς τὸν ναὸν ἀν-
the pieces of silver into the shrine he
εχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. **6** οἱ
departed, and going away hanged himself. the
δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν·
But chief priests taking the pieces of silver said:
οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
It is not lawful to put them into the
κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν.
treasury, since price of blood it is.
7 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ
So counsel taking they bought of(with)

the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word, insomuch that the governor marvelled greatly.

15 ¶ Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν
them the field of the potter for burial

τοῖς ξένοις. **8** διὸ ἐκλήθη ὁ ἀγρὸς
for the strangers. Wherefore was called – field

ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον.
that Field of blood until – to-day.

9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ
Then was fulfilled the [thing] spoken through

Ἰερεμίου τοῦ προφήτου λέγοντος· καὶ
Jeremiah the prophet saying: And

ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
they took the thirty pieces of silver, the

τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο
price of the [one] *having been* priced whom they priced

ἀπὸ υἱῶν Ἰσραήλ, **10** καὶ ἔδωκαν
from [the] sons of Israel, and gave

αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ
them for the field of the potter, as

συνέταξέν μοι κύριος. **11** Ὁ δὲ
directed me [the] Lord. – And

Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος·
Jesus stood before the governor;

καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων·
and questioned him the governor saying:

σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
Thou art the king of the Jews? – And

Ἰησοῦς ἔφη· σὺ λέγεις. **12** καὶ ἐν
Jesus said: Thou sayest. And in

τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν
the to be accused him[e] by the
=as he was accused

ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν
chief priests and elders nothing

ἀπεκρίνατο. **13** τότε λέγει αὐτῷ ὁ Πιλᾶτος·
he answered. Then says to him – Pilate:

οὐκ ἀκούεις πόσα σου κατα-
Hearest thou not what things [3]thee [1]they

μαρτυροῦσιν; **14** καὶ οὐκ ἀπεκρίθη αὐτῷ
[2]give evidence against? And he answered not him

πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν
to not one word, so as to marvel
=so that the governor marvelled

τὸν ἡγεμόνα λίαν. **15** Κατὰ δὲ ἑορτὴν
the governor[b] exceedingly. Now at a feast

εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ
was accustomed the governor to release [3]one [4]to the [5]crowd

δέσμιον ὃν ἤθελον. **16** εἶχον δὲ τότε
[4]prisoner whom they wished. And they had then

δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.
prisoner a notable named Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *Then* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying,

17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς
Therefore having assembled them[a] said to them
= when they were assembled

ὁ Πιλᾶτος· τίνα θέλετε ἀπολύσω
– Pilate: Whom do ye wish I may release

ὑμῖν, [τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν
to you, – Barabbas or Jesus –

λεγόμενον χριστόν; **18** ᾔδει γὰρ ὅτι
called Christ? for he knew that

διὰ φθόνον παρέδωκαν αὐτόν. **19** Καθη-
because of envy they delivered him. sit-

μένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος
ting Now him[a] on the tribunal
= Now as he sat

ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ
sent to him the wife of him

λέγουσα· μηδὲν σοὶ καὶ τῷ δικαίῳ
saying: Nothing to thee and – just man

ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ'
to that; for many things I suffered to-day by

ὄναρ δι' αὐτόν. **20** Οἱ δὲ ἀρχιερεῖς
a dream because of him. But the chief priests

καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς
and the elders persuaded the

ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν,
crowds that they should ask – Barabbas,

τὸν δὲ Ἰησοῦν ἀπολέσωσιν. **21** ἀπο-
– and Jesus should destroy. So

κριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς·
answering the governor said to them:

τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω
Which do ye wish from the two I may release

ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραββᾶν.
to you? And they said: – Barabbas.

22 λέγει αὐτοῖς ὁ Πιλᾶτος· τί οὖν
Says to them – Pilate: What then

ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν;
may I do [to] Jesus – called Christ?

λέγουσιν πάντες· σταυρωθήτω. **23** ὁ δὲ
They say all: Let him be crucified. But he

ἔφη· τί γὰρ κακὸν ἐποίησεν; οἱ δὲ
said: Why what evil did he? But they

περισσῶς ἔκραζον λέγοντες· σταυρω-
more cried out saying: Let him be

θήτω. **24** ἰδὼν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν
crucified. And seeing – Pilate that nothing

ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται,
is gained but rather an uproar occurs,

λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
taking water he washed the(his) hands

I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name:

κατέναντι τοῦ ὄχλου λέγων· ἀθῷός
in front of the crowd saying: Innocent
εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς
I am from the blood of this man; ye
ὄψεσθε. **25** καὶ ἀποκριθεὶς πᾶς ὁ λαὸς
will see [to it]. And answering all the people
εἶπεν· τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ
said: The blood of him on us and
ἐπὶ τὰ τέκνα ἡμῶν. **26** τότε ἀπέλυσεν
on the children of us. Then he released
αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν
to them – Barabbas, – but Jesus
φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.
having scourged he delivered that he might be crucified.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος
Then the soldiers of the governor
παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώ-
having taken – Jesus into the præ-
ριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν
torium assembled against him all the
σπεῖραν. **28** καὶ ἐκδύσαντες αὐτὸν χλαμύδα
band. And stripping him cloak
κοκκίνην περιέθηκαν αὐτῷ, **29** καὶ
a purple they placed round him, and
πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν
having plaited a crown of thorns they placed [it] *on*
ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον
on the head of him and a reed
ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετή-
in the right [hand] of him, and bowing
σαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ
the knee in front of him mocked at him
λέγοντες· χαῖρε, βασιλεῦ τῶν Ἰουδαίων,
saying: Hail, king of the Jews,
30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον
and spitting at him took
τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν
the reed and struck at the head
αὐτοῦ. **31** καὶ ὅτε ἐνέπαιξαν αὐτῷ,
of him. And when they mocked at him,
ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν
they took off him the cloak and put on
αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον
him the garments of him, and led away
αὐτὸν εἰς τὸ σταυρῶσαι. **32** Ἐξερχόμενοι
him – – to crucify. going forth
δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνό-
And they found *a man* a Cyrenian, by

him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If

ματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα
name Simon; this man they impressed that
ἄρῃ τὸν σταυρὸν αὐτοῦ. **33** Καὶ
he should bear the cross of him. And
ἐλθόντες εἰς τόπον λεγόμενον Γολγοθά,
coming to a place called Golgotha,
ὅ ἐστιν κρανίου τόπος λεγόμενος,
which is [a]of a skull [a]A place [a]called,
34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ
they gave him to drink wine with
χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ
gall *having been* mixed; and tasting not
ἠθέλησεν πιεῖν. **35** σταυρώσαντες δὲ
he would *to* drink. And having crucified
αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ
him they divided the garments of him
βάλλοντες κλῆρον, **36** καὶ καθήμενοι ἐτήρουν
casting a lot, and sitting they guarded
αὐτὸν ἐκεῖ. **37** καὶ ἐπέθηκαν ἐπάνω
him there. And they placed *on* above
τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ
the head of him the charge of him
γεγραμμένην· ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ
having been written: THIS IS JESUS
Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. **38** Τότε
THE KING OF THE JEWS. Then
σταυροῦνται σὺν αὐτῷ δύο λῃσταί,
are crucified with him two robbers,
εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.
one on [the] right and one on [the] left.
39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν
And the [ones] passing by blasphemed
αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν
him wagging the heads of them
40 καὶ λέγοντες· ὁ καταλύων τὸν ναὸν
and saying: The [one] destroying the shrine
καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,
and in three days building [it],
σῶσον σεαυτόν, εἰ υἱὸς εἶ τοῦ θεοῦ,
save thyself, if Son thou art – of God,
καὶ κατάβηθι ἀπὸ τοῦ σταυροῦ. **41** ὁμοίως
and come down from the cross. Likewise
[καὶ] οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ
also the chief priests mocking with
τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον·
the scribes and elders said:
42 ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται
Others he saved, himself he cannot

he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did

σῶσαι· βασιλεὺς Ἰσραήλ ἐστιν,
to save; King of Israel he is,
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ
let him come down now from the cross and
πιστεύσομεν ἐπ' αὐτόν. **43** πέποιθεν
we will believe on him. He has trusted
ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει
on – God, let him rescue now if he wants
αὐτόν· εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός.
him; for he said[,] – of God I am Son.
44 Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρω-
And the same also the robbers – crucified
θέντες σὺν αὐτῷ ὠνείδιζον αὐτόν. **45** Ἀπὸ
with with him reproached him. from
δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ
Now [the] sixth hour darkness occurred over
πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.
all the land until hour [the] ninth.
46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ
And about the ninth hour cried out –
Ἰησοῦς φωνῇ μεγάλῃ λέγων· ἠλὶ ἠλὶ
Jesus voice with a great saying: Eli Eli
λεμὰ σαβαχθάνι; τοῦτ' ἔστιν· θεέ μου
lema sabachthani? this is: God of me[,]
θεέ μου, ἱνατί με ἐγκατέλιπες; **47** τινὲς
God of me, why me didst thou forsake? some
δὲ τῶν ἐκεῖ ἑστηκότων ἀκούσαντες
And of the [ones] there standing hearing
ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος.
said[,] – [3]Elias [4]calls [1]this man.
48 καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ
And immediately running one of them and
λαβὼν σπόγγον πλήσας τε ὄξους καὶ
taking a sponge and filling of(with) vinegar and
περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.
putting [it] round a reed gave to drink him.
49 οἱ δὲ λοιποὶ εἶπαν· ἄφες ἴδωμεν
But the rest said: Leave[,] let us see
εἰ ἔρχεται Ἠλίας σώσων αὐτόν. **50** ὁ
if comes Elias saving him. –
δὲ Ἰησοῦς πάλιν κράξας φωνῇ
And Jesus again crying out voice
μεγάλῃ ἀφῆκεν τὸ πνεῦμα. **51** Καὶ
with a great released the(his) spirit. And
ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη
behold the veil of the shrine was rent
[ἀπ'] ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ
from above to below in two, and the

quake, and the rocks rent;
52 And the graves were opened; and many bodies of the saints which slept arose,
53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.
55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:
56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.
57 ¶ When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:
58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
59 And when Joseph had taken the body, he

γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσ-
earth was shaken, and the rocks were
θησαν, 52 καὶ τὰ μνημεῖα ἀνεῴχθησαν
rent, and the tombs were opened
καὶ πολλὰ σώματα τῶν κεκοιμημένων
and many bodies of the having fallen asleep
ἁγίων ἠγέρθησαν· 53 καὶ ἐξελθόντες
saints were raised; and coming forth
ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν
out of the tombs after the rising
αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ
of him entered into the holy city and
ἐνεφανίσθησαν πολλοῖς. 54 Ὁ δὲ ἑκατόν-
appeared to many. And the centu-
ταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες
rion and the [ones] with him guarding
τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ
– Jesus seeing the earthquake and
τὰ γινόμενα ἐφοβήθησαν σφόδρα,
the things happening feared exceedingly,
λέγοντες· ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.
saying: Truly [4]of God [3]Son [2]was [1]this man.
55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ
Now there were there women many
ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολού-
from afar beholding, who followed
θησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας
– Jesus from – Galilee
διακονοῦσαι αὐτῷ· 56 ἐν αἷς ἦν
ministering to him; among whom was
Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ
Mary the Magdalene, and Mary the
τοῦ Ἰακώβου καὶ Ἰωσὴφ μήτηρ, καὶ ἡ
– of James and of Joseph mother, and the
μήτηρ τῶν υἱῶν Ζεβεδαίου.
mother of the sons of Zebedee.
57 Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος
Now evening having come[a] came man
[a] = when evening had come
πλούσιος ἀπὸ Ἁριμαθαίας, τοὔνομα Ἰωσήφ,
a rich from Arimathæa, the name Joseph,
ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ·
who also himself was discipled – to Jesus;
58 οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο
this man approaching – to Pilate asked
τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλᾶτος
the body – of Jesus. Then – Pilate
ἐκέλευσεν ἀποδοθῆναι. 59 καὶ λαβὼν
commanded [it] to be given [him]. And taking

wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ [ἐν]
the body – Joseph wrapped it in

σινδόνι καθαρᾷ, **60** καὶ ἔθηκεν αὐτὸ ἐν
sheet a clean, and placed it in

τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατό-
the new of him tomb which he

μησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας
hewed in the rock, and having rolled *to*

λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου
stone a great to the door of the tomb

ἀπῆλθεν. **61** Ἦν δὲ ἐκεῖ Μαριὰμ
went away. And there was there Mary

ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία,
the Magdalene and the other Mary,

καθήμεναι ἀπέναντι τοῦ τάφου. **62** Τῇ
sitting opposite the grave. On the

δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρα-
And morrow, which is after the prepara-

σκευήν, συνήχθησαν οἱ ἀρχιερεῖς
tion, were assembled the chief priests

καὶ οἱ Φαρισαῖοι πρὸς Πιλᾶτον **63** λέ-
and the Pharisees to Pilate say-

γοντες· κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος
ing: Sir, we remembered that that

ὁ πλάνος εἶπεν ἔτι ζῶν· μετὰ τρεῖς
– deceiver said yet living: After three

ἡμέρας ἐγείρομαι. **64** κέλευσον οὖν
days I am raised. Command therefore

ἀσφαλισθῆναι τὸν τάφον ἕως τῆς
to be made fast the grave until the

τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ
third day, lest coming the disciples

κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ·
may steal him and may say to the people:

ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται
He was raised from the dead, and will be

ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.
the last deceit worse [than] the first.

65 ἔφη αὐτοῖς ὁ Πιλᾶτος· ἔχετε κου-
Said to them – Pilate: Ye have a

στωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.
guard; go ye make fast as ye know*.

66 οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν
And they going made fast the

τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς
grave sealing the stone with the

κουστωδίας.
guard.

* can. See note on page xviii.

CHAPTER 28

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold,

28 Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσ
But late of [the] sabbaths, at the drawing on
εἰς μίαν σαββάτων, ἦλθεν Μαριὰμ
toward one of [the] sabbaths, came Mary th
= the first day of the week,
Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσ
Magdalene and the other Mary to view
τὸν τάφον. **2** καὶ ἰδοὺ σεισμὸς ἐγένετ
the grave. And behold earthquake occurre
μέγας· ἄγγελος γὰρ κυρίου καταβὰ
a great; for an angel of [the] Lord descendir
ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε
out of heaven and approaching rolled away
τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῖ
the stone and sat upon it.
3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπ
And was the appearance of him as lightning,
καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών
and the dress of him white as snow
4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησα
And from the fear of him were shaken
οἱ τηροῦντες καὶ ἐγενήθησαν ὡ
the [ones] guarding and they became a
νεκροί. **5** ἀποκριθεὶς δὲ ὁ ἄγγελο
dead. And answering the angel
εἶπεν ταῖς γυναιξίν· μὴ φοβεῖσθε ὑμεῖς
said to the women: Fear not ye;
οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρω
for I know that Jesus the [one] *having been*
μένον ζητεῖτε· **6** οὐκ ἔστιν ὧδε
crucified ye seek; he is not here
ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸ
for he was raised as he said; come see ye the
τόπον ὅπου ἔκειτο. **7** καὶ ταχὺ πορευθεῖσαι
place where he lay. And quickly going
εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη
tell the disciples of him that he was raised
ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς
from the dead, and behold he goes before you
εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε
to – Galilee, there him ye will see.
ἰδοὺ εἶπον ὑμῖν. **8** καὶ ἀπελθοῦσαι ταχὺ
Behold I told you. And going away quickly
ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς
from the tomb with fear and joy
μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς
great they ran to announce to the
μαθηταῖς αὐτοῦ. **9** καὶ ἰδοὺ Ἰησοῦς
disciples of him. And behold Jesus

Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw

ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ
met them saying: Hail. And they
προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας
approaching held of him the feet
καὶ προσεκύνησαν αὐτῷ. 10 τότε λέγει
and worshipped him. Then says
αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε
to them – Jesus: Fear ye not; go ye
ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα
announce to the brothers of me that
ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ
they may go away into – Galilee, and there
με ὄψονται. 11 Πορευομένων δὲ αὐτῶν
me they will see. And going them[a]
=as they were going
ἰδού τινες τῆς κουστωδίας ἐλθόντες εἰς
behold some of the guard coming into
τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν
the city announced to the chief priests
ἅπαντα τὰ γενόμενα. 12 καὶ συν-
all the things having happened. And being
αχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν
assembled with the elders [a]counsel
τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς
[a]and [a]taking silver enough gave to the
στρατιώταις, 13 λέγοντες· εἴπατε ὅτι οἱ
soldiers, saying: Say ye that the
μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν
disciples of him of(by) night coming stole
αὐτὸν ἡμῶν κοιμωμένων. 14 καὶ ἐὰν
him we sleeping.[a] And if
=while we slept.
ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος,
be heard this before the governor,
ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους
we will persuade and you free from anxiety
ποιήσομεν. 15 οἱ δὲ λαβόντες ἀργύρια
we will make. And they taking silver
ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφη-
did as they were taught. And was spread
μίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις
about – saying this by Jews
μέχρι τῆς σήμερον [ἡμέρας]. 16 Οἱ δὲ
until to-day. So the
ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν
eleven disciples went to –
Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο
Galilee, to the mountain where appointed
αὐτοῖς ὁ Ἰησοῦς, 17 καὶ ἰδόντες αὐτὸν
them – Jesus, and seeing him

him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

προσεκύνησαν, οἱ δὲ ἐδίστασαν. **18** κα
they worshipped, but some doubted. An

προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖ
approaching – Jesus talked with ther

λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐ
saying: was given to me All authority i

οὐρανῷ καὶ ἐπὶ [τῆς] γῆς. **19** πορευθέντε
heaven and on the earth. Going

οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζ
therefore disciple ye all the nations, bapti

οντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸ
ing them in the name of the Father

καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος
and of the Son and of the Holy Spirit,

20 διδάσκοντες αὐτοὺς τηρεῖν πάντ
teaching them to observe all thing

ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγ
whatever I gave command to you; and behold I

μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕω
with you am all the days unt

τῆς συντελείας τοῦ αἰῶνος.
the completion of the age.

CHAPTER 1

THE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9¶ And it came to pass in those days, that Jesus came from Nazareth of

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ.
[The] beginning of the gospel of Jesus Christ.
2 Καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ
As it has been written in – Isaiah the
προφήτῃ· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου
prophet: Behold[,] I send the messenger of me
πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν
before [the] face of thee, who will prepare the way
σου· **3** φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε
of thee; a voice of [one] crying in the desert: Prepare ye
τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
the way of [the] Lord, straight make the paths
αὐτοῦ, **4** ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ
of him, came John the [one] baptizing in the
ἐρήμῳ κηρύσσων βάπτισμα μετανοίας εἰς
desert proclaiming a baptism of repentance for
ἄφεσιν ἁμαρτιῶν. **5** καὶ ἐξεπορεύετο πρὸς
forgiveness of sins. And went out to
αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσο-
him all the Judæan country and the Jerusa-
λυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ
lemites all, and were baptized by him
ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς
in the Jordan river confessing the
ἁμαρτίας αὐτῶν. **6** καὶ ἦν ὁ Ἰωάννης
sins of them. And was – John
ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην
having been clothed [in] hairs of a camel and girdle
δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἔσθων
a leathern round the loin[s] of him, and eating
ἀκρίδας καὶ μέλι ἄγριον. **7** καὶ ἐκήρυσσεν
locusts and honey wild. And he proclaimed
λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω
saying: Comes the [one] stronger of me after
=than I
[μου], οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι
me, of whom I am not competent stooping to loosen
τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. **8** ἐγὼ
the thong of the sandals of him. I
ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς
baptized you in water, but he will baptize you
πνεύματι ἁγίῳ.
Spirit in [the] Holy.
9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις
And it came to pass in those – days
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας
came Jesus from Nazareth – of Galilee

Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 ¶ And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 ¶ Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 ¶ Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they

καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ
and was baptized in the Jordan by
Ἰωάννου. **10** καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ
John. And immediately going up out of the
ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς
water he saw being rent the heavens
καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον
and the Spirit as a dove coming down
εἰς αὐτόν· **11** καὶ φωνὴ [ἐγένετο] ἐκ τῶν
to him; and a voice there was out of the
οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
heavens: Thou art the Son of me the beloved,
ἐν σοὶ εὐδόκησα. **12** Καὶ εὐθὺς τὸ
in thee I was well pleased. And immediately the
πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.
Spirit him thrusts forth into the desert.
13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα
And he was in the desert forty
ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ
days being tempted by – Satan, and
ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι
was with the wild beasts, and the angels
διηκόνουν αὐτῷ.
ministered to him.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν
And after the to be delivered –
= after John was delivered
Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν
John[b] came – Jesus into – Galilee
κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ **15** [καὶ
proclaiming the gospel – of God and
λέγων], ὅτι πεπλήρωται ὁ καιρὸς καὶ
saying, – Has been fulfilled the time and
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε
has drawn near the kingdom – of God; repent ye
καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. **16** Καὶ
and believe in the gospel. And
παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας
passing along beside the sea – of Galilee
εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν
he saw Simon and Andrew the brother
Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ·
of Simon casting [a net] in the sea;
ἦσαν γὰρ ἁλεεῖς. **17** καὶ εἶπεν αὐτοῖς
for they were fishers. And said to them
ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω
– Jesus: Come after me, and I will make
ὑμᾶς γενέσθαι ἁλεεῖς ἀνθρώπων. **18** καὶ
you to become fishers of men. And

forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that

εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν
immediately leaving the nets they followed
αὐτῷ. **19** Καὶ προβὰς ὀλίγον εἶδεν
him. And going forward a little he saw
Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην
James the [son] – of Zebedee and John
τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ
the brother of him even them in the
πλοίῳ καταρτίζοντας τὰ δίκτυα. **20** καὶ
ship mending the nets. And
εὐθὺς ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν
immediately he called them; and leaving the
πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
father of them Zebedee in the ship
μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.
with the hired servants they went after him.
21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ·
And they enter into Capernaum;
καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν
and immediately on the sabbaths entering
εἰς τὴν συναγωγὴν ἐδίδασκεν. **22** καὶ
into the synagogue he taught. And
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν
they were astounded on(at) the teaching of him; [3]he was
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων,
[4]for teaching them as authority having,
καὶ οὐχ ὡς οἱ γραμματεῖς. **23** Καὶ εὐθὺς
and not as the scribes. And immediately
ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος
there was in the synagogue of them a man
ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν
in spirit an unclean, and he cried out
24 λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ
saying: What to us and to thee, Jesus
Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά
Nazarene? camest thou to destroy us? I know
σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. **25** καὶ
thee who thou art, the holy [one] – of God. And
ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς [λέγων]·
rebuked him – Jesus saying:
φιμώθητι καὶ ἔξελθε [ἐξ αὐτοῦ]. **26** καὶ
Be quiet and come *out* out of him. And
σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον
throwing him the spirit – unclean
καὶ φωνήσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ
and shouting voice with a great he came *out* out of
αὐτοῦ. **27** καὶ ἐθαμβήθησαν ἅπαντες, ὥστε
him. And were astounded all, so as
= so that

they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 ¶ And in the morning, rising up a great while before day, he went out,

συζητεῖν αὐτοὺς λέγοντας· τί ἐστιν τοῦτο;
to debate them[D] saying: What is this?
they debated

διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς
teaching a new by authority; and the

πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ
spirits – unclean he commands, and

ὑπακούουσιν αὐτῷ. 28 καὶ ἐξῆλθεν ἡ
they obey him. And went forth the

ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην
report of him immediately everywhere into all

τὴν περίχωρον τῆς Γαλιλαίας. 29 Καὶ
the neighbourhood – of Galilee. And

εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον
immediately out of the synagogue going forth they came

εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου
into the house of Simon and Andrew

μετὰ Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ
with James and John. Now the

πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα,
mother-in-law of Simon was laid [aside] fever-stricken,

καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
and immediately they tell him about her.

31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας
And approaching he raised her holding

τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός,
the(her) hand; and left her the fever,

καὶ διηκόνει αὐτοῖς. 32 Ὀψίας δὲ γενο-
and she served them. And evening com-
= when evening

μένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς
ing,[a] when set the sun, they brought to
came,

αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ
him all the [ones] ill having and
= those who were ill

τοὺς δαιμονιζομένους· 33 καὶ ἦν ὅλη ἡ
the being demon-possessed; and was all the

πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.
city *having been* assembled at the door.

34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας
And he healed many ill having
= who were ill

ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ
with various diseases, and demons many

ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια,
he expelled, and did not allow to speak the demons,

ὅτι ἤδεισαν αὐτόν. 35 Καὶ πρωῒ ἔννυχα
because they knew him. And [c]early [d]in the night

λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς
[d]very [b]rising up he went out and went away to

and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that

ἔρημον τόπον, κἀκεῖ προσηύχετο. **36** καὶ
a desert place, and there prayed. And
κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ'
hunted down him Simon and the[ones] with
αὐτοῦ, καὶ εὗρον αὐτὸν καὶ λέγουσιν
him, and found him and say
αὐτῷ **37** ὅτι πάντες ζητοῦσίν σε. **38** καὶ
to him[,] – All are seeking thee. And
λέγει αὐτοῖς· ἄγωμεν ἀλλαχοῦ εἰς τὰς
he says to them: Let us go elsewhere into the
ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ
neighbouring towns, that also there
κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. **39** καὶ
I may proclaim; for for this [purpose] I came forth. And
ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν
he came proclaiming in the synagogues of them
εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια
in all – Galilee and the demons
ἐκβάλλων.
expelling.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς
And comes to him a leper
παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων
beseeching him and falling on [his] knees saying
αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι.
to him[,] – If thou art willing thou art able me to cleanse.
41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν
And being filled with tenderness stretching forth the(his)
χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω,
hand ²him ¹he touched and says to him: I am willing,
καθαρίσθητι. **42** καὶ εὐθὺς ἀπῆλθεν ἀπ'
be thou cleansed. And immediately departed from
αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. **43** καὶ
him the leprosy, and he was cleansed. And
ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,
sternly admonishing him immediately he put out him,
44 καὶ λέγει αὐτῷ· ὅρα μηδενὶ μηδὲν
and says to him: See no one no(any)thing
εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ
thou tellest, but go thyself show to the
ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
priest and offer concerning the cleansing of thee
ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον
[the things] which commanded Moses, for a testimony
αὐτοῖς. **45** ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν
to them. But he going out began to proclaim
πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε
many things and to spread about the matter, so as
= so that

Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν
no longer him to be able[b] openly into a city
he was no longer able
εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις
to enter, but outside on(in) desert places
ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.
he was; and they came to him from all directions.

CHAPTER 2

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said

2 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ
And entering again into Capernaum
δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.
through days it was heard that at home he is(was).
= after [some] days
2 καὶ συνήχθησαν πολλοί, ὥστε μηκέτι
And were assembled many, so as no longer
χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ
to have room not – at the door, and
ἐλάλει αὐτοῖς τὸν λόγον. **3** καὶ ἔρχονται
he spoke to them the word. And they come
φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον
carrying to him a paralytic being borne
ὑπὸ τεσσάρων. **4** καὶ μὴ δυνάμενοι
by four [men]. And not being able
προσενέγκαι αὐτῷ διὰ τὸν ὄχλον
to bring to him because of the crowd
ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ
they unroofed the roof where he was, and
ἐξορύξαντες χαλῶσι τὸν κράβατον ὅπου ὁ
having opened up they lower the mattress where the
παραλυτικὸς κατέκειτο. **5** καὶ ἰδὼν ὁ
paralytic was lying. And seeing –
Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ
Jesus the faith of them he says to the
παραλυτικῷ· τέκνον, ἀφίενταί σου αἱ
paralytic: Child, are forgiven of thee the
ἁμαρτίαι. **6** ἦσαν δέ τινες τῶν γραμματέων
sins. Now there were some of the scribes
ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς
there sitting and reasoning in the
καρδίαις αὐτῶν· **7** τί οὗτος οὕτως λαλεῖ;
hearts of them: Why this man thus speaks?
βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας
he blasphemes; who can *to* forgive sins
εἰ μὴ εἷς ὁ θεός; **8** καὶ εὐθὺς ἐπιγνοὺς
except one[,] – God? And immediately knowing
ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως
– Jesus in the spirit of him that thus
διαλογίζονται ἐν ἑαυτοῖς, λέγει αὐτοῖς·
they reason among themselves, he says to them:

unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and

τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις
Why these things reason ye in the hearts

ὑμῶν; **9** τί ἐστιν εὐκοπώτερον, εἰπεῖν
of you? What is easier, to say

τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι,
to the paralytic: are forgiven of thee the sins,

ἢ εἰπεῖν· ἔγειρε καὶ ἆρον τὸν κράβατόν
or to say: Rise and take the mattress

σου καὶ περιπάτει; **10** ἵνα δὲ εἰδῆτε
of thee and walk? But that ye may know

ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
that authority has the Son – of man

ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς,—λέγει τῷ
to forgive sins on the earth,—he says to the

παραλυτικῷ· **11** σοὶ λέγω, ἔγειρε ἆρον
paralytic: To thee I say, rise[,] take

τὸν κράβατόν σου καὶ ὕπαγε εἰς τὸν
the mattress of thee and go to the

οἶκόν σου. **12** καὶ ἠγέρθη καὶ εὐθὺς
house of thee. And he arose and immediately

ἄρας τὸν κράβατον ἐξῆλθεν ἔμπροσθεν
taking the mattress he went forth before

πάντων, ὥστε ἐξίστασθαι πάντας καὶ
all, so as to be astonished all and
= so that they were all astonished and glorified

δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως
to glorify[b] – God saying[,] – Thus

οὐδέποτε εἴδαμεν.
never we saw.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν·
And he went forth again by the sea;

καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν,
and all the crowd came to him,

καὶ ἐδίδασκεν αὐτούς. **14** Καὶ παράγων
and he taught them. And passing along

εἶδεν Λευὶν τὸν τοῦ Ἁλφαίου καθήμενον
he saw Levi the [son] – Alphæus sitting

ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει
on(in *or* at) the custom house, and says to him: Follow

μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
me. And rising up he followed him.

15 Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ
And it comes to pass to recline him[b] in the
= he reclines

οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ
house of him, and many tax-collectors and

ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ
sinners reclined with – Jesus and

his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new

τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί,
the disciples of him; for there were many,
καὶ ἠκολούθουν αὐτῷ. **16** καὶ οἱ γραμματεῖς
and they followed him. And the scribes
τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει
of the Pharisees seeing that he eats(ate)
μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον
with – sinners and tax-collectors said
τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ τῶν
to the disciples of him: – With –
τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει; **17** καὶ
tax-collectors and sinners does he eat? And
ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] οὐ
hearing – Jesus says to them[,] – Not
χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ'
need have the [ones] being strong of a physician but
οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι
the [ones] ill having; I came not to call
= those who are ill;
δικαίους ἀλλὰ ἁμαρτωλούς. **18** Καὶ ἦσαν
righteous men but sinners. And [1]were
οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι
[1]the [2]disciples [3]of John [4]and [5]the [6]Pharisees
νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν
[6]fasting. And they come and say
αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ
to him: Why the disciples of John and
οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν,
the disciples of the Pharisees fast,
οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; **19** καὶ
– but thy disciples do not fast? And
εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ
said to them – Jesus: *not* can the
υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος
sons of the bridechamber, while the bridegroom
μετ' αὐτῶν ἐστιν, νηστεύειν; ὅσον χρόνον
with them is, *to* fast? what time
ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ
they have the bridegroom with them, not
δύνανται νηστεύειν. **20** ἐλεύσονται δὲ ἡμέραι
they can *to* fast. But will come days
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ
when taken away from them the bridegroom, and
τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
then they will fast in that – day.
21 Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει
No one a patch cloth of unfulled sews
ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει
on garment an old; otherwise, [3]takes

piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ
the fulness from itself the new the
παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. **22** καὶ
old, and a worse rent occurs. And
οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
no one puts wine new into wineskins old;
εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκούς,
otherwise, will burst the wine the wineskins,
καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί.
and the wine perishes and the wineskins.
[ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς.]
But wine new into wineskins fresh.
23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν
And it came to pass him on the sabbaths
= as he passed on the sabbath
παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ
to pass through the cornfields, and
οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν
the disciples of him began way to make
τίλλοντες τοὺς στάχυας. **24** καὶ οἱ Φαρισαῖοι
plucking the ears of corn. And the Pharisees
ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν
said to him: Behold[,] why do on the sabbaths
ὃ οὐκ ἔξεστιν; **25** καὶ λέγει αὐτοῖς·
what is not lawful? And he says to them:
οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυίδ,
never read ye what did David,
ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς
when need he had and hungered he
καὶ οἱ μετ' αὐτοῦ; **26** [πῶς] εἰσῆλθεν
and the [ones] with him? how he entered
εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ
into the house – of God on(in the days of) Abiathar
ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως
high priest and the loaves of the setting forth
ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ
ate, which it is not lawful to eat except
τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν
the priests, and gave also to the [ones] with
αὐτῷ οὖσιν; **27** καὶ ἔλεγεν αὐτοῖς·
him being? And he said to them:
τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο,
The sabbath on account of – man was,
καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·
and not – man on account of the sabbath;
28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου
so as Lord is the Son – of man
καὶ τοῦ σαββάτου.
also of the sabbath.

CHAPTER 3

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7¶ But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

3 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν.
And he entered again into a synagogue.
καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων
And there was there a man [4]having been withered [1]having
τὴν χεῖρα· **2** καὶ παρετήρουν αὐτὸν εἰ
[2]the [3]hand; and they watched carefully him if
τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα
on the sabbaths he will heal him, that
κατηγορήσωσιν αὐτοῦ. **3** καὶ λέγει τῷ
they might accuse him. And he says to the
ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν·
man – the hand having dry:
ἔγειρε εἰς τὸ μέσον. **4** καὶ λέγει αὐτοῖς·
Rise into the midst. And he says to them:
ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι
Lawful on the sabbaths good to do
ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι;
or to do evil, life to save or to kill?
οἱ δὲ ἐσιώπων. **5** καὶ περιβλεψάμενος
But they were silent. And looking round
αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ
[on] them with anger, being greatly grieved on(at)
τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει
the hardness of the heart of them, he says
τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ
to the man: Stretch forth the hand. And
ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
he stretched forth, and was restored the hand of him.
6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ
And going forth the Pharisees immediately with
τῶν Ἡρῳδιανῶν συμβούλιον ἐδίδουν κατ'
the Herodians counsel gave against
αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.
him, that him they might destroy.
7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν
And – Jesus with the disciples
αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν·
of him departed to the sea;
καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας
and a much(great) multitude from – Galilee
ἠκολούθησεν· καὶ ἀπὸ τῆς Ἰουδαίας **8** καὶ
followed; and from – Judæa and
ἀπὸ Ἰεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας
from Jerusalem and from – Idumæa
καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον
and beyond the Jordan and round Tyre
καὶ Σιδῶνα, πλῆθος πολύ, ἀκούοντες ὅσα
and Sidon, multitude a much(great), hearing what things

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 ¶ And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus,

ποιεῖ, ἦλθον πρὸς αὐτόν. **9** καὶ εἶπεν
he does, came to him. And he told
τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτέρῃ
the disciples of him that a boat should remain near
αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν
him because of the crowd, lest they should press upon
αὐτόν· **10** πολλοὺς γὰρ ἐθεράπευσεν, ὥστε
him; for many he healed, so as
ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται
to fall upon him that him they might touch
ὅσοι εἶχον μάστιγας. **11** καὶ τὰ πνεύματα
as many as had plagues. And the spirits
τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον
– unclean, when him they saw, fell before
αὐτῷ καὶ ἔκραζον λέγοντα ὅτι σὺ εἶ ὁ
him and cried out saying[,] – Thou art the
υἱὸς τοῦ θεοῦ. **12** καὶ πολλὰ ἐπετίμα
Son – of God. And much he warned
αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.
them that not him manifest they should make.
13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ
And he goes up into the mountain, and
προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ
calls to [him] [those] whom wished he, and
ἀπῆλθον πρὸς αὐτόν. **14** καὶ ἐποίησεν δώδεκα
they went to him. And he made twelve
ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ
that they might be with him, and that he might send
αὐτοὺς κηρύσσειν **15** καὶ ἔχειν ἐξουσίαν
them to proclaim and to have authority
ἐκβάλλειν τὰ δαιμόνια· **16** καὶ ἐποίησεν
to expel the demons; and he made
τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα τῷ
the twelve, and he added a name –
Σίμωνι Πέτρον· **17** καὶ Ἰάκωβον τὸν τοῦ
to Simon[,] Peter; and James the [son] –
Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
of Zebedee and John the brother –
Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὄνομα
of James, and he added to them a name[,]
Βοανηργές, ὅ ἐστιν υἱοὶ βροντῆς· **18** καὶ
Boanerges, which is sons of thunder; and
Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον
Andrew and Philip and Bartholomew
καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον
and Matthew and Thomas and James
τὸν τοῦ Ἁλφαίου καὶ Θαδδαῖον καὶ
the [son] – of Alphæus and Thaddæus and

and Simon the Canaanite,
19 And Judas Iscariot, which also betrayed him: and they went into an house.
20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.
21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.
22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.
23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?
24 And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.
27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.
28 Verily I say unto you, All sins shall be forgiven

Σίμωνα τὸν Καναναῖον **19** καὶ Ἰούδαν
Simon the Cananæan and Judas
Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.
Iscariot, who indeed betrayed him.
20 Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται
And he comes into a house; and comes together
πάλιν [ὁ] ὄχλος, ὥστε μὴ δύνασθαι
again the crowd, so as not to be able
= so that they were not able
αὐτοὺς μηδὲ ἄρτον φαγεῖν. **21** καὶ ἀκούσαντες
them[b] *not* bread to eat. And hearing
οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν·
the[ones] with him went forth to seize him;
= his relations
ἔλεγον γὰρ ὅτι ἐξέστη. **22** καὶ οἱ
for they said[,] – He is beside himself. And the
γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες
scribes – from Jerusalem coming down
ἔλεγον ὅτι Βεεζεβοὺλ ἔχει, καὶ ὅτι ἐν
said[,] – Beelzebub he has, and[,] – By
τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ
the ruler of the demons he expels the
δαιμόνια. **23** καὶ προσκαλεσάμενος αὐτοὺς
demons. And calling to [him] them
ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται
in parables he said to them: How can
σατανᾶς σατανᾶν ἐκβάλλειν; **24** καὶ ἐὰν
Satan Satan *to* expel? and if
βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται
a kingdom against itself be divided, cannot
σταθῆναι ἡ βασιλεία ἐκείνη· **25** καὶ ἐὰν
stand – kingdom that; and if
οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται
a house against itself be divided, will not be able
ἡ οἰκία ἐκείνη στῆναι. **26** καὶ εἰ ὁ
– house that to stand. And if
σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη,
Satan stood up against himself and was divided,
οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.
he cannot *to* stand but an end has.
27 ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν
But cannot no(any)one into the house
τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ
of the strong man entering the goods of him
διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν
to plunder, unless first the strong man
δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.
he bind, and then the house of him he will plunder.
28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται
Truly I tell you that all will be forgiven

unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα
to the sons – of men the sins
καὶ αἱ βλασφημίαι, ὅσα ἐὰν βλασφημήσωσιν·
and the blasphemies, whatever they may blaspheme;
29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα
but whoever blasphemes against the Spirit
τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,
– Holy, has not forgiveness unto the age,
ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.
but liable is of an eternal sin.
30 ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.
Because they said: spirit an unclean he has.
31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ
And come the mother of him and the
ἀδελφοὶ αὐτοῦ, καὶ ἔξω στήκοντες ἀπέστειλαν
brothers of him, and outside standing sent
πρὸς αὐτὸν καλοῦντες αὐτόν. **32** καὶ
to him calling him. And
ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν
sat round him a crowd, and they say
αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί
to him: Behold[,] the mother of thee and the brothers
σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε.
of thee and the sisters of thee outside seek thee.
33 καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστιν
And answering them he says: Who is
ἡ μήτηρ μου καὶ οἱ ἀδελφοί; **34** καὶ
the mother of me and the brothers? And
περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ
looking round [at] the [ones] round him in a circle
καθημένους λέγει· ἴδε ἡ μήτηρ μου
sitting he says: Behold[,] the mother of me
καὶ οἱ ἀδελφοί μου. **35** ὃς ἂν ποιήσῃ τὸ
and the brothers of me. Whoever does the
θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου
will – of God, this one brother of me
καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
and sister and mother is.

CHAPTER 4

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν
And again he began to teach by the
θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος
sea; and is assembled to him crowd
πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα
a very large, so as him in a ship embarking
= so that embarking in a ship he sat
καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ
to sit[b] in the sea, and all the

whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10¶ And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the

ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς
crowd toward the sea on the land
ἦσαν. **2** καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς
were. And he taught them in parables
πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ
many things, and said to them in the teaching
αὐτοῦ· **3** ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων
of him: Hear ye. Behold[,] went out the [one] sowing
σπεῖραι. **4** καὶ ἐγένετο ἐν τῷ σπείρειν
to sow. And it came to pass in the to sow[e]
= as he sowed
ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν
some fell by the way, and came
τὰ πετεινὰ καὶ κατέφαγεν αὐτό. **5** καὶ
the birds and devoured it. And
ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ
other fell on the rocky place where not
εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν
it had earth much, and immediately it sprang up
διὰ τὸ μὴ ἔχειν βάθος γῆς·
on account of the not to have depth of earth;
= because it had no depth of earth;
6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη, καὶ
and when rose the sun it was scorched, and
διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. **7** καὶ
on account of the not to have root it was withered. And
= because it had no root
ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν
other fell among the thorns, and came up
αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ
the thorns and choked it, and
καρπὸν οὐκ ἔδωκεν. **8** καὶ ἄλλα ἔπεσεν
fruit it gave not. And others fell
εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν
into the earth – good and gave fruit
ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερεν
coming up and growing and bore
εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν
in thirty and in sixty and in
ἑκατόν. **9** καὶ ἔλεγεν· ὃς ἔχει ὦτα
a hundred. And he said: Who has ears
ἀκούειν ἀκουέτω. **10** Καὶ ὅτε ἐγένετο
to hear let him hear. And when he was
κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ
alone,† asked him the [ones] round
αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς.
him with the twelve the parables.
11 καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον
And he said to them: To you the mystery

kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in,

δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ
has been given of the kingdom – of God; but to those
τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα
the [ones] outside in parables – all things
γίνεται, 12 ἵνα βλέποντες βλέπωσιν καὶ
is(are), that seeing they may see and
μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ
not perceive, and hearing they may hear and
μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ
not understand, lest they should turn and
ἀφεθῇ αὐτοῖς. 13 καὶ λέγει αὐτοῖς·
it should be forgiven them. And he says to them:
οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς
Know ye not – parable this, and how
πάσας τὰς παραβολὰς γνώσεσθε; 14 ὁ
all the parables will ye know? The [one]
σπείρων τὸν λόγον σπείρει. 15 οὗτοι δέ εἰσιν
sowing [3]the [3]word [1]sows. And these are
οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ
the [ones] by the way, where is sown the
λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται
word, and when they hear, immediately comes
ὁ σατανᾶς καὶ αἴρει τὸν λόγον τὸν
– Satan and takes the word –
ἐσπαρμένον εἰς αὐτούς. 16 καὶ οὗτοί εἰσιν
having been sown in them. And these are
ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
likewise the [ones] on the rocky places being sown,
οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς
who when they hear the word immediately
μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ
with joy receive it, and
οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ
have not root in themselves but
πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως
shortlived are, then happening affliction
= when affliction or persecution happens
ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς
or persecution[a] on account of the word immediately
σκανδαλίζονται. 18 καὶ ἄλλοι εἰσὶν οἱ εἰς
they are offended. And others are the [ones] among
τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ
the thorns being sown; these are the [ones]
τὸν λόγον ἀκούσαντες, 19 καὶ αἱ μέριμναι
the word hearing, and the cares
τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου
of the age and the deceitfulness – of riches
καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι
and [1]the [2]about [4]the [5]other things [6]desires

choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed ? and not to be set on a candlestick ?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself;

εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ
coming in choke the word, and
ἄκαρπος γίνεται. 20 καὶ ἐκεῖνοί εἰσιν
unfruitful it becomes. And those are
οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες,
the [ones] on the earth – good sown,
οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται
who hear the word and welcome [it]
καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν
and bear fruit in thirty and in
ἑξήκοντα καὶ ἐν ἑκατόν. 21 Καὶ ἔλεγεν
sixty and in a hundred. And he said
αὐτοῖς ὅτι μήτι ἔρχεται ὁ λύχνος ἵνα
to them[,] – *not* Comes the lamp that
ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν
under the bushel it may be placed or under the
κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν
couch ? not that on the lampstand
τεθῇ; 22 οὐ γάρ ἐστίν τι κρυπτόν,
it may be placed ? For there is not anything hidden,
ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγένετο
except that it may be manifested; nor became
ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.
covered, but that it may come into [the] open.
23 εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.
If anyone has ears to hear let him hear.
24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί
And he said to them: Take heed what
ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε
ye hear. With what measure ye measure
μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν.
it will be measured to you, and it will be added to you.
25 ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς
For [he] who has, it will be given to him; and who
οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ'
has not, even what he has will be taken from
αὐτοῦ. 26 Καὶ ἔλεγεν· οὕτως ἐστὶν ἡ
him. And he said: Thus is the
βασιλεία τοῦ θεοῦ, ὡς ἄνθρωπος βάλῃ
kingdom – of God, as a man might cast
τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ
the seed on the earth, and might sleep
καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ
and rise night and day, and the
σπόρος βλαστᾷ καὶ μηκύνηται ὡς οὐκ
seed sprouts and lengthens as not
οἶδεν αὐτός. 28 αὐτομάτη ἡ γῆ καρποφορεῖ,
knows he. Of its own accord the earth bears fruit,

first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and

πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρης
first grass, then an ear, then full
σῖτος ἐν τῷ στάχυϊ. 29 ὅταν δὲ παραδοῖ
corn in the ear. But when permits
ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον,
the fruit, immediately he sends(puts) forth the sickle,
ὅτι παρέστηκεν ὁ θερισμός. 30 Καὶ ἔλεγεν·
because has come the harvest. And he said:
πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ,
How may we liken the kingdom – of God,
ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; 31 ὡς
or by [1]what [4]it [2]parable [3]may we place? As
κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς
a grain of mustard, which when it is sown on the
γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων
earth, smaller being [than] all the seeds
τῶν ἐπὶ τῆς γῆς, 32 καὶ ὅταν σπαρῇ,
– on the earth, and when it is sown,
ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν
comes up and becomes greater [than] all the
λαχάνων, καὶ ποιεῖ κλάδους μεγάλους,
herbs, and makes branches great,
ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ
so as to be able under the shade of it the
= so that the birds of heaven are able to dwell under its shade.
πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. 33 Καὶ
birds – of heaven to dwell.[b] And
τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς
[3]such [2]parables [1]in many he spoke to them
τὸν λόγον, καθὼς ἠδύναντο ἀκούειν·
the word, as they were able to hear;
34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς,
and without a parable he spoke not to them,
κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν
but privately to the(his) own disciples he explained
πάντα.
all things.
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ
And he says to them on that –
ἡμέρᾳ ὀψίας γενομένης· διέλθωμεν εἰς τὸ
day evening having come[a]: Let us pass over to the
= when evening had come:
πέραν. 36 καὶ ἀφέντες τὸν ὄχλον
other side. And leaving the crowd
παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ
they take him as he was in the
πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.
ship, and other ships were with him.
37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου,
And occurs storm a great of wind,

the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,
and the waves struck into the ship,
ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. **38** καὶ
so as now to be filled the ship.[b] And
αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ
he was in the stern on the
προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν
pillow sleeping. And they rouse
αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει
him and say to him: Teacher, matters it not
σοι ὅτι ἀπολλύμεθα; **39** καὶ διεγερθεὶς
to thee that we are perishing? And being roused
ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ
he rebuked the wind and said to the
θαλάσσῃ· σώπα, πεφίμωσο. καὶ ἐκόπασεν
sea: Be quiet, be muzzled. And dropped
ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.
the wind, and there was calm a great.
40 καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε
And he said to them: Why fearful are ye
οὕτως; πῶς οὐκ ἔχετε πίστιν; **41** καὶ
thus? how have ye not faith? And
ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς
they feared fear a great, and said to
ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι καὶ
one another: Who then this man is, that both
ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;
the wind and the sea obeys him?

CHAPTER 5

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης
And they came to the other side of the sea
εἰς τὴν χώραν τῶν Γερασηνῶν. **2** καὶ
into the country of the Gerasenes. And
ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου, [εὐθὺς]
coming *out* him[a] out of the ship, immediately
= as he came *out*
ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος
met him out of the tombs a man
ἐν πνεύματι ἀκαθάρτῳ, **3** ὃς τὴν κατοίκησιν
in(with) spirit an unclean, who the(his) dwelling
εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἁλύσει
had among the tombs, and not with a chain
= no one any more
οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, **4** διὰ
no longer no one was able him to bind, on account of
was able to bind him with a chain, = because
τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν
the him often with fetters and chains
he had often been bound with fetters and chains, and . . .

chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the

δεδέσθαι, καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς
to have been bound, and to be burst by him the
ἁλύσεις καὶ τὰς πέδας συντετρῖφθαι, καὶ
chains and the fetters to have been broken, and
οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· **5** καὶ
no one was able him to subdue; and
διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν
always of(by) night and day among the tombs
καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ
and in the mountains he was crying out and
κατακόπτων ἑαυτὸν λίθοις. **6** καὶ ἰδὼν
cutting himself with stones. And seeing
τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ
– Jesus from afar he ran and
προσεκύνησεν αὐτόν, **7** καὶ κράξας φωνῇ
worshipped him, and crying out with a voice
μεγάλῃ λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ
great(loud) he says: What to me and to thee, Jesus
υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε
Son – of God the most high? I adjure thee
τὸν θεόν, μή με βασανίσῃς. **8** ἔλεγεν
– by God, not me thou mayest torment. he said
γὰρ αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον
For to him: Come *out* the spirit – unclean
ἐκ τοῦ ἀνθρώπου. **9** καὶ ἐπηρώτα αὐτόν·
out of the man. And he questioned him:
τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγιὼν
What name to thee?[e] And he says to him: Legion
= What name hast thou? = My
ὄνομά μοι, ὅτι πολλοί ἐσμεν. **10** καὶ
name to me,[e] because many we are. And
name is Legion.
παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ
he besought him much that not them
ἀποστείλῃ ἔξω τῆς χώρας. **11** ἦν δὲ
he would send outside the country. Now there was
ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη
there near the mountain herd of pigs a great
βοσκομένη· **12** καὶ παρεκάλεσαν αὐτὸν
feeding; and they besought him
λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους,
saying: Send us into the pigs,
ἵνα εἰς αὐτοὺς εἰσέλθωμεν. **13** καὶ ἐπέτρεψεν
that into them we may enter. And he allowed
αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ
them. And coming out the spirits –
ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ
unclean entered into the pigs, and
ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς
rushed the herd down the precipice into

sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto

τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο
the sea, about two thousand, and were choked
ἐν τῇ θαλάσσῃ. **14** καὶ οἱ βόσκοντες
in the sea. And the [ones] feeding
αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν
them fled and reported in the
πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον
city and in the fields; and they came
ἰδεῖν τί ἐστιν τὸ γεγονός. **15** καὶ
to see what is the thing having happened. And
ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν
they come to – Jesus, and see the
δαιμονιζόμενον καθήμενον ἱματισμένον καὶ
demon-possessed man sitting *having been* clothed and
σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα,
being in his senses, the man having had the legion,
καὶ ἐφοβήθησαν. **16** καὶ διηγήσαντο αὐτοῖς οἱ
and they were afraid. And related to them the [ones]
ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ
seeing how it happened to the demon-possessed man
καὶ περὶ τῶν χοίρων. **17** καὶ ἤρξαντο
and about the pigs. And they began
παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων
to beseech him to depart from the territory
αὐτῶν. **18** καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ
of them. And embarking him[a] in the
= as he embarked
πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς
ship besought him the [one] demon-possessed
ἵνα μετ' αὐτοῦ ᾖ. **19** καὶ οὐκ ἀφῆκεν
that with him he might be. And he permitted not
αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν
him, but says to him: Go to the
οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον
house of thee to the thine, and report
= thy people,
αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ
to them what things the Lord to thee has done and
ἠλέησέν σε. **20** καὶ ἀπῆλθεν καὶ ἤρξατο
pitied thee. And he departed and began
κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν
to proclaim in – Decapolis what things did
αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
to him – Jesus, and all men marvelled.
21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ
And crossing over – Jesus[a] in the
= when Jesus had crossed over
πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος
ship again to the other side was assembled crowd

him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25¶ And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the

πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.
a much(great) to him, and he was by the sea.

22 Καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων,
And comes one of the synagogue chiefs,

ὀνόματι Ἰάϊρος, καὶ ἰδὼν αὐτὸν πίπτει
by name Jairus, and seeing him falls

πρὸς τοὺς πόδας αὐτοῦ, **23** καὶ παρακαλεῖ
at the feet of him, and beseeches

αὐτὸν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου
him much saying[,] – The daughter of me

ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς
is at the point of death,† that coming thou mayest lay *on*

τὰς χεῖρας αὐτῇ, ἵνα σωθῇ καὶ ζήσῃ.
the(thy) hands on her, that she may be healed and may live.

24 καὶ ἀπῆλθεν μετ' αὐτοῦ. καὶ ἠκολούθει αὐτῷ
And he went with him. And followed him

ὄχλος πολύς, καὶ συνέθλιβον αὐτόν. **25** Καὶ
crowd a much(great), and pressed upon him. And

γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα
a woman being in a flow of blood twelve
= having

ἔτη, **26** καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν
years, and many things suffering by many

ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς
physicians and having spent *the* with her

πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον
all things, and nothing having been profited but rather

εἰς τὸ χεῖρον ἐλθοῦσα, **27** ἀκούσασα τὰ
to the worse having come, hearing the things

περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ
about – Jesus, coming in the crowd

ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ· **28** ἔλεγεν
behind touched the garment of him; she said[,]

γὰρ ὅτι ἐὰν ἅψωμαι κἂν τῶν ἱματίων
for – If I may touch even the garments

αὐτοῦ, σωθήσομαι. **29** καὶ εὐθὺς ἐξηράνθη
of him, I shall be healed. And immediately was dried up

ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω
the fountain of the blood of her, and she knew

τῷ σώματι ὅτι ἴαται ἀπὸ τῆς
in the(her) body that she is(was) cured from the

μάστιγος. **30** καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν
plague. And immediately – Jesus knowing in

ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν,
himself [1]the [4]out of [5]him [2]power [3]going forth,

ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου ἥψατο τῶν
turning in the crowd said: Who of me touched the

ἱματίων; **31** καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ
garments? And said to him the disciples

multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out,

αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε,
of him: Thou seest the crowd pressing upon thee,
καὶ λέγεις· τίς μου ἥψατο; **32** καὶ
and thou sayest: Who me touched? And
περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.
he looked round to see the [one] this having done.
33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα,
And the woman fearing and trembling,
εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέ-
knowing what has happened to her, came and fell
πεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.
before him and told him all the truth.
34 ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις
And he said to her: Daughter, the faith
σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ
of thee has healed thee; go in peace, and
ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. **35** Ἔτι
be whole from the plague of thee. Still
= While
αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ
him speaking[a] they come from the
he was still speaking
ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ
synagogue chief saying[,] – The daughter
σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;
of thee died; why still troublest thou the teacher?
36 ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον
– But Jesus overhearing the word
λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ
being spoken says to the synagogue chief: not
φοβοῦ, μόνον πίστευε. **37** καὶ οὐκ ἀφῆκεν
Fear, only believe. And he allowed not
οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ
no(any)one with him to accompany except
τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην
– Peter and James and John
τὸν ἀδελφὸν Ἰακώβου. **38** καὶ ἔρχονται
the brother of James. And they come
εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ
into the house of the synagogue chief, and
θεωρεῖ θόρυβον, καὶ κλαίοντας καὶ
he sees an uproar, and [men] weeping and
ἀλαλάζοντας πολλά, **39** καὶ εἰσελθὼν λέγει
crying aloud much, and entering he says
αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ
to them: Why make ye an uproar and weep? the
παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.
child did not die but sleeps.
40 καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν
And they ridiculed him. But he putting out

he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi: which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

πάντας παραλαμβάνει τὸν πατέρα τοῦ
all takes the father of the
παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ'
child and the mother and the [ones] with
αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ
him, and goes in where was the
παιδίον. **41** καὶ κρατήσας τῆς χειρὸς
child. And taking hold of the hand
τοῦ παιδίου λέγει αὐτῇ· ταλιθὰ κοῦμ, ὅ
of the child he says to her: Talitha koum, which
ἐστιν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ
is being interpreted: – Maid, to thee
λέγω, ἔγειρε. **42** καὶ εὐθὺς ἀνέστη τὸ
I say, arise. And immediately rose up the
κοράσιον καὶ περιεπάτει· ἦν γὰρ
maid and walked; for she was
ἐτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς
[of the age] twelve. And they were astonished immediately
of years =immediately they were exceedingly astonished.
ἐκστάσει μεγάλῃ. **43** καὶ διεστείλατο
astonishment with a great. And he ordered
αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ
them much that no one should know this, and
εἶπεν δοθῆναι αὐτῇ φαγεῖν.
told to be given to her to eat.
=[them] to give her [something] to eat.

CHAPTER 6

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and

6 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς
And he went forth thence, and comes into
τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν
the native place of him, and follow
αὐτῷ οἱ μαθηταὶ αὐτοῦ. **2** καὶ γενομένου
him the disciples of him. And coming
= when
σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ·
a sabbath[a] he began to teach in the synagogue;
a sabbath came
καὶ οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο
and the many hearing were astonished
λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ
saying: Whence to this man these things, and what the
σοφία ἡ δοθεῖσα τούτῳ; καὶ αἱ δυνάμεις
wisdom – given to this(him)? And *the* powerful deeds
τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;
such through the hands of him coming about?
3 οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς
[2]Not [3]this man [1]is the carpenter, the son
τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ
– of Mary and brother of James and

Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence,

Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος; καὶ
Joses and Judas and Simon? and
οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς
not are the sisters of him here with
ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. **4** καὶ
us? And they were offended in(at) him. And
ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν
said to them – Jesus[,] – not is
προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι
A prophet unhonoured except in the native place
αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ
of him and among the relatives of him
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. **5** καὶ οὐκ
and in the house of him. And not
ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν,
he could there to do no(any) powerful deed,
εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς
except on a few sick [ones] laying on the(his)
χεῖρας ἐθεράπευσεν. **6** καὶ ἐθαύμασεν διὰ
hands he healed. And he marvelled because of
τὴν ἀπιστίαν αὐτῶν.
the unbelief of them.

Καὶ περιῆγεν τὰς κώμας κύκλῳ
And he went round the villages in circuit
διδάσκων. **7** Καὶ προσκαλεῖται τοὺς δώδεκα,
teaching. And he calls to [him] the twelve,
καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο,
and began them to send forth two [by] two,
καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων
and gave them authority the spirits
τῶν ἀκαθάρτων, **8** καὶ παρήγγειλεν αὐτοῖς
– of(over) unclean, and charged them
ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον
that nothing they should take in [the] way except a staff
μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν
only, not bread, not a wallet, not in the
ζώνην χαλκόν, **9** ἀλλὰ ὑποδεδεμένους σανδάλια,
girdle copper [money], but having had tied on sandals,
καὶ μὴ ἐνδύσησθε δύο χιτῶνας. **10** καὶ
and do not put on two tunics. And
ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς
he said to them: Wherever ye enter into
οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε
a house, there remain until ye go out
ἐκεῖθεν. **11** καὶ ὃς ἂν τόπος μὴ δέξηται
thence. And whatever place receives not
ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι
you nor they hear you, going out

shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 ¶ And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was

ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω
thence shake off the dust – under
τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.
the feet of you for a testimony to them.
12 Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν,
And going forth they proclaimed that men should repent,
13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ
and demons many they expelled, and
ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ
anointed with oil many sick [ones] and
ἐθεράπευον.
healed.
14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης,
And heard the king Herod,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ
for manifest became the name of him, and
ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται
they said[,] – John the baptizing [one] has been raised
ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ
from [the] dead, and therefore operate the
δυνάμεις ἐν αὐτῷ. **15** ἄλλοι δὲ ἔλεγον
powerful deeds in him. But others said[,]
ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι
– Elias it/he is; and [yet] others said[,] –
προφήτης ὡς εἷς τῶν προφητῶν. **16** ἀκούσας δὲ
A prophet as one of the prophets. But hearing
ὁ Ἡρῴδης ἔλεγεν· ὃν ἐγὼ ἀπεκεφάλισα
– Herod said: ²whom ³I ⁴beheaded
Ἰωάννην, οὗτος ἠγέρθη. **17** Αὐτὸς γὰρ ὁ
¹John, this was raised. For ²himself –
Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην
¹Herod sending seized – John
καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα
and bound him in prison because of Herodias
τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
the wife of Philip the brother of him,
ὅτι αὐτὴν ἐγάμησεν· **18** ἔλεγεν γὰρ ὁ
because her he married; for said –
Ἰωάννης τῷ Ἡρῴδῃ ὅτι οὐκ ἔξεστίν
John – to Herod[,] – It is not lawful
σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
for thee to have the wife of the brother of thee.
19 ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ καὶ
– Now Herodias had a grudge against him and
ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο·
wished ³him ¹to kill, and could not;
20 ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην,
– for Herod feared – John,

a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
knowing him a man just and holy, and
συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ
kept safe him, and hearing him much
= was
ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν. 21 καὶ
was in difficulties, and gladly him heard. And
in great difficulties,
γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρῴδης
coming day a suitable[a] when Herod
= when a suitable day came
τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς
on the birthday festivities of him a supper made for the
μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ
courtiers of him and the chiliarchs and
τοῖς πρώτοις τῆς Γαλιλαίας, 22 καὶ
the chief men – of Galilee, and
εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς
entering the daughter [a]of herself –
= when the daughter of Herodias herself entered and danced,
Ἡρῳδιάδος καὶ ὀρχησαμένης, ἤρεσεν τῷ
[a]of Herodias and dancing,[a] she pleased –
Ἡρῴδῃ καὶ τοῖς συνανακειμένοις. ὁ δὲ
Herod and the [ones] reclining with [him]. And the
βασιλεὺς εἶπεν τῷ κορασίῳ· αἴτησόν με
king said to the girl: Ask me
ὃ ἐὰν θέλῃς, καὶ δώσω σοι· 23 καὶ
whatever thou wishest, and I will give thee; and
ὤμοσεν αὐτῇ ὅτι ὃ ἐὰν αἰτήσῃς δώσω
he swore to her[,] – Whatever thou askest I will give
σοι ἕως ἡμίσους τῆς βασιλείας μου.
thee up to half of the kingdom of me.
24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς·
And going out she said to the mother of her:
τί αἰτήσωμαι; ἡ δὲ εἶπεν· τὴν κεφαλὴν
What may I ask? And she said: The head
Ἰωάννου τοῦ βαπτίζοντος. 25 καὶ
of John the [one] baptizing. And
εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν
entering immediately with haste to the
βασιλέα ᾐτήσατο λέγουσα· θέλω ἵνα ἐξαυτῆς
king she asked saying: I wish that at once
δῷς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου
thou mayest give me on a dish the head of John
τοῦ βαπτιστοῦ. 26 καὶ περίλυπος γενόμενος
the Baptist. And deeply grieved becoming
ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς
the king because of the oaths and the [ones]
ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν.
reclining did not wish to reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to

27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς
And immediately [3]sending [1]the [2]king
σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν
an executioner gave order to bring the head
αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν
of him. And going he beheaded him
ἐν τῇ φυλακῇ, **28** καὶ ἤνεγκεν τὴν κεφαλὴν
in the prison, and brought the head
αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ
of him on a dish and gave it to the
κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν
girl, and the girl gave it
τῇ μητρὶ αὐτῆς. **29** καὶ ἀκούσαντες οἱ
to the mother of her. And hearing the
μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτῶμα
disciples of him went and took the corpse
αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.
of him and put it in a tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς
And assemble the apostles to
τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα
– Jesus, and reported to him all things
ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. **31** καὶ
which they did and which they taught. And
λέγει αὐτοῖς· δεῦτε ὑμεῖς αὐτοὶ κατ'
he says to them: Come ye [your]selves pri-
ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον.
vately to a desert place and rest a little.
ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ
For [5]were [3]the [ones] [4]coming [6]and [7]the [ones]
ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν
[7]going [1]many, and not to eat
εὐκαίρουν. **32** καὶ ἀπῆλθον ἐν τῷ πλοίῳ
they had opportunity. And they went away in the ship
εἰς ἔρημον τόπον κατ' ἰδίαν. **33** καὶ
to a desert place privately. And
εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν
[2]saw [3]them [4]going [5]and [6]knew
πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων
[1]many, and on foot from all the cities
συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.
ran together there and came before them.

34 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ
And going forth he saw a much(great) crowd, and
ἐσπλαγχνίσθη ἐπ' αὐτοὺς ὅτι ἦσαν ὡς
had compassion on them because they were as
πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο
sheep not having a shepherd, and he began

teach them many things.
35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:
36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.
37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?
38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.
39 And he commanded them to make all sit down by companies upon the green grass.
40 And they sat down in ranks, by hundreds, and by fifties.
41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

διδάσκειν αὐτοὺς πολλά. **35** Καὶ ἤδη ὥρας
to teach them many things. And now an hour
= it being
πολλῆς γενομένης προσελθόντες αὐτῷ οἱ
much coming[a] approaching *to* him the
late
μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἔρημός ἐστιν
disciples of him said[,] – Desert is
ὁ τόπος καὶ ἤδη ὥρα πολλή· **36** ἀπόλυσον
the place and now hour a much; dismiss
= it is late;
αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ
them, that going away to the round about
ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί
fields and villages they may buy for themselves what
φάγωσιν. **37** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
they may eat. But he answering said to them:
δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν
Give them ye to eat. And they say
αὐτῷ· ἀπελθόντες ἀγοράσωμεν δηναρίων
to him: Going away may we buy [b]of(for) [c]denarii
διακοσίων ἄρτους, καὶ δώσομεν αὐτοῖς
[a]two hundred [1]loaves, and shall we give them
φαγεῖν; **38** ὁ δὲ λέγει αὐτοῖς· πόσους
to eat? And he says to them: How many
ἔχετε ἄρτους; ὑπάγετε ἴδετε. καὶ γνόντες
have ye loaves? Go see. And knowing
λέγουσιν· πέντε, καὶ δύο ἰχθύας. **39** καὶ
they say: Five, and two fishes. And
ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας συμπόσια
he instructed them to recline all companies
συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. **40** καὶ
companies on the green grass. And
ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν
they reclined groups groups by a hundred
καὶ κατὰ πεντήκοντα. **41** καὶ λαβὼν τοὺς
and by fifty. And taking the
πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
five loaves and the two fishes,
ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ
looking up to – heaven he blessed and
κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς
broke the loaves and gave to the
μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς, καὶ
disciples that they might set before them, and
τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. **42** καὶ
the two fishes he divided to all. And

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45¶ And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

ἔφαγον πάντες καὶ ἐχορτάσθησαν, **43** καὶ
they ate all and were satisfied, and
ἦραν κλάσματα δώδεκα κοφίνων πληρώματα
they took fragments twelve [3]of baskets [1]fullnesses
καὶ ἀπὸ τῶν ἰχθύων. **44** καὶ ἦσαν οἱ
and from the fishes. And were the
φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.
[ones] eating the loaves five thousand males.
45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς
And immediately he constrained the disciples
αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν
of him to embark in the ship and to go before
εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς
to the other side to Bethsaida, until he
ἀπολύει τὸν ὄχλον. **46** καὶ ἀποταξάμενος
dismisses the crowd. And having said farewell
αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
to them he went away to the mountain to pray.
47 καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν
And evening coming on[a] was the ship in
= when evening came on
μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ
[the] midst of the sea, and he alone on
τῆς γῆς. **48** καὶ ἰδὼν αὐτοὺς βασανιζομένους
the land. And seeing them being distressed
ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος
in the to row, [4]was [1]for [2]the [3]wind contrary
= rowing,
αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς
to them, about [the] fourth watch of the night
ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς
he comes toward them walking on the
θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.
sea; and wished to go by them.
49 οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
But they seeing him on the sea
περιπατοῦντα ἔδοξαν ὅτι φάντασμά ἐστιν,
walking thought that a phantasm it is(was),
καὶ ἀνέκραξαν· **50** πάντες γὰρ αὐτὸν εἶδαν
and cried out; for all him saw
καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν
and were troubled. But he immediately talked
μετ' αὐτῶν, καὶ λέγει αὐτοῖς· θαρσεῖτε,
with them, and says to them: Be of good cheer,
ἐγώ εἰμι· μὴ φοβεῖσθε. **51** καὶ ἀνέβη
I am; be ye not afraid. And he went up
πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν
to them into the ship, and ceased
ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς
the wind; and very much exceedingly in themselves

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

ἐξίσταντο· **52** οὐ γὰρ συνῆκαν ἐπὶ
they were astonished; for they did not understand concerning
τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία
the loaves, but was of them the heart
πεπωρωμένη. **53** Καὶ διαπεράσαντες ἐπὶ
having been hardened. And crossing over onto
τὴν γῆν ἦλθον εἰς Γεννησαρὲτ καὶ
the land they came to Gennesaret and
προσωρμίσθησαν. **54** καὶ ἐξελθόντων αὐτῶν
anchored. And coming *out* them
= as they came
ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν
out of the ship immediately knowing him
55 περιέδραμον ὅλην τὴν χώραν ἐκείνην
they ran round all – country that
καὶ ἤρξαντο ἐπὶ τοῖς κραβάτοις τοὺς
and began on the pallets the [ones]
= those
κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον
ill having to carry round, where they heard
who were ill
ὅτι ἐστίν. **56** καὶ ὅπου ἂν εἰσεπορεύετο
that he is(was). And wherever he entered
εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς,
into villages or into cities or into country,
ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας,
in the marketplaces they put the ailing [ones].
καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ
and besought him that if even the
κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται·
fringe of the garment of him they might touch;
καὶ ὅσοι ἂν ἥψαντο αὐτοῦ ἐσώζοντο.
and as many as touched him were healed.

CHAPTER 7

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι
And assemble to him the Pharisees
καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ
and some of the scribes coming from
Ἱεροσολύμων. **2** καὶ ἰδόντες τινὰς τῶν
Jerusalem. And seeing some of the
μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ'
disciples of him that with unclean hands, this
ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους,
is unwashed, they eat bread,
3 —οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ
— for the Pharisees and all the
Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς
Jews unless with [the] fist they wash the
= ? carefully

not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or

χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν
hands eat not, holding the
παράδοσιν τῶν πρεσβυτέρων, 4 καὶ ἀπ'
tradition of the elders, and from
ἀγορᾶς ἐὰν μὴ ῥαντίσωνται οὐκ ἐσθίουσιν, καὶ
marketplaces unless they sprinkle they eat not, and
ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν,
other things many there are which they received to hold,
βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ
washings of cups and of utensils and
χαλκίων, — 5 καὶ ἐπερωτῶσιν αὐτὸν οἱ
of bronze vessels, — and questioned him the
Φαρισαῖοι καὶ οἱ γραμματεῖς· διὰ τί
Pharisees and the scribes: Why
οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν
walk not the disciples of thee according to the
παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς
tradition of the elders, but with unclean
χερσὶν ἐσθίουσιν τὸν ἄρτον; 6 ὁ δὲ εἶπεν
hands eat – bread? And he said
αὐτοῖς· καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ
to them: Well prophesied Esaias concerning
ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι
you *the* hypocrites, as it has been written[:] –
οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ,
This – people with the lips me honours,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ'
but the heart of them [2]far [1]is [3]away from
ἐμοῦ· 7 μάτην δὲ σέβονταί με, διδάσκοντες
me; and in vain they worship me, teaching
διδασκαλίας ἐντάλματα ἀνθρώπων. 8 ἀφέντες
teachings [which are] commands of men. Leaving
τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν
the commandment – of God ye hold the
παράδοσιν τῶν ἀνθρώπων. 9 καὶ ἔλεγεν
tradition – of men. And he said
αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ
to them: Well ye set aside the commandment –
θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.
of God, that the tradition of you ye may keep.
10 Μωϋσῆς γὰρ εἶπεν· τίμα τὸν πατέρα σου
For Moses said: Honour the father of thee
καὶ τὴν μητέρα σου, καὶ· ὁ κακολογῶν
and the mother of thee, and: The [one] speaking evil of
πατέρα ἢ μητέρα θανάτῳ τελευτάτω. 11 ὑμεῖς
father or mother by death let him end(die). ye
δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ
But say: If says a man to the(his) father

mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out

ἢ τῇ μητρί· κορβᾶν, ὅ ἐστιν δῶρον,
or to the mother: Korban, which is a gift,
ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, **12** οὐκέτι ἀφίετε
whatever by me thou mightest profit, no longer ye allow
αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ
him no(any)thing to do for the father or the
μητρί, **13** ἀκυροῦντες τὸν λόγον τοῦ θεοῦ
mother, annulling the word – of God
τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ
by the tradition of you which ye received; and
παρόμοια τοιαῦτα πολλὰ ποιεῖτε. **14** Καὶ
[3]similar things [2]such [1]many ye do. And
προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν
calling to [him] again the crowd he said
αὐτοῖς· ἀκούσατέ μου πάντες καὶ σύνετε.
to them: Hear ye me all and understand.
15 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου
Nothing there is from without – a man
εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι
entering into him which can *to* defile
αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπο-
him; but the things out of – a man coming
ρευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.‡
forth are the [ones] defiling – a man.
17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ
And when he entered into a house from the
ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ
crowd, questioned him the disciples of him
τὴν παραβολήν. **18** καὶ λέγει αὐτοῖς·
the parable. And he says to them:
οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ
Thus also ye undiscerning are? do ye not
νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον
understand that everything from without entering
εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν
into – a man cannot him
κοινῶσαι, **19** ὅτι οὐκ εἰσπορεύεται αὐτοῦ
to defile, because it enters not of him
εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν,
into the heart but into the belly,
καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθα-
and into the drain goes out, purg-
ρίζων πάντα τὰ βρώματα; **20** ἔλεγεν δὲ
ing all – foods? And he said{,}
ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον,
– The thing out of – a man coming forth,
ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. **21** ἔσωθεν
that defiles – a man. from within

‡Verse 16 omitted by Nestle; *cf.* R.V. marg., etc.

of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way;

γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων
For out of the heart – of men
οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,
– thoughts – evil come forth,
πορνεῖαι, κλοπαί, φόνοι, **22** μοιχεῖαι,
fornications, thefts, murders, adulteries,
πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς
greedinesses, iniquities, deceit, lewdness, eye
πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη·
an evil, blasphemy, arrogance, foolishness;
23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται
all these – evil things from within comes forth
καὶ κοινοῖ τὸν ἄνθρωπον.
and defile – a man.

24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια
And thence rising up he went away into the district
Τύρου. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν
of Tyre. And entering into a house no one he wished
γνῶναι, καὶ οὐκ ἠδυνάσθη λαθεῖν· **25** ἀλλ'
to know, and could not *to* be hidden; but
εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς
immediately [2]hearing [1]a woman about him, of whom = whose
εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,
had the daughter of her spirit an unclean,
daughter had
ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·
coming fell at the feet of him;
26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα
and the woman was a Greek, a Syrophenician
τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ
– by race; and she asked him that the
δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.
demon he would expel out of the daughter of her.
27 καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον
And he said to her: Permit first
χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν
to be satisfied the children; for it is not good
λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς
to take the bread of the children and to the
κυναρίοις βαλεῖν. **28** ἡ δὲ ἀπεκρίθη καὶ
dogs to throw [it]. And she answered and
λέγει αὐτῷ· ναί, κύριε· καὶ τὰ κυνάρια
says to him: Yes, Lord; and yet the dogs
ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν
under the table eat from the
ψιχίων τῶν παιδίων. **29** καὶ εἶπεν αὐτῇ·
crumbs of the children. And he said to her:
διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν
Because of this – word go, has gone forth

the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

ἐκ τῆς θυγατρός σου τὸ δαιμόνιον. 30 καὶ
out of the daughter of thee the demon. And
ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ
going away to the house of her she found the
παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ
child *having been* laid on the couch and the
δαιμόνιον ἐξεληλυθός. 31 Καὶ πάλιν ἐξελθὼν
demon having gone forth. And again going forth
ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος
out of the district of Tyre he came through Sidon
εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ
to the sea – of Galilee in the
μέσον τῶν ὁρίων Δεκαπόλεως. 32 Καὶ
midst of the district of Decapolis. And
φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ
they bring to him a man deaf and speaking with difficulty, and
παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν
they beseech him that he would put *on* on him the(his)
χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ
hand. And taking away him from
τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους
the crowd privately he put the fingers
αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας
of him into the ears of him and spitting
ἥψατο τῆς γλώσσης αὐτοῦ, 34 καὶ
he touched the tongue of him, and
ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν,
looking up to – heaven he groaned,
καὶ λέγει αὐτῷ· ἐφφαθά, ὅ ἐστιν διανοίχθητι.
and says to him: Ephphatha, which is Be thou opened.
35 καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ
And were opened of him the ears, and
εὐθὺς ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ,
immediately was loosened the bond of the tongue of him,
καὶ ἐλάλει ὀρθῶς. 36 καὶ διεστείλατο
and he spoke correctly. And he ordered
αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ
them that no one they should tell; but as much as
αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον
them he ordered, they more exceedingly
ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο
proclaimed. And most exceedingly they were astounded
λέγοντες· καλῶς πάντα πεποίηκεν, καὶ
saying: Well all things he has done, both
τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους
the deaf he makes to hear and dumb
λαλεῖν.
to speak.

CHAPTER 8

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into

8 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ
In those – days again a much(great) = there being
ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν,
crowd being[a] and not having[a] anything they might eat,
a great crowd
προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς·
calling to [him] the disciples he says to them:
2 σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη
I have compassion on the crowd, because now
ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ
days three they remain with me and not
ἔχουσιν τί φάγωσιν· **3** καὶ ἐὰν ἀπολύσω
they have anything they may eat; and if I dismiss
αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται
them fasting to house of them, they will faint
ἐν τῇ ὁδῷ· καί τινες αὐτῶν ἀπὸ μακρόθεν
in the way; and some of them from afar
εἰσίν. **4** καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ
are. And answered him the disciples
αὐτοῦ ὅτι πόθεν τούτους δυνήσεταί τις
of him[,] – [1]Whence [2]these people [3]will [4]be able [5]anyone
ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; **5** καὶ
[6]here [7]to satisfy [8]of(with) loaves [9]on(in) [10]a desert? And
ἠρώτα αὐτούς· πόσους ἔχετε ἄρτους;
he asked them: How many have ye loaves?
οἱ δὲ εἶπαν· ἑπτά. **6** καὶ παραγγέλλει τῷ
And they said: Seven. And he commands the
ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν
crowd to recline on the ground; and taking
τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν
the seven loaves giving thanks he broke
καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα
and gave to the disciples of him that
παρατιθῶσιν, καὶ παρέθηκαν τῷ ὄχλῳ.
they might serve, and they served the crowd.
7 καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας
And they had fishes a few; and blessing
αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. **8** καὶ
them he told also these to be served. And
ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν
they ate and were satisfied, and took
περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας.
excesses of fragments, seven baskets.
9 ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν
Now they were about four thousand. And he dismissed
αὐτούς. **10** Καὶ εὐθὺς ἐμβὰς εἰς τὸ
them. And immediately embarking in the
πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ
ship with the disciples of him

the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took

ἦλθεν εἰς τὰ μέρη Δαλμανουθά.
he came into the region of Dalmanutha.

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο
And came forth the Pharisees and began
συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ
to debate with him, seeking from him
σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες
a sign from – heaven, tempting
αὐτόν. **12** καὶ ἀναστενάξας τῷ πνεύματι
him. And groaning in the spirit
αὐτοῦ λέγει· τί ἡ γενεὰ αὕτη ζητεῖ
of him he says: Why – [3]generation [2]this [1]does [4]seek
σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται
a sign? Truly I tell you, if will be given
τῇ γενεᾷ ταύτῃ σημεῖον. **13** καὶ ἀφεὶς
– generation to this a sign. And leaving
αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ
them again embarking he went away to the
πέραν. **14** Καὶ ἐπελάθοντο λαβεῖν ἄρτους,
other side. And they forgot to take loaves,
καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ'
and except one loaf they had not with
ἑαυτῶν ἐν τῷ πλοίῳ. **15** καὶ διεστέλλετο
themselves in the ship. And he charged
αὐτοῖς λέγων· ὁρᾶτε, βλέπετε ἀπὸ τῆς
them saying: See, look ye from the
=Beware of
ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης
leaven of the Pharisees and of the leaven
Ἡρῴδου. **16** καὶ διελογίζοντο πρὸς ἀλλήλους
of Herod. And they reasoned with one another
ὅτι ἄρτους οὐκ ἔχουσιν. **17** καὶ γνοὺς
because loaves they have(had) not. And knowing
λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους
he says to them: Why reason ye because loaves
οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε;
ye have not? not yet understand ye nor realize?
πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;
having been hardened have ye the heart of you?
18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ
eyes having see ye not, and
ὦτα ἔχοντες οὐκ ἀκούετε; καὶ
ears having hear ye not? and
οὐ μνημονεύετε, **19** ὅτε τοὺς πέντε ἄρτους
do ye not remember, when the five loaves
ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους
I broke to the five thousand, how many
κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν
baskets of fragments full ye took? They say

ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some

αὐτῷ· δώδεκα. **20** ὅτε τοὺς ἑπτὰ εἰς
to him: Twelve. When the seven to
τοὺς τετρακισχιλίους, πόσων σπυρίδων
the four thousand, [b]of how many [a]baskets
πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν·
[a]fullnesses [b]of fragments ye took? And they say:
ἑπτά. **21** καὶ ἔλεγεν αὐτοῖς· οὔπω συνίετε;
Seven. And he said to them: Not yet do ye realize?
22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. Καὶ
And they come to Bethsaida. And
φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν
they bring to him a blind man, and beseech
αὐτὸν ἵνα αὐτοῦ ἅψηται. **23** καὶ ἐπιλαβόμενος
him that him he would touch. And laying hold of
τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν
the hand of the blind man he led forth him
ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ
outside the village, and spitting in the
ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ,
eyes of him, putting *on* the hands on him,
ἐπηρώτα αὐτόν· εἴ τι βλέπεις; **24** καὶ
questioned him: If anything thou seest? And
ἀναβλέψας ἔλεγεν· βλέπω τοὺς ἀνθρώπους,
looking up he said: I see – men,
ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.
that as trees I behold walking.
25 εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ
Then again he put *on* the hands on
τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ
the eyes of him, and he looked steadily and
ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα.
was restored, and saw clearly all things.
26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ
And he sent him to house of him
λέγων· μηδὲ εἰς τὴν κώμην εἰσέλθῃς.
saying: Not into the village thou mayest enter.
27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ
And went forth – Jesus and the disciples
αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς
of him to the villages of Cæsarea –
Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς
of Philip; and in the way he questioned the
μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με
disciples of him saying to them: Whom me
λέγουσιν οἱ ἄνθρωποι εἶναι; **28** οἱ δὲ
say – men to be? And they
εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν
told him saying[,] – John the

say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose

βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ
Baptist, and others Elias, but others[,]

ὅτι εἷς τῶν προφητῶν. 29 καὶ αὐτὸς
- one of the prophets. And he

ἐπηρώτα αὐτούς· ὑμεῖς δὲ τίνα με λέγετε
questioned them: But ye whom me say ye

εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ·
to be? Answering - Peter says to him:

σὺ εἶ ὁ χριστός. 30 καὶ ἐπετίμησεν
Thou art the Christ. And he warned

αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.
them that no one they might tell about him.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ
And he began to teach them that it behoves

τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν,
the Son - of man many things to suffer,

καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων
and to be rejected by the elders

καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων
and the chief priests and the scribes

καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας
and to be killed and after three days

ἀναστῆναι· 32 καὶ παρρησίᾳ τὸν λόγον
to rise again; and openly the word

ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος
he spoke. And [1]taking [2]aside - [3]Peter

αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ
[3]him began to rebuke him. But he

ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ
turning round and seeing the disciples of him

ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω
rebuked Peter and says: Go behind

μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ
me, Satan, because thou mindest not the things -

θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. 34 Καὶ
of God but the things - of men. And

προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς
calling to [him] the crowd with the disciples

αὐτοῦ εἶπεν αὐτοῖς· εἴ τις θέλει ὀπίσω
of him he said to them: If anyone wishes after

μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω
me to come, let him deny himself and take

τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.
the cross of him, and let him follow me.

35 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶ-
For whoever wishes the life of him to

σαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει
save, will lose it; but whoever will lose

his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ
the life of him for the sake of me and the
εὐαγγελίου, σώσει αὐτήν. 36 τί γὰρ ὠφελεῖ
gospel, will save it. For what profits
ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ
a man to gain the world whole and
ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί γὰρ
to be fined the soul of him? For what
δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
might give a man an exchange of the soul of him?
38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ
For whoever is ashamed of me and
τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ
– my words in – generation this
τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ
– adulterous and sinful, also the
υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν,
Son – of man will be ashamed of him,
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς
when he comes in the glory of the Father
αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.
of him with the angels – holy.

CHAPTER 9

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

9 καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν
And he said to them: Truly I tell you
ὅτι εἰσίν τινες ὧδε τῶν ἑστηκότων
that there are some here of the [ones] standing
οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν
who by no means may taste of death until
ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν
they see the kingdom – of God having come
ἐν δυνάμει.
in power.
2 Καὶ μετὰ ἡμέρας ἓξ παραλαμβάνει
And after days six takes
ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον
– Jesus – Peter and – James
καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς
and John, and leads up them into
ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ
mountain a high privately alone. And
μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ
he was transfigured before them, and the
ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν,
garments of him became gleaming white exceedingly,
οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται
such as fuller on the earth cannot

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many

οὕτως λευκᾶναι. **4** καὶ ὤφθη αὐτοῖς Ἠλίας
so to whiten. And appeared to them Elias
σὺν Μωϋσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ
with Moses, and they were conversing with
Ἰησοῦ. **5** καὶ ἀποκριθεὶς ὁ Πέτρος λέγει
Jesus. And answering – Peter says
τῷ Ἰησοῦ· ῥαββί, καλόν ἐστιν ἡμᾶς ὧδε
– to Jesus: Rabbi, good it is us here
εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ
to be, and let us make three tents, for thee
μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.
one and for Moses one and for Elias one.
6 οὐ γὰρ ᾔδει τί ἀποκριθῇ· ἔκφοβοι γὰρ
For he knew not what he answered; for exceedingly afraid
ἐγένοντο. **7** καὶ ἐγένετο νεφέλη ἐπισκιάζουσα
they became. And there came a cloud overshadowing
αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης·
them, and there came a voice out of the cloud:
οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,
This is the Son of me *the* beloved,
ἀκούετε αὐτοῦ. **8** καὶ ἐξάπινα περιβλεψάμενοι
hear ye him. And suddenly looking round
οὐκέτι οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν
no longer no(any)one they saw except – Jesus
μόνον μεθ' ἑαυτῶν. **9** Καὶ καταβαινόντων
only with themselves. And coming down
= as they came down
αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς
them[a] out of the mountain he ordered them
ἵνα μηδενὶ ἃ εἶδον διηγήσωνται,
that to no one [the] things which they saw they should relate,
εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
except when the Son – of man out of [the] dead
ἀναστῇ. **10** καὶ τὸν λόγον ἐκράτησαν πρὸς
should rise. And the word they held to
ἑαυτοὺς συζητοῦντες τί ἐστιν τὸ ἐκ
themselves debating what is the "out of
νεκρῶν ἀναστῆναι. **11** Καὶ ἐπηρώτων αὐτὸν
[the] dead to rise." And they questioned him
λέγοντες· ὅτι λέγουσιν οἱ γραμματεῖς ὅτι
saying: Why say the scribes that
Ἠλίαν δεῖ ἐλθεῖν πρῶτον; **12** ὁ δὲ ἔφη
Elias it behoves to come first? And he said
αὐτοῖς· Ἠλίας μὲν ἐλθὼν πρῶτον
to them: Elias indeed coming first
ἀποκαθιστάνει πάντα· καὶ πῶς γέγραπται
will restore all things; and how has it been written
ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ
on(concerning) the Son – of man, that many things

things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

πάθῃ καὶ ἐξουδενηθῇ; **13** ἀλλὰ λέγω ὑμῖν
he should suffer and be set at naught? But I tell you
ὅτι καὶ Ἠλίας ἐλήλυθεν, καὶ ἐποίησαν
that indeed Elias has come, and they did
αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται
to him what they wished, as it has been written
ἐπ' αὐτόν.
on(concerning) him.

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς
And coming to the disciples
εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ
they saw crowd a much(great) around them and
γραμματεῖς συζητοῦντας πρὸς αὐτούς.
scribes debating with them.
15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν
And immediately all the crowd seeing him
ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο
were greatly astonished, and running up to greeted
αὐτόν. **16** καὶ ἐπηρώτησεν αὐτούς· τί
him. And he questioned them: What
συζητεῖτε πρὸς αὐτούς; **17** καὶ ἀπεκρίθη
are ye debating with them? And answered
αὐτῷ εἷς ἐκ τοῦ ὄχλου· διδάσκαλε,
him one of the crowd: Teacher,
ἤνεγκα τὸν υἱόν μου πρός σέ, ἔχοντα
I brought the son of me to thee, having
πνεῦμα ἄλαλον· **18** καὶ ὅπου ἐὰν αὐτὸν
spirit a dumb; and wherever him
καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ
it seizes, it tears him, and he foams and
τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ
grinds the(his) teeth and he wastes away; and
εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ
I told the disciples of thee that it
ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. **19** ὁ δὲ
they might expel, and they were not able. And he
ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος,
answering them says: O generation unbelieving,
ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε
until when with you shall I be? how long
= how long
ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με.
shall I endure you? bring him to me.
20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ
And they brought him to him. And
ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν
seeing him the spirit immediately violently threw
αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο
him, and falling on the earth he wallowed

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come

ἀφρίζων. **21** καὶ ἐπηρώτησεν τὸν πατέρα
foaming. And he questioned the father
αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο
of him: What time is it while this
γέγονεν αὐτῷ; ὁ δὲ εἶπεν· ἐκ παιδιόθεν·
has happened to him? And he said: From childhood;
22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν
and often both into fire him
ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ'
it threw and into waters that it may destroy him; but
εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς
if anything thou canst, help us having compassion
ἐφ' ἡμᾶς. **23** ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τὸ εἰ
on us. – And Jesus said to him: The "if
δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι.
thou canst," all things possible to the [one] believing.
24 εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου
Immediately crying out the father of the child
ἔλεγεν· πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.
said: I believe; help thou of me the unbelief.
25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει
And seeing – Jesus that is(was) running together
ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ
a crowd, rebuked the spirit – unclean
λέγων αὐτῷ· τὸ ἄλαλον καὶ κωφὸν
saying to it: – Dumb and deaf
πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ
spirit, I command thee, come forth out of
αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.
him and no more mayest thou enter into him.
26 καὶ κράξας καὶ πολλὰ σπαράξας
And crying out and much convulsing [him]
ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε
it came out; and he was as dead, so as
τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. **27** ὁ
– many to say[b] that he died. –
= many said
δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ
But Jesus taking hold of the hand of him
ἤγειρεν αὐτόν, καὶ ἀνέστη. **28** καὶ
raised him, and he stood up. And
εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ
entering him[a] into a house the disciples
= when he entered
αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι
of him privately questioned him: Why
ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
we were not able to expel it?
29 καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν
And he told them: This – kind by

forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered

οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.
nothing can *to* come out except by prayer.

30 Κἀκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ
And thence going forth they passed through

τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα
– Galilee, and he wished not that

τις γνοῖ· 31 ἐδίδασκεν γὰρ τοὺς μαθητὰς
anyone should know; for he was teaching the disciples

αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ
of him, and told them[,] – The Son –

ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων,
of man is betrayed into [the] hands of men,

καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς
and they will kill him, and being killed

μετὰ τρεῖς ἡμέρας ἀναστήσεται. 32 οἱ
after three days he will rise up. they

δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο
But did not know the word, and feared

αὐτὸν ἐπερωτῆσαι.
him to question.

33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ
And they came to Capernaum. And

ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς·
in the house being he questioned them:

τί ἐν τῇ ὁδῷ διελογίζεσθε; 34 οἱ δὲ
What in the way were ye debating? And they

ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν
were silent; [3]with [3]one another [1]for they debated

ἐν τῇ ὁδῷ τίς μείζων. 35 καὶ καθίσας
in the way who [was] greater. And sitting

ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς·
he called the twelve and says to them:

εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων
If anyone wishes first to be, he shall be of all

ἔσχατος καὶ πάντων διάκονος. 36 καὶ
last and of all servant. And

λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ
taking a child he set it(him) in [the] midst

αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν
of them, and folding in [his] arms it he said

αὐτοῖς· 37 ὃς ἂν ἓν τῶν τοιούτων παιδίων
to them: Whoever one – of such children

δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·
receives on(in) the name of me, me receives;

καὶ ὃς ἂν ἐμὲ δέχηται, οὐχ ἐμὲ δέχεται
and whoever me receives, not me receives

ἀλλὰ τὸν ἀποστείλαντά με. 38 Ἔφη αὐτῷ
but the [one] having sent me. Said to him

him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into

ὁ Ἰωάννης· διδάσκαλε, εἴδομέν τινα ἐν
– John: Teacher, we saw someone in
τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς
the name of thee expelling demons, who
οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύομεν αὐτόν,
does not follow us, and we forbade him,
ὅτι οὐκ ἠκολούθει ἡμῖν. **39** ὁ δὲ Ἰησοῦς
because he was not following us. – But Jesus
εἶπεν· μὴ κωλύετε αὐτόν· οὐδεὶς γάρ
said: Do not forbid him: for no one
ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί
there is who shall do a mighty work on(in) the name
μου καὶ δυνήσεται ταχὺ κακολογῆσαί με·
of me and will be able quickly to speak evil of me:
40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ
for who is not against us, for
ἡμῶν ἐστιν. **41** Ὃς γὰρ ἂν ποτίσῃ
us is. For whoever [1]gives [2]drink
ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι, ὅτι
[2]you a cup of water in [the] name, because
Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι
of Christ ye are, truly I tell you that
οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. **42** Καὶ
by no means he will lose the reward of him. And
ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων
whoever offends one – [2]little [ones] [1]of these
τῶν πιστευόντων, καλόν ἐστιν αὐτῷ μᾶλλον
– [2]believing, good is it for him rather
εἰ περίκειται μύλος ὀνικὸς περὶ τὸν
if be laid *round* a [heavy] millstone round the
τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν
neck of him and he be thrown into the
θάλασσαν. **43** Καὶ ἐὰν σκανδαλίσῃ σε ἡ
sea. And if offends thee the
χείρ σου, ἀπόκοψον αὐτήν· καλόν ἐστίν
hand of thee, cut off it; good is it
σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωήν, ἢ τὰς
thee maimed to enter into – life, than the
δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν
two hands having to go away into –
γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.‡ **45** καὶ
gehenna, into the fire *the* unquenchable. And
ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον
if the foot of thee offends thee, cut off
αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν
it; good is it thee to enter into –
ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα
life lame, than the two feet having

‡ Verse 44 omitted by Nestle; *cf.* R.V. marg., etc.

hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

βληθῆναι εἰς τὴν γέενναν.‡ **47** καὶ ἐὰν ὁ
to be cast into – gehenna. And if the
ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν·
eye of thee offends thee, cast out it;
καλόν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς
good thee is it one-eyed to enter into
τὴν βασιλείαν τοῦ θεοῦ, ἢ δύο ὀφθαλμοὺς
the kingdom – of God, than two eyes
ἔχοντα βληθῆναι εἰς τὴν γέενναν, **48** ὅπου
having to be cast into – gehenna, where
ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ
the worm of them dies not and the
πῦρ οὐ σβέννυται. **49** Πᾶς γὰρ πυρὶ
fire is not quenched. For everyone with fire
ἁλισθήσεται. **50** καλὸν τὸ ἅλας· ἐὰν δὲ
shall be salted. Good [is] – salt; but if
τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ
– salt saltless becomes, by what it
ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ
will ye season? Have in yourselves salt and
εἰρηνεύετε ἐν ἀλλήλοις.
be at peace among one another.

CHAPTER 10

AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

10 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ
And thence rising up he comes into the
ὅρια τῆς Ἰουδαίας καὶ πέραν τοῦ
territory – of Judæa and beyond the
Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι
Jordan, and [3]go *with* [1]again [2]crowds
πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν
[4]with [5]him, and as he was wont again he taught
αὐτούς. **2** Καὶ προσελθόντες Φαρισαῖοι
them. And [1]approaching [1]Pharisees
ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα
questioned him if it is(was) lawful for a man a wife
ἀπολῦσαι, πειράζοντες αὐτόν. **3** ὁ δὲ
to dismiss, testing him. And he
ἀποκριθεὶς εἶπεν αὐτοῖς· **4** τί ὑμῖν ἐνετείλατο
answering said to them: What you ordered
Μωϋσῆς; οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς
Moses? And they said: permitted Moses
βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.
a roll of divorce to write and to dismiss.
5 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· πρὸς τὴν
– And Jesus said to them: For the
σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν
hardheartedness of you he wrote to you –

‡ Verse 46 omitted by Nestle; *cf.* R.V. marg., etc.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

ἐντολὴν ταύτην. **6** ἀπὸ δὲ ἀρχῆς κτίσεως
this commandment. But from [the] beginning of creation
ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς· **7** ἕνεκεν
male and female he made them; for the sake of
τούτου καταλείψει ἄνθρωπος τὸν πατέρα
this shall leave a man the father
αὐτοῦ καὶ τὴν μητέρα, **8** καὶ ἔσονται
of him and the mother, and shall be
οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι
the two – flesh one; so as no longer
εἰσὶν δύο ἀλλὰ μία σάρξ. **9** ὃ οὖν ὁ
are they two but one flesh. What then –
θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.
God yoked together, [a]man [b]not [c]let [d]separate.
10 καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ
And in the house again the disciples
περὶ τούτου ἐπηρώτων αὐτόν. **11** καὶ
about this questioned him. And
λέγει αὐτοῖς· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα
he says to them: Whoever dismisses the wife
αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ'
of him and marries another, commits adultery with
αὐτήν· **12** καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν
her; and if she having dismissed the
ἄνδρα αὐτῆς γαμήσῃ ἄλλον, μοιχᾶται.
husband of her marries another, she commits adultery.
13 Καὶ προσέφερον αὐτῷ παιδία ἵνα
And they brought to him children that
αὐτῶν ἅψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν
them he might touch; but the disciples rebuked
αὐτοῖς. **14** ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν
them. But [a]seeing – [b]Jesus was angry
καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδία
and said to them: Allow the children
ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά·
to come to me, do not prevent them;
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ
– for of such is the kingdom –
θεοῦ. **15** ἀμὴν λέγω ὑμῖν, ὃς ἂν
of God. Truly I tell you, whoever
μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς
receives not the kingdom – of God as
παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. **16** καὶ
a child, by no means may enter into it. And
ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς
folding in [his] arms them he blesses putting the[his]
χεῖρας ἐπ' αὐτά.
hands on them.

17¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23[a] And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them,

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
And going forth him[a] into [the] way
= as he went forth
προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν
running to one and kneeling to him
ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω
questioned him: Teacher good, what may I do
ἵνα ζωὴν αἰώνιον κληρονομήσω; **18** ὁ δὲ
that life eternal I may inherit? – And
Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν;
Jesus said to him: Why me callest thou good?
οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. **19** τὰς ἐντολὰς
no one good except one – God. The commandments
οἶδας· μὴ φονεύσῃς, μὴ μοιχεύσῃς,
thou knowest: Do not kill, Do not commit adultery,
μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ
Do not steal, Do not bear false witness, Do
ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ
not defraud, Honour the father of thee and
τὴν μητέρα. **20** ὁ δὲ ἔφη αὐτῷ· διδάσκαλε,
the mother. And he said to him: Teacher,
ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
all these things I observed from youth of me.
21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν
– But Jesus looking at him loved
αὐτὸν καὶ εἶπεν αὐτῷ· ἕν σε ὑστερεῖ·
him and said to him: One thing thee is wanting:
ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς]
go, what things thou hast sell and give to the
πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ,
poor, and thou wilt have treasure in heaven,
καὶ δεῦρο ἀκολούθει μοι. **22** ὁ δὲ στυγνάσας
and come follow me. But he being sad
ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν
at the word went away grieving, [a]he was
γὰρ ἔχων κτήματα πολλά. **23** Καὶ
[a]for having possessions many. And
περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς
looking round – Jesus says to the
μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ
disciples of him: How hardly the [ones] the
χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ
riches having into the kingdom –
θεοῦ εἰσελεύσονται. **24** οἱ δὲ μαθηταὶ
of God shall enter. And the disciples
ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ
were amazed at the words of him. – And
Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς·
Jesus again answering says to them:

Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to

τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν
Children, how hard it is into the
βασιλείαν τοῦ θεοῦ εἰσελθεῖν· 25 εὐκοπώτερόν
kingdom – of God to enter; easier
ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς
it is a camel through the eye
ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν
of a needle to go *through* than a rich man into the
βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 οἱ δὲ
kingdom – of God to enter. But they
περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς
exceedingly were astonished saying to
ἑαυτούς· καὶ τίς δύναται σωθῆναι; 27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· παρὰ
themselves: And who can *to* be saved? Looking at them – Jesus says: With
ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ·
men [it is] impossible, but not with God;
πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ. 28 Ἤρξατο
for all things [are] possible with – God. Began
λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν
to say – Peter to him: Behold [,] we left
πάντα καὶ ἠκολουθήκαμέν σοι. 29 ἔφη ὁ
all things and have followed thee. Said –
Ἰησοῦς· ἀμὴν λέγω ὑμῖν, οἰδείς ἐστιν
Jesus: Truly I tell you, no one there is
ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς
who left house or brothers or sisters
ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς
or mother or father or children or fields
ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,
for the sake of me and for the sake of the gospel,
30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν
but he receives a hundredfold now
ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς
in – time this houses and brothers
καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ
and sisters and mothers and children and
ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι
fields with persecutions, and in the age
τῷ ἐρχομένῳ ζωὴν αἰώνιον. 31 πολλοὶ δὲ
– coming life eternal. And [1]many
ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι
[3]will be [2]first [4]last and the last
πρῶτοι.
first.
32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες
Now they were in the way going up

Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying,* Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the

εἰς Ἰεροσόλυμα, καὶ ἦν προάγων αὐτοὺς
to Jerusalem, and was going before them
ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ
– Jesus, and they were astonished, and the
ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν
[ones] following were afraid. And taking
πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν
again the twelve he began them to tell
τὰ μέλλοντα αὐτῷ συμβαίνειν, **33** ὅτι ἰδοὺ
the things about to him to happen, – Behold
ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς
we are going up to Jerusalem, and the Son
τοῦ ἀνθρώπου παραδοθήσεται τοῖς
– of man will be betrayed to the
ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ
chief priests and to the scribes, and
κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν
they will condemn him to death and will deliver
αὐτὸν τοῖς ἔθνεσιν **34** καὶ ἐμπαίξουσιν
him to the nations and they will mock
αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστι-
him and will spit at him and will
γώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ
scourge him and will kill, and
μετὰ τρεῖς ἡμέρας ἀναστήσεται.
after three days he will rise again.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος
And approach *to* him James
καὶ Ἰωάννης οἱ [δύο] υἱοὶ Ζεβεδαίου
and John the two sons of Zebedee
λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν
saying to him: Teacher, we wish that whatever
αἰτήσωμέν σε ποιήσῃς ἡμῖν. **36** ὁ
we may ask thee thou mayest do for us. he
δὲ εἶπεν αὐτοῖς· τί θέλετέ με ποιήσω
And said to them: What wish ye me I may do
ὑμῖν; **37** οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν
for you? And they said to him: Give us
ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ
that one of thee out of(on) [the] right and one on
= on thy right
ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.
[thy] left we may sit in the glory of thee.
38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε
– And Jesus said to them: Ye know not
τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον
what ye ask. Can ye *to* drink the cup
ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ
which I drink, or the baptism which I

baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind

βαπτίζομαι βαπτισθῆναι; **39** οἱ δὲ εἶπαν
am baptized *to* be baptized [with]? And they said
αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν
to him: We can. – And Jesus said
αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε,
to them: The cup which I drink shall ye drink,
καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι
and the baptism which I am baptized [with]
βαπτισθήσεσθε· **40** τὸ δὲ καθίσαι ἐκ δεξιῶν
ye shall be baptized; – but to sit on right
μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν
of me or on [my] left is not mine
δοῦναι, ἀλλ' οἷς ἡτοίμασται. **41** Καὶ
to give, but for whom it has been prepared. And
ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν
[3]hearing [1]the [2]ten began to be incensed
περὶ Ἰακώβου καὶ Ἰωάννου. **42** καὶ
about James and John. And
προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει
[1]calling [3]to [4][him] [2]them – Jesus says
αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν
to them: Ye know that the [ones] thinking to rule
τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ
the nations lord it over them and
οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.
the great [ones] of them exercise authority over them.
43 οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ'
[2]not [3]so [1]But is it among you; but
ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν,
whoever wishes great to become among you,
ἔσται ὑμῶν διάκονος, **44** καὶ ὃς ἂν
shall be of you servant, and whoever
θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων
wishes among you to be first, shall be of all
δοῦλος· **45** καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
slave; for even the Son – of man
οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
did not come to be served but to serve
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
and to give the life of him a ransom instead of
πολλῶν.
many.

46 Καὶ ἔρχονται εἰς Ἰεριχώ. Καὶ
And they come to Jericho. And
ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν
going out him[a] from Jericho and the
= as he was going out
μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς
disciples[a] of him and crowd a considerable[a] the son

Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης,
of Timæus Bartimæus, a blind beggar,
ἐκάθητο παρὰ τὴν ὁδόν. **47** *καὶ ἀκούσας*
sat by the way. And hearing
ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο
that Jesus the Nazarene it is(was) he began
κράζειν καὶ λέγειν· υἱὲ Δαυὶδ Ἰησοῦ,
to cry out and to say: Son of David Jesus,
ἐλέησόν με. **48** *καὶ ἐπετίμων αὐτῷ πολλοὶ*
pity me. And rebuked him many
ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν·
that he should be quiet. But he much more cried out:
υἱὲ Δαυίδ, ἐλέησόν με. **49** *καὶ στὰς*
Son of David, pity me. And standing
ὁ Ἰησοῦς εἶπεν· φωνήσατε αὐτόν. καὶ
– Jesus said: Call him. And
φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ·
they call the blind man saying to him:
θάρσει, ἔγειρε, φωνεῖ σε. **50** *ὁ δὲ*
Be of good courage, rise, he calls thee. So he
ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν
throwing away the garment of him leaping up came
πρὸς τὸν Ἰησοῦν. **51** *καὶ ἀποκριθεὶς αὐτῷ ὁ*
to – Jesus. And answering him –
Ἰησοῦς εἶπεν· τί σοι θέλεις ποιήσω;
Jesus said: What for thee wishest thou I may do?
ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνί, ἵνα
And the blind man said to him: Rabboni, that
ἀναβλέψω. **52** *καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ·*
I may see again. And – Jesus said to him:
ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ
Go, the faith of thee has healed thee. And
εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν
immediately he saw again, and followed him in
τῇ ὁδῷ.
the way.

CHAPTER 11

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you:

11 *Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα*
And when they draw near to Jerusalem
εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ
to Bethphage and Bethany at the
ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν
mount of the olives, he sends two of the
μαθητῶν αὐτοῦ **2** *καὶ λέγει αὐτοῖς· ὑπάγετε*
disciples of him and tells them: Go ye
εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ
into the village – opposite you, and

and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about

εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε
immediately entering into it ye will find
πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὔπω
a colt *having been* tied on which [no one] [not yet]
ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ
[of men] [sat]; loosen it and
φέρετε. **3** καὶ ἐάν τις ὑμῖν εἴπῃ· τί
bring. And if anyone to you says: Why
ποιεῖτε τοῦτο; εἴπατε· ὁ κύριος αὐτοῦ
do ye this? say: The Lord of it
χρείαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει
need has, and immediately it he sends
πάλιν ὧδε. **4** καὶ ἀπῆλθον καὶ εὗρον
again here. And they went and found
πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ
a colt *having been* tied at a door outside on
τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. **5** καὶ
the open street, and they loosen it. And
τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς·
some of the [ones] there standing said to them:
τί ποιεῖτε λύοντες τὸν πῶλον; **6** οἱ δὲ
What do ye loosening the colt? And they
εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς·
said to them as said – Jesus;
καὶ ἀφῆκαν αὐτούς. **7** καὶ φέρουσιν τὸν
and they let go them. And they bring the
πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν
colt to – Jesus, and they throw on
αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν
it the garments of them, and he sat
ἐπ' αὐτόν. **8** καὶ πολλοὶ τὰ ἱμάτια αὐτῶν
on it. And many the garments of them
ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας,
strewed in the way, and others wisps of twigs,
κόψαντες ἐκ τῶν ἀγρῶν. **9** καὶ οἱ
cutting out of the fields. And the [ones]
προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον·
going before and the [ones] following cried out:
ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν
Hosanna; blessed the [one] coming in
ὀνόματι κυρίου· **10** εὐλογημένη ἡ ἐρχομένη
[the] name of [the] Lord; blessed the coming
βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ· ὡσαννὰ
kingdom of the father of us David; Hosanna
ἐν τοῖς ὑψίστοις. **11** Καὶ εἰσῆλθεν εἰς
in the highest [places]. And he entered into
Ἰεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος
Jerusalem into the temple; and looking round at

upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they

πάντα, ὀψὲ ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν
all things, [4]late [4]now [3]being [1]the [2]hour,[a] he went forth
εἰς Βηθανίαν μετὰ τῶν δώδεκα.
to Bethany with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν
And on the morrow going forth them[a]
= as they went forth
ἀπὸ Βηθανίας ἐπείνασεν. **13** καὶ ἰδὼν
from Bethany he hungered. And seeing
συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν
a fig-tree from afar having leaves he came
εἰ ἄρα τι εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν
if perhaps something he will find in it, and coming
ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα·
upon it nothing he found except leaves;
ὁ γὰρ καιρὸς οὐκ ἦν σύκων. **14** καὶ
for the time was not of figs. And
ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν
answering he said to it: No more to the
αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι.
age of thee no one fruit may eat.
= May no one eat fruit of thee for ever.
καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. **15** Καὶ
And [4]heard [1]the [2]disciples [3]of him. And
ἔρχονται εἰς Ἱεροσόλυμα. Καὶ εἰσελθὼν
they come to Jerusalem. And entering
εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς
into the temple he began to cast out the [ones]
πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ
selling and the [ones] buying in the
ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν
temple, and the tables of the moneychangers
καὶ τὰς καθέδρας τῶν πωλούντων τὰς
and the seats of the [ones] selling the
περιστερὰς κατέστρεψεν, **16** καὶ οὐκ ἤφιεν
doves he overturned, and did not permit
ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ
that anyone should carry *through* a vessel through the
ἱεροῦ, **17** καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ
temple, and taught and said to them: Not
γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς
has it been written that the house of me a house of prayer
κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ
shall be called for all the nations? but ye
πεποιήκατε αὐτὸν σπήλαιον λῃστῶν. **18** καὶ
have made it a den of robbers. And
ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
[4]heard [1]the [2]chief priests [3]and [4]the [5]scribes,
καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν·
and they sought how him they might destroy;

feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος
for they feared him, for all the crowd
ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. **19** Καὶ
was astounded at the teaching of him. And
ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς
when late it became, they went forth outside the
πόλεως. **20** Καὶ παραπορευόμενοι πρωὶ
city. And passing along early
εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν.
they saw the fig-tree *having been* withered from [the] roots.
21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ·
And [2]remembering – [1]Peter says to him:
ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω
Rabbi, behold[,] the fig-tree which thou cursedst
ἐξήρανται. **22** καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει
has been withered. And answering – Jesus says
αὐτοῖς· ἔχετε πίστιν θεοῦ. **23** ἀμὴν λέγω ὑμῖν
to them: Have [the] faith of God. Truly I tell you
ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι
that whoever says – mountain to this: Be thou taken
καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ
and be thou cast into the sea, and not
διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ
doubts in the heart of him but believes
ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. **24** διὰ
that what he says happens, it will be to him.[e] = he will have it. There-
τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε
fore I tell you, all things which ye pray
καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ
and ask, believe that ye received, and
ἔσται ὑμῖν **25** καὶ ὅταν στήκετε
it will be to you.[e] = ye will have it. And when ye stand
προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά
praying, forgive if anything ye have against
τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
anyone, that also the Father of you – in the
οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.‡
heavens may forgive you the trespasses of you.
27 Καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα.
And they come again to Jerusalem.
καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ
And in the temple walking him[a] = as he walked
ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ
come to him the chief priests and the
γραμματεῖς καὶ οἱ πρεσβύτεροι, **28** καὶ
scribes and the elders, and

‡ Verse 26 omitted by Nestle; *cf.* R.V. marg., etc.

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα
said to him: By what authority these things
ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν
doest thou? or who thee gave – authority
ταύτην ἵνα ταῦτα ποιῇς; **29** ὁ δὲ Ἰησοῦς
this that these things thou mayest do? – And Jesus
εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἕνα λόγον,
said to them: I will question you one word,
καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν
and answer ye me, and I will tell you by
ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. **30** τὸ βάπτισμα
what authority these things I do. The baptism
τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
– of John of heaven was it or of men?
ἀποκρίθητέ μοι. **31** καὶ διελογίζοντο πρὸς
answer ye me. And they debated with
ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ,
themselves saying: If we say: Of heaven,
ἐρεῖ· διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
he will say: Why then did ye not believe him?
32 ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων;—ἐφοβοῦντο
But may we say: Of men? — they feared
τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην
the crowd; for all men held – John
ὄντως ὅτι προφήτης ἦν. **33** καὶ
[3]really [1]that [4]a prophet [2]he was. And
ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ
answering – Jesus they say: not
οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς·
We know. And – Jesus says to them:
οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
Neither I tell you by what authority
ταῦτα ποιῶ. **12** Καὶ ἤρξατο αὐτοῖς ἐν
these things I do. And he began to them in
παραβολαῖς λαλεῖν. ἀμπελῶνα ἄνθρωπος
parables to speak. [3]a vineyard [1]A man
ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν
[2]planted, and put round [it] a hedge and dug
ὑπολήνιον καὶ ᾠκοδόμησεν πύργον, καὶ
a winepress and built a tower, and
ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
let out it to husbandmen, and went away.
2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ
And he sent to the husbandmen at the
καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν
time a slave, that from the husbandmen
λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·
he might from(of) the fruits of the vineyard;
receive

CHAPTER 12

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and

3 καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν
And taking him they beat and sent away
κενόν. **4** καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς
empty. And again he sent to them
ἄλλον δοῦλον· κἀκεῖνον ἐκεφαλαίωσαν καὶ
another slave; and that one they wounded in the head and
ἠτίμασαν. **5** καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον
insulted. And another he sent; and that one
ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν
they killed, and many others, [2]some
δέροντες, οὓς δὲ ἀποκτέννοντες. **6** ἔτι ἕνα
[1]beating, [2]others [1]killing. Still one
εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν
he had, a son beloved: he sent him
ἔσχατον πρὸς αὐτοὺς λέγων ὅτι ἐντραπήσονται
last to them saying[,] – They will reverence
τὸν υἱόν μου. **7** ἐκεῖνοι δὲ οἱ γεωργοὶ
the son of me. But those – husbandmen
πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ
to themselves said[,] – This is the
κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ
heir; come[,] let us kill him, and
ἡμῶν ἔσται ἡ κληρονομία. **8** καὶ λαβόντες
of us will be the inheritance. And taking
ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν
they killed him, and cast *out* him
ἔξω τοῦ ἀμπελῶνος. **9** τί ποιήσει ὁ
outside the vineyard. What will do the
κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ
lord of the vineyard? he will come and
ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν
will destroy the husbandmen, and will give the
ἀμπελῶνα ἄλλοις. **10** οὐδὲ τὴν γραφὴν
vineyard to others. [3]not – [4]scripture
ταύτην ἀνέγνωτε· λίθον ὃν ἀπεδοκίμασαν
[3]this [1]Read ye: A stone which [2]rejected
οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
[1]the [ones] [2]building, this became for head
γωνίας· **11** παρὰ κυρίου ἐγένετο αὕτη,
of corner; from [the] Lord was this,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
and it is marvellous in eyes of us?
12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ
And they sought him to seize, and
ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ
feared the crowd; for they knew
ὅτι πρὸς αὐτοὺς τὴν παραβολὴν
that to them the parable

they left him, and went their way.

13¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother

εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.
he told. And leaving him they went away.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν
And they send to him some of the
Φαρισαίων καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν
Pharisees and of the Herodians that him
ἀγρεύσωσιν λόγῳ. **14** καὶ ἐλθόντες
they might catch in a word. And coming
λέγουσιν αὐτῷ· διδάσκαλε, οἴδαμεν ὅτι
they say to him: Teacher, we know that
ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ
true thou art and it matters not to thee about
οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον
no(any)one; for thou lookest not at [the] face
ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν
of men, but on(in) truth the way
τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον
– of God teachest; is it lawful to give tribute
Καίσαρι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν;
to Cæsar or no? may we give or may we not give?
15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν
But he knowing of them the hypocrisy said
αὐτοῖς· τί με πειράζετε; φέρετέ μοι
to them: Why me tempt ye? bring me
δηνάριον ἵνα ἴδω. **16** οἱ δὲ ἤνεγκαν. καὶ
a denarius that I may see. And they brought. And
λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ
he says to them: Of whom – image this and –
ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.
superscription? And they tell him: Of Cæsar.
17 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὰ Καίσαρος
– So Jesus said to them: The things of Cæsar
ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ
render to Cæsar and the things – of God –
θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
to God. And they marvelled at him.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
And come Sadducees to him,
οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ
who say resurrection not to be, and
= that there is no resurrection,
ἐπηρώτων αὐτὸν λέγοντες· **19** διδάσκαλε,
questioned him saying: Teacher,
Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος
Moses wrote to us that if of anyone
ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα
a brother should die and leave behind a wife
καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς
and leave not a child, – ⁴may take ¹the ²brother

should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28¶ And one of the scribes came, and having heard them reasoning together, and perceiving that

αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα
of him the wife and may raise up seed
τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν·
to the brother of him. Seven brothers there were;
καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ
and the first took a wife, and
ἀποθνῄσκων οὐκ ἀφῆκεν σπέρμα· 21 καὶ
dying left not seed; and
ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ
the second took her, and died not
καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως·
leaving behind seed; and the third similarly;
22 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα.
and the seven left not seed.
ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.
Last of all also the wife died.
23 ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν,
In the resurrection, when they rise again,
τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ
of which of them will she be wife? for the seven
ἔσχον αὐτὴν γυναῖκα. 24 ἔφη αὐτοῖς ὁ
had her [as] wife. Said to them –
Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ
Jesus: not therefore Do ye err not
εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν
knowing the scriptures nor the power
τοῦ θεοῦ; 25 ὅταν γὰρ ἐκ νεκρῶν
– of God? for when out of [the] dead
ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται,
they rise again, they neither marry nor are given in marriage,
ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.
but are as angels in the heavens.
26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται,
But concerning the dead that they are raised,
οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ
did ye not read in the roll of Moses at
τοῦ βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων·
the bush how said to him – God saying:
ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ
I [am] the God of Abraham and God of Isaac
καὶ θεὸς Ἰακώβ; 27 οὐκ ἔστιν θεὸς
and God of Jacob? he is not God
νεκρῶν ἀλλὰ ζώντων. πολὺ πλανᾶσθε.
of dead [persons] but of living [ones]. Much ye err.
28 Καὶ προσελθὼν εἷς τῶν γραμματέων,
And approaching one of the scribes,
ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι
hearing them debating, knowing that

he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered

καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν·
well he answered them, questioned him:
ποία ἐστὶν ἐντολὴ πρώτη πάντων;
What is [the] commandment first of all?
29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστίν·
Answered – Jesus[,] – [The] first is:
Ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος
Hear, Israel, Lord the God of us Lord
= The Lord our God is one Lord,
εἷς ἐστιν, **30** καὶ ἀγαπήσεις κύριον τὸν
one is, and thou shalt love Lord the
θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ
God of thee from(with) all the heart of thee and
ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης
with all the soul of thee and with all
τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος
the mind of thee and with all the strength
σου. **31** δευτέρα αὕτη· ἀγαπήσεις τὸν
of thee. [The] second [is] this: Thou shalt love the
πλησίον σου ὡς σεαυτόν. μείζων τούτων
neighbour of thee as thyself. Greater [than] these
ἄλλη ἐντολὴ οὐκ ἔστιν. **32** καὶ εἶπεν
other commandment there is not. And said
αὐτῷ ὁ γραμματεύς· καλῶς, διδάσκαλε, ἐπ'
to him the scribe: Well, teacher, on(in)
ἀληθείας εἶπες ὅτι εἷς ἐστιν καὶ οὐκ
truth thou sayest that one there is and not
ἔστιν ἄλλος πλὴν αὐτοῦ· **33** καὶ τὸ
there is another besides him; and –
ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ
to love him with all the heart and with
ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς
all the understanding and with all the
ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς
strength, and – to love the(one's) neighbour as
ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν
himself more is [than] all the
ὁλοκαυτωμάτων καὶ θυσιῶν. **34** καὶ ὁ
burnt offerings and sacrifices. And –
Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη,
Jesus, seeing him that sensibly he answered,
εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς
said to him: Not far thou art from the
βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι
kingdom – of God. And no one no(any) more
ἐτόλμα αὐτὸν ἐπερωτῆσαι.
dared him to question.
35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν
And answering – Jesus said

and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith

διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ
teaching in the temple: How say the
γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυὶδ
scribes that the Christ son of David
ἐστιν; 36 αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι
is? himself David said by the Spirit
τῷ ἁγίῳ· εἶπεν κύριος τῷ κυρίῳ μου
– Holy: said [the] LORD to the Lord of me
κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς
Sit at [the] right [hand] of me until I put the
ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου
enemies of thee under the feet of thee
37 αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ
himself David says(calls) him Lord, and
πόθεν αὐτοῦ ἐστιν υἱός;
whence of him is he son?
Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ
And the much crowd heard him
ἡδέως. 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ
gladly. And in the teaching of him
ἔλεγεν· βλέπετε ἀπὸ τῶν γραμματέων
he said: Beware from(of) the scribes
τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ
the [ones] wishing in robes to walk about and
ἀσπασμοὺς ἐν ταῖς ἀγοραῖς 39 καὶ
greetings in the marketplaces and
πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
chief seats in the synagogues and
πρωτοκλισίας ἐν τοῖς δείπνοις· 40 οἱ
chief places in the dinners; the [ones]
κατέσθοντες τὰς οἰκίας τῶν χηρῶν καὶ
devouring the houses of the widows and
προφάσει μακρὰ προσευχόμενοι, οὗτοι
under pretence long praying, these
λήμψονται περισσότερον κρίμα. 41 Καὶ
will receive greater condemnation. And
καθίσας κατέναντι τοῦ γαζοφυλακείου ἐθεώρει
sitting opposite the treasury he beheld
πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ
how the crowd puts copper money into the
γαζοφυλακεῖον· καὶ πολλοὶ πλούσιοι ἔβαλλον
treasury; and many rich men put
πολλά· 42 καὶ ἐλθοῦσα μία χήρα πτωχὴ
much; and coming one widow poor
ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης.
put lepta two, which is a quadrans.
43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ
And calling to [him] the disciples of him

unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι
he said to them: Truly I tell you that
ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων
– [3]widow [1]this – [2]poor [5]more [than] [6]all
ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλακεῖον·
[4]put the [ones] putting into the treasury;
44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς
for all out of the abounding to them[c]
= their abundance
ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς
put, but this woman out of the want of her
πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον
[1]all things [5]how many [4]she had [3]put, all the living
αὐτῆς.
of her.

CHAPTER 13

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here !*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be ? and what *shall be* the sign when all these things shall be fulfilled ?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ
And going forth him[a] out of the
= as he went forth
ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ·
temple says to him one of the disciples of him:
διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ
Teacher, behold[,] what great stones and what great
οἰκοδομαί. **2** καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ·
buildings. And – Jesus said to him:
βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς;
Seest thou these – great buildings ?
οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον ὃς οὐ
by no means be left stone on stone which by no
= there shall by no means be left stone on stone which will not
μὴ καταλυθῇ. **3** Καὶ καθημένου αὐτοῦ
means be overthrown. And sitting him[a]
be overthrown. = as he sat
εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ
in(on) the mount of the olives opposite the
ἱεροῦ, ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος
temple, questioned him privately Peter
καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας·
and James and John and Andrew:
4 εἰπὸν ἡμῖν, πότε ταῦτα ἔσται, καὶ τί
Tell us, when these things will be, and what
τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι
the sign when [3]are about [2]these things [4]to be completed
πάντα; **5** ὁ δὲ Ἰησοῦς ἤρξατο λέγειν
[1]all ? – And Jesus began to say
αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ.
to them: See lest anyone you lead astray.
6 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
Many will come on(in) the name of me

Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of

λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς
saying[,] – I am, and many
πλανήσουσιν. 7 ὅταν δὲ ἀκούσητε πολέμους
they will lead astray. But when ye hear [of] wars
καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ
and rumours of wars, be not disturbed; it behoves
γενέσθαι, ἀλλ' οὔπω τὸ τέλος. 8 ἐγερθήσεται
to happen, but not yet the end. will be raised
γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ
For nation against nation and kingdom against
βασιλείαν. ἔσονται σεισμοὶ κατὰ τόπους,
kingdom. There will be earthquakes in places,
ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.
there will be famines; beginning of birth-pangs these things [are].
9 Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσιν
But see ye yourselves; they will deliver
ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς
you to councils and in synagogues
δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων
ye will be beaten and before rulers and kings
σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον
ye will stand for the sake of me, for a testimony
αὐτοῖς. 10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον
to them. And to all the nations first
δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. 11 καὶ ὅταν
it behoves to be proclaimed the gospel. And when
= the gospel must be proclaimed.
ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε
they lead you delivering, be not anxious beforehand
τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν
what ye speak, but whatever is given you in
ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ
that – hour, this speak ye; for not
ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα
are ye the [ones] speaking but the Spirit
τὸ ἅγιον. 12 καὶ παραδώσει ἀδελφὸς
– Holy. And [2]will deliver [1]a brother
ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ
a brother to death and a father a child, and
ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ
[2]will rise *against* [1]children against parents and
θανατώσουσιν αὐτούς· 13 καὶ ἔσεσθε
will put to death them; and ye will be
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά
being hated by all men on account of the name
μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος
of me; but the [one] enduring to [the] end, this
σωθήσεται. 14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα
will be saved. But when ye see the abomination

desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days,

τῆς ἐρημώσεως ἑστηκότα ὅπου οὐ δεῖ, ὁ
– of desolation stand where it behoves not, the
ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ
[one] reading let him understand, then the [ones] in –
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, **15** ὁ ἐπὶ
Judæa let them flee to the mountains, the [one] on
τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω
the roof let him not come down nor let him enter
τι ἆραι ἐκ τῆς οἰκίας αὐτοῦ, **16** καὶ ὁ
anything to take out of the house of him, and the [one]
εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ
in the field let him not return to the things
ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. **17** οὐαὶ
behind to take the garment of him. woe
δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
But to the women pregnant† and to the
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
[ones] giving suck in those – days.
18 προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος·
But pray ye that it may not happen of(in) winter;
19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα
for ³will be – ²days ¹those ⁴affliction, of such a kind
οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως
²has not happened ¹as from [the] beginning of [the] creation
ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ
which created – God until – now and by
μὴ γένηται. **20** καὶ εἰ μὴ ἐκολόβωσεν
no means may be. And unless ²shortened
κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα
¹[the] Lord the days, would not be saved all
= no flesh would be saved;
σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς
flesh; but on account of the chosen whom
ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. **21** καὶ
he chose he shortened the days. And
τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ
then if anyone ²you ¹tells: Behold here [is] the
χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε· **22** ἐγερθή-
Christ, behold there, believe ye not; ⁵will be
σονται δὲ ψευδόχριστοι καὶ ψευδοπροφῆται
raised ¹and ²false Christs ³and ⁴false prophets
καὶ ποιήσουσιν σημεῖα καὶ τέρατα πρὸς
and they will do signs and wonders *for*
τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.
– to lead astray, if possible, the chosen.
23 ὑμεῖς δὲ βλέπετε· προείρηκα ὑμῖν πάντα.
But ²ye ¹see; ¹I have told ⁴before ²you ³all things.
24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ
But in those – days after

after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch

τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,
– affliction that the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
and the moon will not give the light of her,
25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ
and the stars [1]will be [2]out of – [3]heaven
πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς
[2]falling, and the powers – in the
οὐρανοῖς σαλευθήσονται. **26** καὶ τότε ὄψονται
heavens will be shaken. And then they will see
τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
the Son – of man coming in
νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.
clouds with power much and glory.
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ
And then he will send the angels and
ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν
they will assemble the chosen of him out of the
τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως
four winds from [the] extremity of earth to
ἄκρου οὐρανοῦ. **28** Ἀπὸ δὲ τῆς συκῆς
[the] extremity of heaven. Now from the fig-tree
μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ
learn the parable; when now the
κλάδος αὐτῆς ἁπαλὸς γένηται καὶ ἐκφύῃ
branch of it tender becomes and puts forth
τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
the leaves, ye know that near the summer
ἐστίν· **29** οὕτως καὶ ὑμεῖς, ὅταν ἴδητε
is; so also ye, when ye see
ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν
these things happening, know that near he/it is
ἐπὶ θύραις. **30** ἀμὴν λέγω ὑμῖν ὅτι οὐ
at [the] doors. Truly I tell you that by no
μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ
means passes – generation this until
ταῦτα πάντα γένηται. **31** ὁ οὐρανὸς καὶ
these things all happen. The heaven and
ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου
the earth will pass away, but the words of me
οὐ παρελεύσονται. **32** Περὶ δὲ τῆς ἡμέρας
will not pass away. But concerning – day
ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ
that or – hour no one knows, not
οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ
the angels in heaven neither the Son, ex-
μὴ ὁ πατήρ. **33** Βλέπετε, ἀγρυπνεῖτε·
cept the Father. Look, be wakeful;

and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν.
for ye know not when the time is.
34 ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν
As a man away from home leaving the house
αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν
of him and giving to the slaves of him –
ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ
authority, to each the work of him, and
τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.
the doorkeeper he commanded that he should watch.
35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε
Watch ye therefore; for ye know not when
ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ
the lord of the house comes, either late or
μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ·
at midnight or at cock-crowing or early;
36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδ-
lest coming suddenly he find you sleep-
οντας. 37 ὃ δὲ ὑμῖν λέγω, πᾶσιν λέγω,
ing. And what to you I say, to all I say,
γρηγορεῖτε.
watch ye.

CHAPTER 14

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

14 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα
Now it was the Passover and [the feast of] the unleavened bread†
μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς
after two days. And sought the chief priests
καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ
and the scribes how [3]him [3]by [4]guile
κρατήσαντες ἀποκτείνωσιν. 2 ἔλεγον γάρ·
[1]seizing they might kill. For they said:
μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος
Not at the feast, lest there will be a disturbance
τοῦ λαοῦ.
of the people.
3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ
And being him[a] in Bethany in the
= when he was
οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου
house of Simon the leper, reclining
= as he reclined
αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον
him[a] came a woman having an alabaster phial
μύρου νάρδου πιστικῆς πολυτελοῦς·
of ointment [3]nard [1]of pure [2]costly;
συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ
breaking the alabaster phial she poured over of him

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him,

τῆς κεφαλῆς. **4** ἦσαν δέ τινες ἀγανακτοῦντες
the head. Now there were some being angry
πρὸς ἑαυτούς· εἰς τί ἡ ἀπώλεια αὕτη
with themselves: Why – waste this
τοῦ μύρου γέγονεν; **5** ἠδύνατο γὰρ τοῦτο
of the ointment has occurred? for [2]could [1]this
τὸ μύρον πραθῆναι ἐπάνω δηναρίων
– [2]ointment *to* be sold [for] over denarii
τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς·
three hundred and *to* be given to the poor;
καὶ ἐνεβριμῶντο αὐτῇ. **6** ὁ δὲ Ἰησοῦς
and they were indignant with her. – But Jesus
εἶπεν· ἄφετε αὐτήν· τί αὐτῇ κόπους
said: Leave her; why [2]to her [1]troubles
παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί.
[1]cause ye? a good work she wrought in me.
7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ'
For always the poor ye have with
ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς
yourselves, and whenever ye wish ye can to them
εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
well *to* do, but me not always ye have.
8 ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ
What she had she did; she was beforehand to anoint the
σῶμά μου εἰς τὸν ἐνταφιασμόν. **9** ἀμὴν
body of me for the burial. truly
δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ
And I tell you, wherever is proclaimed the
εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ
gospel in all the world, also what
ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον
did this woman will be spoken for a memorial
αὐτῆς. **10** Καὶ Ἰούδας Ἰσκαριώθ, ὁ εἷς
of her. And Judas Iscariot, the one
τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
of the twelve, went to the chief priests
ἵνα αὐτὸν παραδοῖ αὐτοῖς. **11** οἱ δὲ
that him he might betray to them. And they
ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ
hearing rejoiced and promised him
ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν
silver to give. And he sought how him
εὐκαίρως παραδοῖ.
opportunely he might betray.
12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων,
And on the first day of unleavened bread,†
ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ
when the passover they sacrificed, say to him the

Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe

μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες
disciples of him: Where wishest thou going
ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; **13** καὶ
we may prepare that thou eatest the passover? And
ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ
he sends two of the disciples of him and
λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ
tells them: Go ye into the city, and
ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος
will meet you a man a pitcher of water
βαστάζων· ἀκολουθήσατε αὐτῷ, **14** καὶ ὅπου
carrying; follow him, and wher-
ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ
ever he enters tell the housemaster[,] – The
διδάσκαλος λέγει· ποῦ ἐστιν τὸ κατάλυμά
teacher says: Where is the guest room
μου, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν
of me, where the passover with the disciples
μου φάγω; **15** καὶ αὐτὸς ὑμῖν δείξει
of me I may eat? And he you will show
ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· καὶ
upper room a large *having been* spread ready; and
ἐκεῖ ἑτοιμάσατε ἡμῖν. **16** καὶ ἐξῆλθον οἱ
there prepare ye for us. And went forth the
μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ
disciples and came into the city and
εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν
found as he told them, and they prepared
τὸ πάσχα. **17** Καὶ ὀψίας γενομένης ἔρχεται
the passover. And evening coming[a] he comes
= when evening came
μετὰ τῶν δώδεκα. **18** καὶ ἀνακειμένων
with the twelve. And reclining
= as they reclined and ate
αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν·
them and eating[a] – Jesus said:
ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει
Truly I tell you that one of you will betray
με, ὁ ἐσθίων μετ' ἐμοῦ. **19** ἤρξαντο
me, the [one] eating with me. They began
λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς·
to grieve and to say to him one by one:
μήτι ἐγώ; **20** ὁ δὲ εἶπεν αὐτοῖς· εἷς τῶν
Not I? And he said to them: One of the
δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς
twelve, the [one] dipping with me in
τὸ [ἓν] τρύβλιον. **21** ὅτι ὁ μὲν υἱὸς τοῦ
the one dish. Because indeed the Son –
ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ
of man is going as it has been written concerning

to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto

αὐτοῦ· οὐαὶ δε τῷ ἀνθρώπῳ ἐκείνῳ δι'
him; but woe – man to that through
οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·
whom the Son – of man is betrayed;
καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος
good for him if was not born – man
ἐκεῖνος. **22** Καὶ ἐσθιόντων αὐτῶν λαβὼν
that. And eating them[a] taking
= as they were eating
ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς
a loaf blessing he broke and gave to them
καὶ εἶπεν· λάβετε· τοῦτό ἐστιν τὸ σῶμά
and said: Take ye; this is the body
μου. **23** καὶ λαβὼν ποτήριον εὐχαριστήσας
of me. And taking a cup giving thanks
ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.
he gave to them, and drank of it all.
24 καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά
And he said to them: This is the blood
μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ
of me of the covenant – being shed for
πολλῶν. **25** ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι
many. Truly I tell you[.] – No more
οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου
by no(any) means will I drink of the fruit of the vine
ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω
until – day that when it I drink
καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
new in the kingdom – of God.
26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ
And having sung a hymn they went forth to the
ὄρος τῶν ἐλαιῶν. **27** Καὶ λέγει αὐτοῖς ὁ
mount of the olives. And says to them –
Ἰησοῦς ὅτι πάντες σκανδαλισθήσεσθε, ὅτι
Jesus[.] – [1]All [2]ye [3]will [4]be offended, because
γέγραπται· πατάξω τὸν ποιμένα, καὶ τὰ
it has been written: I will strike the shepherd, and the
πρόβατα διασκορπισθήσονται. **28** ἀλλὰ μετὰ
sheep will be scattered. But after
τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν
the to be raised me[b] I will go before you to –
= I am raised
Γαλιλαίαν. **29** ὁ δὲ Πέτρος ἔφη αὐτῷ·
Galilee. – And Peter said to him:
εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ'
If even all men shall be offended. yet
οὐκ ἐγώ. **30** καὶ λέγει αὐτῷ ὁ Ἰησοῦς·
not I. And says to him – Jesus:

him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 ¶ And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray,

ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ
Truly I tell thee[,] – Thou to-day in this –
νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς
night before twice a cock to sound[b] thrice
με ἀπαρνήσῃ. **31** ὁ δὲ ἐκπερισσῶς ἐλάλει·
me thou wilt deny. But he more exceedingly said:
ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μή
If it should behove me to die with thee, by no means
= I must
σε ἀπαρνήσομαι. ὡσαύτως [δὲ] καὶ πάντες
thee will I deny. And similarly also all
ἔλεγον.
said.

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ
And they come to a piece of land of which the
ὄνομα Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς
name [was] Gethsemane, and he says to the disciples
αὐτοῦ· καθίσατε ὧδε ἕως προσεύξωμαι.
of him: Sit ye here while I pray.
33 καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν
And he takes – Peter and –
Ἰάκωβον καὶ τὸν Ἰωάννην μετ' αὐτοῦ,
James and – John with him,
καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,
and began to be greatly astonished and to be distressed,
34 καὶ λέγει αὐτοῖς· περίλυπός ἐστιν ἡ
and says to them: Deeply grieved is the
ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ
soul of me unto death; remain ye here and
γρηγορεῖτε. **35** καὶ προελθὼν μικρὸν ἔπιπτεν
watch. And going forward a little he fell
ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ
on the ground, and prayed that if
δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα,
possible it is might pass away from him the hour,
36 καὶ ἔλεγεν· ἀββὰ ὁ πατήρ, πάντα
and said: Abba – Father, all things
δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
[are] possible to thee; remove – cup this
ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ
from me; but not what I wish but
τί σύ. **37** καὶ ἔρχεται καὶ εὑρίσκει
what thou. And he comes and finds
αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ·
them sleeping, and says – to Peter:
Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν
Simon, sleepest thou? couldest thou not one hour
γρηγορῆσαι; **38** γρηγορεῖτε καὶ προσεύχεσθε,
to watch? Watch ye and pray,

lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them

ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν
lest ye come into temptation; indeed the
πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.
spirit [is] eager, but the flesh weak.
39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν
And again going away he prayed ³the
αὐτὸν λόγον εἰπών. **40** καὶ πάλιν ἐλθὼν
⁴same ⁵word ²saying. And again coming
εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν
he found them sleeping, for were of them
οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ
the eyes becoming heavy, and not
ἤδεισαν τί ἀποκριθῶσιν αὐτῷ. **41** καὶ
they knew what they might answer him. And
ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς·
he comes the third [time] and says to them:
καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε·
Sleep ye now† and rest;
ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ
it is enough; came the hour, behold is betrayed the
υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν
Son – man into the hands –
ἁμαρτωλῶν. **42** ἐγείρεσθε, ἄγωμεν· ἰδοὺ ὁ
of sinners. Rise ye, let us go; behold the
παραδιδούς με ἤγγικεν. **43** Καὶ εὐθὺς ἔτι
[one] betraying me has drawn near. And immediately yet
αὐτοῦ λαλοῦντος παραγίνεται [ὁ] Ἰούδας
him speaking⁶ arrives – Judas
= while he was still speaking
εἷς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος
one of the twelve, and with him a crowd
μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν
with swords and clubs from the
ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν
chief priests and the scribes and the
πρεσβυτέρων. **44** δεδώκει δὲ ὁ παραδιδοὺς
elders. ¹Now ²had given ³the [one] ⁴betraying
αὐτὸν σύσσημον αὐτοῖς λέγων· ὃν ἂν
⁵him ⁶a signal ⁷them saying: Whomever
φιλήσω αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ
I may kiss he is; seize ye him and
ἀπάγετε ἀσφαλῶς. **45** καὶ ἐλθὼν εὐθὺς
lead away securely. And coming immediately
προσελθὼν αὐτῷ λέγει· ῥαββί, καὶ
approaching *to* him he says: Rabbi, and
κατεφίλησεν αὐτόν· **46** οἱ δὲ ἐπέβαλαν τὰς
fervently kissed him; and they ¹laid ²on ³the(their)
χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν. **47** εἷς
⁴hands him and seized him. ⁵one

that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false

δέ τις τῶν παρεστηκότων σπασάμενος
But a certain of the [ones] standing by drawing
τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
the sword struck the slave of the high priest
καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτάριον. **48** καὶ
and cut off of him the ear. And
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὡς
answering – Jesus said to them: As
ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ
against a robber came ye forth with swords and
ξύλων συλλαβεῖν με; **49** καθ' ἡμέραν ἤμην
clubs to arrest me? Daily I was
πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ
with you in the temple teaching, and not
ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ
ye did seize me; but that may be fulfilled the
γραφαί. **50** καὶ ἀφέντες αὐτὸν ἔφυγον
scriptures. And leaving him they fled
πάντες. **51** Καὶ νεανίσκος τις συνηκολούθει
all. And a certain young man accompanied
αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ,
him *having been* clothed [in] a nightgown over [his] naked [body],
καὶ κρατοῦσιν αὐτόν· **52** ὁ δὲ καταλιπὼν
and they seize him; and he leaving
τὴν σινδόνα γυμνὸς ἔφυγεν.
the nightgown naked fled.
53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν
And they led away – Jesus to the
ἀρχιερέα, καὶ συνέρχονται πάντες οἱ
high priest, and come together all the
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ
chief priests and the elders and the
γραμματεῖς. **54** καὶ ὁ Πέτρος ἀπὸ μακρόθεν
scribes. And – Peter from afar
ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν
followed him until within *in* the court
τοῦ ἀρχιερέως, καὶ ἦν συγκαθήμενος μετὰ
of the high priest, and was sitting *with* with
τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ
the attendants and warming himself by the
φῶς. **55** Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ
bright fire. Now the chief priests and all the
συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ
council sought against – Jesus
μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ
witness for the to put to death him, and
= so as
οὐχ ηὕρισκον· **56** πολλοὶ γὰρ ἐψευδομαρτύρουν
found not: for many falsely witnessed

witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him,

κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ
against him, and identical the testimonies not
ἦσαν. 57 καί τινες ἀναστάντες ἐψευδομαρτύρουν
were. And some standing up falsely witnessed
κατ' αὐτοῦ λέγοντες 58 ὅτι ἡμεῖς ἠκούσαμεν
against him saying[,] – We heard
αὐτοῦ λέγοντος ὅτι ἐγὼ καταλύσω τὸν
him saying[,] – I will overthrow –
ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ
shrine this – handmade and through(after)
τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκο-
three days another not handmade I will
δομήσω. 59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ
build. And not so identical was the
μαρτυρία αὐτῶν. 60 καὶ ἀναστὰς ὁ
witness of them. And standing up the
ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν
high priest in [the] midst questioned – Jesus
λέγων· οὐκ ἀποκρίνῃ οὐδὲν τί οὗτοί σου
saying: Answerest thou not no(any)thing what these men thee
καταμαρτυροῦσιν; 61 ὁ δὲ ἐσιώπα καὶ
testify against? But he was silent and
οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς
answered not no(any)thing. Again the high priest
ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ
questioned him and says to him: Thou art the
χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; 62 ὁ δὲ
Christ the Son of the Blessed [one]? – And
Ἰησοῦς εἶπεν· ἐγώ εἰμι, καὶ ὄψεσθε
Jesus said: I am, and ye will see
τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον
the Son – of man at [the] right [hand] sitting
τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν
of the Power and coming with the
νεφελῶν τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς
clouds – of heaven. And the high priest
διαρήξας τοὺς χιτῶνας αὐτοῦ λέγει· τί
rending the tunics of him says: What
ἔτι χρείαν ἔχομεν μαρτύρων; 64 ἠκούσατε
more need have we of witnesses? ye heard
τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ
the blasphemy; what to you appears it? And they
πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι
all condemned him liable to be
θανάτου. 65 Καὶ ἤρξαντό τινες ἐμπτύειν
of(to) death. And began some to spit at
αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον
him and to cover of him the face

and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ·
and to maltreat him and to say to him:
προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν
Prophesy, and the attendants with slaps
αὐτὸν ἔλαβον. **66** Καὶ ὄντος τοῦ Πέτρου
[3]him [1]took. And being – Peter[a]
= as Peter was
κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν
below in the court comes one of the
παιδισκῶν τοῦ ἀρχιερέως, **67** καὶ ἰδοῦσα
maidservants of the high priest, and seeing
τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ
– Peter warming himself looking at him
λέγει· καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα
says: And [1]thou [2]with [4]the [5]Nazarene [3]wast
τοῦ Ἰησοῦ. **68** ὁ δὲ ἠρνήσατο λέγων· οὔτε
– [6]Jesus. But he denied saying: [2]neither
οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ
[1]I [3]know [4]nor [6]understand [7]thou [8]what [8]sayest. And
ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· **69** καὶ ἡ
he went forth outside into the forecourt; and the
παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν
maidservant seeing him began again to say
τοῖς παρεστῶσιν ὅτι οὗτος ἐξ αὐτῶν ἐστιν.
to the [ones] standing by[,] – This man of them is.
70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν
But he again denied. And after a little
πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ·
again the [ones] standing by said – to Peter:
ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος
Truly of them thou art; [2]indeed [1]for [4]a Galilæan
εἶ. **71** ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ
[2]thou art. And he began to curse and
ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον
to swear[,] – I know not – man
τοῦτον ὃν λέγετε. **72** καὶ εὐθὺς ἐκ
this whom ye say. And immediately a
δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη
second time a cock crew. And remembered
ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ
– Peter the word as said to him –
Ἰησοῦς ὅτι πρὶν ἀλέκτορα δὶς φωνῆσαι
Jesus[,] – Before a cock twice *to* crow[b]
τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.
thrice me thou wilt deny; and thinking thereon he wept.

CHAPTER 15

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

15 Καὶ εὐθὺς πρωῒ συμβούλιον ἑτοιμάσαντες
And immediately early [a] council [preparing
οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ
the chief priests with the elders and
γραμματέων καὶ ὅλον τὸ συνέδριον, δήσαντες
scribes and all the council, having bound
τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν
– Jesus led [him] away and delivered [him]
Πιλάτῳ. **2** καὶ ἐπηρώτησεν αὐτὸν ὁ
to Pilate. And questioned him –
Πιλᾶτος· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
Pilate: Thou art the king of the Jews?
ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· σὺ λέγεις.
And he answering him says: Thou sayest.
3 καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά.
And accused him the chief priests many things.
4 ὁ δὲ Πιλᾶτος πάλιν ἐπηρώτα αὐτὸν [λέγων]·
– But Pilate again questioned him saying:
οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα
Answerest thou not no(any)thing? Behold how many things
σου κατηγοροῦσιν. **5** ὁ δὲ Ἰησοῦς οὐκ-
thee they accuse. – But Jesus no(any)
έτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν
more nothing answered, so as to marvel
= so that Pilate marvelled.
τὸν Πιλᾶτον. **6** Κατὰ δὲ ἑορτὴν ἀπέλυεν
– Pilate[b]. Now at a feast he released
αὐτοῖς ἕνα δέσμιον ὃν παρῃτοῦντο. **7** ἦν δὲ
to them one prisoner whom they begged. Now there was
ὁ λεγόμενος Βαραββᾶς μετὰ τῶν
the [one] named Barabbas with the
στασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει
rebels *having been* bound, who* in the rebellion
φόνον πεποιήκεισαν. **8** καὶ ἀναβὰς ὁ ὄχλος
murder had done. And going up the crowd
ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς.
began to ask as he used to do for them
9 ὁ δὲ Πιλᾶτος ἀπεκρίθη αὐτοῖς λέγων·
– But Pilate answered them saying:
θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν
Do ye wish I may release to you the king of the
Ἰουδαίων; **10** ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον
Jews? For he knew that on account of envy
παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. **11** οἱ
had delivered him the chief priests. the
δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα
But chief priests stirred up the crowd that
μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.
rather – Barabbas he should release to them.

* Note the plural.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16¶ And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of

12 ὁ δὲ Πιλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν
– So Pilate again answering said
αὐτοῖς· τί οὖν ποιήσω [ὃν] λέγετε τὸν
to them: What then may I do [to him] whom ye call the
βασιλέα τῶν Ἰουδαίων; **13** οἱ δὲ πάλιν
king of the Jews? And they again
ἔκραξαν· σταύρωσον αὐτόν. **14** ὁ δὲ
cried out: Crucify him. – But
Πιλᾶτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν
Pilate said to them: Indeed what did he
κακόν; οἱ δὲ περισσῶς ἔκραξαν· σταύρωσον
evil? and they more cried out: Crucify
αὐτόν. **15** ὁ δὲ Πιλᾶτος βουλόμενος τῷ
him. – And Pilate resolving the
ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς
crowd to satisfy† released to them
τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν
– Barabbas, and delivered – Jesus
φραγελλώσας ἵνα σταυρωθῇ.
having scourged [him] that he might be crucified.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν
Then the soldiers led away him
ἔσω τῆς αὐλῆς, ὅ ἐστιν πραιτώριον, καὶ
inside the court, which is prætorium, and
συγκαλοῦσιν ὅλην τὴν σπεῖραν. **17** καὶ
they call together all the cohort. And
ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν
they put on him a purple [robe] and place round
αὐτῷ πλέξαντες ἀκάνθινον στέφανον· **18** καὶ
him plaiting a thorny crown; and
ἤρξαντο ἀσπάζεσθαι αὐτόν· χαῖρε, βασιλεῦ
they began to salute him: Hail, king
τῶν Ἰουδαίων· **19** καὶ ἔτυπτον αὐτοῦ τὴν
of the Jews; and they struck of him the
κεφαλὴν καλάμῳ καὶ ἐνέπτυον αὐτῷ, καὶ
head with a reed and spat at him, and
τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.
placing(bending) the(their) knees worshipped him.
20 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν
And when they mocked him, they took off
αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν
him the purple [robe] and put on him
τὰ ἱμάτια αὐτοῦ. Καὶ ἐξάγουσιν αὐτὸν
the garments of him. And they lead forth him
ἵνα σταυρώσωσιν αὐτόν. **21** καὶ ἀγγαρεύουσιν
that they might crucify him. And they impress
παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον
passing by a certain Simon a Cyrenian coming

the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that

ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
from [the] country, the father of Alexander and
Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
of Rufus, that he might bear the cross of him.
22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν
And they bring him to the Golgotha
τόπον, ὅ ἐστιν μεθερμηνευόμενος κρανίου
place, which is being interpreted of a skull
τόπος. **23** καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον
place. And they gave him *having been* spiced
with myrrh
οἶνον· ὃς δὲ οὐκ ἔλαβεν. **24** καὶ σταυροῦσιν
wine; but who(he) received not. And they crucify
αὐτόν, καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ,
him, and divide the garments of him,
βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ.
casting a lot on them who what might take.
25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν
Now it was hour third and they crucified
αὐτόν. **26** καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας
him. And was the superscription of the accusation
αὐτοῦ ἐπιγεγραμμένη· Ο ΒΑΣΙΛΕΥΣ ΤΩΝ
of him *having been* written over: THE KING OF THE
ΙΟΥΔΑΙΩΝ. **27** Καὶ σὺν αὐτῷ σταυροῦσιν
JEWS. And with him they crucify
δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ
two robbers, one on [the] right and one on
εὐωνύμων αὐτοῦ. ‡ **29** Καὶ οἱ παραπορευόμενοι
[the] left of him. And the [ones] passing by
ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς
blasphemed him wagging the heads
αὐτῶν καὶ λέγοντες· οὐὰ ὁ καταλύων
of them and saying: Ah the [one] overthrowing
τὸν ναὸν καὶ οἰκοδομῶν [ἐν] τρισὶν
the shrine and building in three
ἡμέραις, **30** σῶσον σεαυτὸν καταβὰς ἀπὸ
days, save thyself coming down from
τοῦ σταυροῦ. **31** ὁμοίως καὶ οἱ ἀρχιερεῖς
the cross. Likewise also the chief priests
ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν
mocking to one another with the
γραμματέων ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν
scribes said: Others he saved, himself
οὐ δύναται σῶσαι· **32** ὁ χριστὸς ὁ βασιλεὺς
he cannot *to* save; the Christ the king
Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
of Israel let come down now from the cross,
ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ
that we may see and believe. And the

‡ Verse 28 omitted by Nestle; *cf.* R.V. marg., etc.

were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto

συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.
[ones] crucified *with* with him reproached him.

33 Καὶ γενομένης ὥρας ἕκτης σκότος
And becoming hour sixth[a] darkness
= when it was the sixth hour

ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας
came over all the land until [the] hour

ἐνάτης. **34** καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ
ninth. And at the ninth hour cried –

Ἰησοῦς φωνῇ μεγάλῃ· ἐλωΐ ἐλωΐ λαμὰ
Jesus with a voice great(loud): Eloi[,] Eloi[,] lama

σαβαχθάνι; ὅ ἐστιν μεθερμηνευόμενον· ὁ
sabachthani? which is being interpreted: The

θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές
God of me[,] the God of me, why didst thou forsake

με; **35** καί τινες τῶν παρεστηκότων
me? And some of the [ones] standing by

ἀκούσαντες ἔλεγον· ἴδε Ἠλίαν φωνεῖ.
hearing said: Behold Elias he calls.

36 δραμὼν δέ τις γεμίσας σπόγγον ὄξους
And running one having filled a sponge of(with) vinegar

περιθεὶς καλάμῳ ἐπότιζεν αὐτόν, λέγων·
placing it round a reed [1]gave [2]to drink [3]him, saying:

ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν
Leave[,] let us see if comes Elias [1]to take [2]down

αὐτόν. **37** ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν
[3]him. – But Jesus letting go voice

μεγάλην ἐξέπνευσεν. **38** Καὶ τὸ καταπέτασμα
a great(loud) expired. And the veil

τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν
of the shrine was rent in two from top

ἕως κάτω. **39** Ἰδὼν δὲ ὁ κεντυρίων ὁ
to bottom. And [4]seeing [1]the [2]centurion –

παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως
[3]standing by [4]opposite [5]him that thus

ἐξέπνευσεν, εἶπεν· ἀληθῶς οὗτος ὁ ἄνθρωπος
he expired, said: Truly this – man

υἱὸς θεοῦ ἦν. **40** Ἦσαν δὲ καὶ γυναῖκες
son of God was. Now there were also women

ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ
from afar beholding, among whom both

Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ
Mary the Magdalene and Mary [1]the

Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ
[3]of James [4]the [5]little [6]and [7]of Joses [8]mother

καὶ Σαλώμη, **41** αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ
and Salome, who when he was in – Galilee

ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ
followed him and served him, and

him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς
others many – having come up with him to
Ἰερουσάλυμα.
Jerusalem.

42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν
And now evening coming,[a] since it was
= when it was evening,
παρασκευή, ὅ ἐστιν προσάββατον, **43** ἐλθὼν
[the] preparation, which is the day before the sabbath, coming
Ἰωσὴφ ὁ ἀπὸ Ἁρμαθαίας, εὐσχήμων
Joseph the [one] from Arimathæa, an honourable
βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος
councillor, who also [him]self was expecting
τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν
the kingdom – of God, taking courage went in
πρὸς τὸν Πιλᾶτον καὶ ᾐτήσατο τὸ σῶμα
to – Pilate and asked the body
τοῦ Ἰησοῦ. **44** ὁ δὲ Πιλᾶτος ἐθαύμασεν
– of Jesus. – And Pilate marvelled
εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν
if already he has died, and calling to [him] the
κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι
centurion questioned him if long ago
ἀπέθανεν· **45** καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος
he died; and knowing from the centurion
ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ. **46** καὶ
he granted the corpse – to Joseph. And
ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν
having bought a piece of unused linen taking down him he wrapped
τῇ σινδόνι καὶ κατέθηκεν αὐτὸν ἐν μνήματι
with the linen and deposited him in a tomb
ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ
which was *having been* hewn out of rock, and
προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ
rolled a stone against the door of the
μνημείου. **47** ἡ δὲ Μαρία ἡ Μαγδαληνὴ
tomb. – And Mary the Magdalene
καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν ποῦ
and Mary the [mother] of Joses beheld where
τέθειται.
he has been laid.

CHAPTER 16

AND when the sabbath was past, Mary Magdalene, and Mary the

16 Καὶ διαγενομένου τοῦ σαββάτου [ἡ]
And passing the sabbath[a] –
= when the sabbath was past
Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ]
Mary the Magdalene and Mary the [mother] –

mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and

Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα
of James and Salome bought spices
ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 2 καὶ λίαν
that coming they might anoint him. And very
πρωΐ [τῇ] μιᾷ τῶν σαββάτων ἔρχονται
early on the first day of the week† they come
ἐπὶ τὸ μνῆμα, ἀνατείλαντος τοῦ ἡλίου.
upon the tomb, rising the sun.
= as the sun rose.
3 καὶ ἔλεγον πρὸς ἑαυτάς· τίς ἀποκυλίσει
And they said to themselves: Who will roll away
ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;
for us the stone out of the door of the tomb?
4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται
And looking up they behold that has been rolled back
ὁ λίθος· ἦν γὰρ μέγας σφόδρα. 5 καὶ
the stone; for it was great exceedingly. And
εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον
entering into the tomb they saw a young man
καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον
sitting on the right *having been* clothed
στολὴν λευκήν, καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ
robe [in] a white, and they were greatly astonished. But he
λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν
says to them: Be not greatly astonished; Jesus
ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον·
ye seek the Nazarene – *having been* crucified;
ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος
he was raised, he is not here; behold[,] the place
ὅπου ἔθηκαν αὐτόν. 7 ἀλλὰ ὑπάγετε εἴπατε
where they put him. But go ye tell
τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι
the disciples of him and – Peter that
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ
he goes before you to – Galilee; there
αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 καὶ
him ye will see, as he told you. And
ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν
going forth they fled from the tomb, [5]had
γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ
[1]for [4]them [2]trembling [3]and [4]bewilderment; and
οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ.
no one no(any)thing they told; for they were afraid.
9 Ἀναστὰς δὲ πρωΐ πρώτῃ σαββάτου
And rising early on the first day of the week†
ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ'
he appeared first to Mary the Magdalene, from
ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. 10 ἐκείνη
whom he had expelled seven demons. That [one]
= She

told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto

πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ
going reported to the [ones] with him
= those who had been with him

γενομένοις πενθοῦσι καὶ κλαίουσιν· 11 κἀκεῖνοι
having been mourning and weeping; and those

ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς
hearing that he lives and was seen by her

ἠπίστησαν. 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ
disbelieved. And after these things to two of

αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ
them walking he was manifested in a different

μορφῇ πορευομένοις εἰς ἀγρόν· 13 κἀκεῖνοι
form going into [the] country; and those

ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ
going reported to the rest; neither

ἐκείνοις ἐπίστευσαν. 14 Ὕστερον [δὲ]
those they believed. And later

ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη,
to the reclining them the eleven he was manifested,
= to the eleven as they reclined

καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ
and reproached the disbelief of them and

σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν
hardness of heart because the [ones] beholding him

ἐγηγερμένον οὐκ ἐπίστευσαν. 15 καὶ εἶπεν
having been raised they did not believe. And he said

αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα
to them: Going into [the] world all

κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.
proclaim ye the gospel to all the creation.

16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται,
The [one] believing and being baptized will be saved,

ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα
but the [one] disbelieving will be condemned. signs

δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει·
And the [ones] believing these will follow:

ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,
in the name of me demons they will expel,

γλώσσαις λαλήσουσιν καιναῖς, 18 ὄφεις
tongues they will speak with new, serpents

ἀροῦσιν κἂν θανάσιμόν τι πίωσιν
they will take and if deadly anything they drink

οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας
by no means them it will hurt, on sick [ones] hands

ἐπιθήσουσιν καὶ καλῶς ἕξουσιν. 19 Ὁ μὲν
they will place *on* and well they will have. The there-
= they will recover.

οὖν κύριος [Ἰησοῦς] μετὰ τὸ λαλῆσαι
fore Lord Jesus after the to speak
= speaking

them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ
to them was taken up into – heaven and
ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. **20** ἐκεῖνοι
sat at [the] right [hand] – of God. those
δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ
But going forth proclaimed everywhere, the
κυρίου συνεργοῦντος καὶ τὸν λόγον
Lord working with and the word
= while the Lord worked with [them] and confirmed the word
βεβαιοῦντος διὰ τῶν ἐπακολουθούντων
confirming[a] through the accompanying
σημείων.
signs.

CHAPTER 1

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word:

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5¶ THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι
Since many took in hand to draw up

διήγησιν περὶ τῶν πεπληροφορημένων
a narrative concerning [1]the [2]having been fully carried out

ἐν ἡμῖν πραγμάτων, **2** καθὼς παρέδοσαν ἡμῖν
[4]among [5]us [3]matters, as delivered to us

οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
the [ones] from [the] beginning eyewitnesses and attendants

γενόμενοι τοῦ λόγου, **3** ἔδοξε κἀμοὶ
becoming of the Word, it seemed good to me also

παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς
having investigated from their source all things accurately

καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,
[2]in order [3]to thee [1]to write, most excellent Theophilus,

4 ἵνα ἐπιγνῷς περὶ ὧν
that thou mightest know [4]concerning [3]which

κατηχήθης λόγων τὴν ἀσφάλειαν.
[4]thou wast instructed [2]of [the] things [1]the [3]reliability.

5 Ἐγένετο ἐν ταῖς ἡμέραις
There was in the days

Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς
of Herod king – of Judæa [3]priest

τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά,
[1]a certain by name Zacharias of [the] course of Abia,

καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών,
and wife to him[c] of the daughters of Aaron,
=his wife

καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. **6** ἦσαν δὲ
and the name of her Elisabeth. And they were

δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ,
righteous both before – God,

πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ
going in all the commandments and

δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. **7** καὶ
ordinances of the Lord blameless. And

οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ
there was not to them a child,[c] because [2]was –
=they had no child,

Ἐλισάβετ στείρα, καὶ ἀμφότεροι προβεβηκότες
[1]Elisabeth barren, and both *having* advanced

ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. **8** Ἐγένετο
in the days of them were. it came to pass

δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει
Now in the to serve as priest him[be] in the order
=while he served as priest

in the order of his course,
9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
10 And the whole multitude of the people were praying without at the time of incense.
11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.
13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
14 And thou shalt have joy and gladness; and many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
16 And many of the children of Israel shall he turn to the Lord their God.
17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of

τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,
of the course of him before – God,
9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ
according to the custom of the priesthood his lot was –
θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,
to burn incense[d] entering into the shrine of the Lord,
10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ
and all [1]the [2]multitude [3]was [4]of the [5]people
προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.
praying outside at the hour – of incense.
11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς
And there appeared to him an angel of[the] Lord standing
ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.
on [the] right of the altar – of incense.
12 καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος
And was troubled Zacharias seeing, and fear
ἐπέπεσεν ἐπ' αὐτόν. **13** εἶπεν δὲ πρὸς
fell *on* upon him. But said to
αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία,
him the angel: Fear not, Zacharias,
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ
because was heard the request of thee, and the
γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι,
wife of thee Elisabeth will bear a son to thee,
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην·
and thou shalt call the name of him John;
14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις,
and there shall be joy to thee and gladness,[e]
=thou shalt have joy and gladness,
καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρή-
and many over the birth of him will
σονται. **15** ἔσται γὰρ μέγας ἐνώπιον
rejoice. For he will be great in the eyes of
κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ
[the] Lord, and wine and strong drink by no means
πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται
may he drink, and of(with) Spirit [the] Holy he will be filled
ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, **16** καὶ
even from [the] womb of [the] mother of him, and
πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον
many of the sons of Israel he will turn to [the] Lord
τὸν θεὸν αὐτῶν· **17** καὶ αὐτὸς προελεύσεται
the God of them; and he will go *before*
ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει
before him in [the] spirit and power
Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ
of Elias, to turn [the] hearts of fathers to
τέκνα καὶ ἀπειθεῖς ἐν φρονήσει
children and disobedient [ones] to [the] understanding

the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασ-
of [the] just, to prepare for [the] Lord a people having been
μένον. **18** καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον·
prepared. And said Zacharias to the angel:
κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι
By what shall I know this? for I am
πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα
old and the wife of me having advanced
ἐν ταῖς ἡμέραις αὐτῆς. **19** καὶ ἀποκριθεὶς
in the days of her. And answering
ὁ ἄγγελος εἶπεν αὐτῷ· ἐγώ εἰμι Γαβριὴλ
the angel said to him: I am Gabriel
ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ
the [one] standing before – God, and
ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγ-
I was sent to speak to thee and to
γελίσασθαι σοι ταῦτα· **20** καὶ ἰδοὺ
announce to thee these things; and behold
ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι
thou shalt be being silent and not being able to speak
ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ
until which day happens these things, because not
=the day when these things happen,
ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρω-
thou believedst the words of me, which will be
θήσονται εἰς τὸν καιρὸν αὐτῶν. **21** καὶ ἦν
fulfilled in the time of them. And was
ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ
the people expecting – Zacharias, and
ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ
they marvelled in(at) the to delay in the shrine
=when he delayed in the shrine.
αὐτόν. **22** ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι
him.[be] And going out he was not able to speak
αὐτοῖς καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν
to them, and they knew that a vision he has(had) seen
ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων
in the shrine; and he was beckoning
αὐτοῖς, καὶ διέμενεν κωφός. **23** καὶ
to them, and remained dumb. And
ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς
it came to pass when were fulfilled the days of the
λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον
service of him, he went away to the house
αὐτοῦ. **24** Μετὰ δὲ ταύτας τὰς ἡμέρας
of him. And after these – days
συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ
conceived Elisabeth the wife of him, and
περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα
hid herself months five, saying[,]

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this

25 ὅτι οὕτως μοι πεποίηκεν κύριος ἐν
– Thus to me has done [the] Lord in
ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός
days in which he looked upon to take away reproach
μου ἐν ἀνθρώποις.
of me among men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη
Now in the month – sixth was sent
ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς
the angel Gabriel from – God to
πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρέθ,
a city – of Galilee to which name[e] Nazareth,
= the name of which [was]

27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα
to a virgin *having been* betrothed to a man to whom name[e]
Ἰωσήφ, ἐξ οἴκου Δαυίδ, καὶ τὸ ὄνομα
Joseph, of [the] house of David, and the name
τῆς παρθένου Μαριάμ. **28** καὶ εἰσελθὼν
of the virgin [was] Mary. And entering
πρὸς αὐτὴν εἶπεν· χαῖρε, κεχαριτωμένη, ὁ
to her he said: Hail, *having been* favoured [one], the
κύριος μετὰ σοῦ. **29** ἡ δὲ ἐπὶ τῷ λόγῳ
Lord [is] with thee. And she at the saying
διεταράχθη, καὶ διελογίζετο ποταπὸς εἴη
was greatly disturbed, and considered of what sort [3]might be
ὁ ἀσπασμὸς οὗτος. **30** καὶ εἶπεν ὁ ἄγγελος
– [2]greeting [1]this. And said the angel
αὐτῇ· μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ
to her: Fear not, Mary: for thou didst find
χάριν παρὰ τῷ θεῷ. **31** καὶ ἰδοὺ συλλήμψῃ
favour with – God. And behold thou wilt conceive
ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ
in womb and bear a son, and thou shalt call the
ὄνομα αὐτοῦ Ἰησοῦν. **32** οὗτος ἔσται μέγας
name of him Jesus. This will be great
καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει
and Son of [the] Most High will be called, and will give
αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ
him [the] Lord – God the throne of David
τοῦ πατρὸς αὐτοῦ, **33** καὶ βασιλεύσει ἐπὶ
the father of him, and he will reign over
τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ
the house of Jacob unto the ages, and
=for ever,
τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
of the kingdom of him there will not be an end.

34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον·
And said Mary to the angel:

be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39¶ And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to

πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
How will be this, since a man I know not?

35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ·
And answering the angel said to her:

πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ
[The] Spirit Holy will come *upon* upon thee, and

δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ
[the] power of [the] Most High will overshadow thee; wherefore

καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.
also the thing being born holy will be called[,] Son of God.

36 καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενίς σου καὶ
And behold Elisabeth the relative of thee also

αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ
she conceived a son in old age of her, and

οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ
this month sixth is with her the [one] *being* called

στείρᾳ· **37** ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ
barren; because will not be impossible with –

θεοῦ πᾶν ῥῆμα. **38** εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ
God every word. And said Mary: Behold[,] the

δούλη κυρίου· γένοιτό μοι κατὰ
handmaid of [the]Lord; may it be to me according to

τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς
the word of thee. And went away from her

ὁ ἄγγελος. **39** Ἀναστᾶσα δὲ Μαριὰμ ἐν
the angel. And rising up Mary in

ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν
– days these she went to the

ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,
mountain country with haste to a city of Juda,

40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου
and entered into the house of Zacharias

καὶ ἠσπάσατο τὴν Ἐλισάβετ. **41** καὶ
and greeted – Elisabeth. And

ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς
it came to pass when heard the greeting –

Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος
of Mary – Elisabeth, leaped the babe

ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος
in the womb of her, and was filled of(with) Spirit

ἁγίου ἡ Ἐλισάβετ, **42** καὶ ἀνεφώνησεν
[the] Holy – Elisabeth, and she called out

κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη
cry with a great and said: Blessed [art]

σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς
thou among women, and blessed [is] the fruit

τῆς κοιλίας σου. **43** καὶ πόθεν μοι τοῦτο
of the womb of thee. And whence to me this

me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46¶ And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham,

ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς
that comes the mother of the Lord of me to

ἐμέ; **44** ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ
me? For behold when came the sound of the

ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν
greeting of thee in the ears of me, leaped

ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ
in gladness the babe in the womb

μου. **45** καὶ μακαρία ἡ πιστεύσασα ὅτι
of me. And blessed the [one] believing because

ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ
there shall be a completion to the things *having been* spoken to her

παρὰ κυρίου. **46** Καὶ εἶπεν Μαριάμ·
from [the] Lord. And said Mary:

Μεγαλύνει ἡ ψυχή μου τὸν κύριον, **47** καὶ
Magnifies the soul of me the Lord, and

ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ
exulted the spirit of me in – God

τῷ σωτῆρί μου· **48** ὅτι ἐπέβλεψεν ἐπὶ τὴν
the saviour of me; because he looked *on* upon the

ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ
humiliation of the handmaid of him. For behold

ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ
from – now [4]will [5]deem [2]blessed [3]me [1]all [2]the

γενεαί· **49** ὅτι ἐποίησέν μοι μεγάλα ὁ
[3]generations; because did to me great things the

δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
Mighty [one]. And holy the name of him,

50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ
and the mercy of him to generations and

γενεὰς τοῖς φοβουμένοις αὐτόν. **51** Ἐποίησεν
generations to the [ones] fearing him. He did

κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν
might with [the] arm of him, he scattered

ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·
haughty [ones] in [the] understanding of [the] heart of them;

52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψω-
he pulled down potentates from thrones and exalt-

σεν ταπεινούς, **53** πεινῶντας ἐνέπλησεν
ed humble [ones], hungering [ones] he filled

ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν
of(with) good things and rich [ones] he sent away

κενούς. **54** ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
empty. He succoured Israel servant of him,

μνησθῆναι ἐλέους, **55** καθὼς ἐλάλησεν
to remember mercy, as he spoke

πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ
to the fathers of us, – to Abraham

and to his seed for ever.
56 And Mary abode with her about three months, and returned to her own house.
57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.
59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
60 And his mother answered and said, Not *so;* but he shall be called John.
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, how he would have him called.
63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
64 And his mouth was opened immediately, and his tongue *loosed,* and he spake and praised God.
65 And fear came on all

καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
and to the seed of him unto the age.
=for ever.

56 Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς
And remained Mary with her about
μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν
months three, and returned to the
οἶκον αὐτῆς.
house of her.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος
– Now [4]to Elisabeth [2]was fulfilled [1]the [3]time
τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.
– to bear her,[b4] and she brought forth a son.
=that she should bear,

58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ
And heard the neighbours and the
συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ
relatives of her that magnified [the] Lord the
ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον
mercy of him with her, and they rejoiced with
αὐτῇ. **59** Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ
her. And it came to pass on the day –
ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ
eighth they came to circumcise the child, and
ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς
were calling it(him) by the name of the father
αὐτοῦ Ζαχαρίαν. **60** καὶ ἀποκριθεῖσα ἡ
of him Zacharias. And answering the
μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται
mother of him said: No, but he shall be called
Ἰωάννης. **61** καὶ εἶπαν πρὸς αὐτὴν ὅτι
John. And they said to her[.] –
οὐδείς ἐστιν ἐκ τῆς συγγενείας σου ὃς
No one there is of the kindred of thee who
καλεῖται τῷ ὀνόματι τούτῳ. **62** ἐνένευον
is called – name by this. they nodded
δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι
And to the father of him – what he might wish
καλεῖσθαι αὐτό. **63** καὶ αἰτήσας πινακίδιον
[2]to be called [1]him. And asking for a tablet
ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα
he wrote saying: John is name
αὐτοῦ. καὶ ἐθαύμασαν πάντες. **64** ἀνεῴχθη δὲ
of him. And they marvelled all. And was opened
τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ
the mouth of him instantly and the
γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν
tongue of him, and he spoke blessing –
θεόν. **65** Καὶ ἐγένετο ἐπὶ πάντας φόβος
God. And [3]came [2]on [4]all [1]fear

that dwelt round about them : and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began :

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of

τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ
the [ones] dwelling round them, and in all the
ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα
mountain country – of Judæa [4]were talked over [1]all
τὰ ῥήματα ταῦτα, **66** καὶ ἔθεντο πάντες
– [2]facts [3]these, and [4]put [1]all
οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν,
[2]the [ones] [3]hearing in the heart of them,
λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται;
saying : What then – child this will be ?
καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.
for indeed [the] hand of [the] Lord was with him.
67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
And Zacharias the father of him was filled
πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων·
of(with) Spirit [the] Holy and prophesied saying :
68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ,
Blessed [be] [the] Lord the God – of Israel,
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ
because he visited and wrought redemption for the
λαῷ αὐτοῦ, **69** καὶ ἤγειρεν κέρας σωτηρίας
people of him, and raised a horn of salvation
ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ, **70** καθὼς
for us in [the] house of David servant of him, as
ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ'
he spoke through [the] mouth of the [1]holy [4]from
αἰῶνος προφητῶν αὐτοῦ, **71** σωτηρίαν ἐξ
[5][the] age [2]prophets [3]of him, salvation out of
ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν
[the] enemies of us and out of [the] hand of all the [ones]
μισούντων ἡμᾶς, **72** ποιῆσαι ἔλεος μετὰ
hating us, to perform mercy with
τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης
the fathers of us and to remember [the] covenant
ἁγίας αὐτοῦ, **73** ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ
holy of him, [the] oath which he swore to Abraham
τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν
the father of us, – to give[d] us
74 ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας
[5]fearlessly [3]out of [2][the] hand [4]of [our] enemies [1]having been delivered
λατρεύειν αὐτῷ **75** ἐν ὁσιότητι καὶ δικαιοσύνῃ
[6]to serve him in holiness and righteousness
ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.
before him all the days[e] of us
76 Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου
And thou also, child, a prophet of [the] Most High
κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον κυρίου
wilt be called; for thou wilt go *before* before [the] Lord

the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

ἑτοιμάσαι ὁδοὺς αὐτοῦ, 77 τοῦ δοῦναι
to prepare [the] ways of him, – to give[d]
γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν
a knowledge of salvation to the people of him by
ἀφέσει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλάγχνα
forgiveness of sins of them, because of [the] bowels
ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψεται
of mercy of God of us, whereby will visit
ἡμᾶς ἀνατολὴ ἐξ ὕψους, 79 ἐπιφᾶναι τοῖς
us a [sun]rising from [the] height, to appear [1]to the [ones]
ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,
[2]in [4]darkness [5]and [6]in a shadow [7]of death [3]sitting,
τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν
– to guide[d] the feet of us into a way
εἰρήνης.
of peace.

80 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο
And the child grew and became strong
πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως
in spirit, and was in the deserts until
ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.
[the] days of showing of him to – Israel.

CHAPTER 2

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
Now it came to pass in – days those
ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου
went out a decree from Cæsar Augustus
ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. 2 αὕτη
to be enrolled all the inhabited earth. This
ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς
[2]enrolment [1]first was governing –
= when Cyrenius governed Syria.
Συρίας Κυρηνίου. 3 καὶ ἐπορεύοντο πάντες
Syria Cyrenius.[a] And went all
ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ
to be enrolled, each man to the of himself
πόλιν. 4 Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς
city. So went up also Joseph from –
Γαλιλαίας ἐκ πόλεως Ναζαρὲθ εἰς τὴν
Galilee out of a city Nazareth to –
Ἰουδαίαν εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλέεμ,
Judæa to a city of David which is called Bethlehem,
διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ
because of the to be him[b] *out* of [the] house and
= because he was
πατριᾶς Δαυίδ, 5 ἀπογράψασθαι σὺν Μαριὰμ
family of David, to be enrolled with Mary
τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ.
the [one] *having been* betrothed to him, being pregnant.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone

6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ
And it came to pass in the to be them[be] there
=while they were
ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,
were fulfilled the days – to bear her,[ba]
=for her to bear,
7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον,
and she bore the son of her the firstborn,
καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν
and she swathed him and laid
αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς
him in a manger, because there was not for them
τόπος ἐν τῷ καταλύματι. **8** Καὶ ποιμένες
place in the inn. And shepherds
ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες
there were in the country – same living in the fields
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ
and keeping guard of(in) the night over
τὴν ποίμνην αὐτῶν. **9** καὶ ἄγγελος κυρίου
the flock of them. And an angel of [the] Lord
ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν
came upon them and [the] glory of[the]Lord shone around
αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν.
them, and they feared fear a great.
=exceedingly.
10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ
And said to them the angel: not
φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν
Fear ye; for behold I announce to you
χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ,
joy a great, which will be to all the people,
11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς
because was born to you to-day a Saviour, who
ἐστιν χριστὸς κύριος, ἐν πόλει Δαυίδ.
is Christ [the] Lord, in a city of David.
12 καὶ τοῦτο ὑμῖν σημεῖον, εὑρήσετε βρέφος
And this to you a sign, ye will find a babe
ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.
having been swathed and lying in a manger.
13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ
And suddenly there was with the angel
πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν
a multitude army of a heavenly praising –
θεὸν καὶ λεγόντων· **14** δόξα ἐν ὑψίστοις
God and saying: Glory in highest [places]
θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις
to God and on earth peace among men
εὐδοκίας. **15** Καὶ ἐγένετο ὡς ἀπῆλθον
of goodwill. And it came to pass when went away

away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they

ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι,
from them to – heaven the angels,
οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους·
the shepherds said to one another:
διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν
Let us go then unto Bethlehem and let us see
τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος
– thing this – having happened which the Lord
ἐγνώρισεν ἡμῖν. 16 καὶ ἦλθαν σπεύσαντες,
made known to us. And they came hastening,
καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν
and found – both Mary and –
Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ
Joseph and the babe lying in the
φάτνῃ· 17 ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ
manger; and seeing they made known concerning the
ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ
word – spoken to them concerning –
παιδίου τούτου. 18 καὶ πάντες οἱ ἀκούσαντες
child this. And all the [ones] hearing
ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν
marvelled concerning the things spoken by the
ποιμένων πρὸς αὐτούς· 19 ἡ δὲ Μαρία
shepherds to them; – but Mary
πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα
[a]all [b]kept – [c]things [d]these pondering
ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν
in the heart of her. And returned
οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν
the shepherds glorifying and praising –
θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον
God at all things which they heard and saw
καθὼς ἐλαλήθη πρὸς αὐτούς.
as was spoken to them.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ
And when were completed days eight
τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ
– to circumcise him[d], *and* was called the
ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ
name of him Jesus, the [name] called by the
ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν
angel before the to be conceived him[b] in
=he was conceived
τῇ κοιλίᾳ.
the womb.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ
And when were completed the days of the
καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον
cleansing of them according to the law

brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word :

30 For mine eyes have seen thy salvation,

Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα
of Moses, they took up him to Jerusalem
παραστῆσαι τῷ κυρίῳ, **23** *καθὼς γέγραπται*
to present to the Lord, as it has been written
ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοῖγον
in [the] law of the Lord[,] – Every male opening
μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, **24** *καὶ*
a womb holy to the Lord shall be called, and
τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν
– to give[d] a sacrifice according to the thing said in
τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο
the law of [the] Lord, a pair of turtledoves or two
νοσσοὺς περιστερῶν. **25** *Καὶ ἰδοὺ ἄνθρωπος*
nestlings of doves. And behold[,] a man
ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ
was in Jerusalem to whom name[c] Simeon, and
=whose name was
ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής,
– man this [was] just and devout,
προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ
expecting [the] consolation – of Israel, and
πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· **26** *καὶ ἦν*
[1][the] [3]Spirit [4]was [2]Holy upon him; and it was
αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος
to him *having been* communicated by the Spirit
τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν
– Holy not to see death before
ἴδῃ τὸν χριστὸν κυρίου. **27** *καὶ ἦλθεν*
he should see the Christ of [the] Lord. And he came
ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ
by the Spirit into the temple; and in the
=as the(his) parents brought in
εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν
to bring in the parents[be] the child Jesus
τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον
– to do them[bd] according to the custom
=for them to do
τοῦ νόμου περὶ αὐτοῦ, **28** *καὶ αὐτὸς*
of the law concerning him, *and* he
ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ
received him in the(his) arms and
εὐλόγησεν τὸν θεὸν καὶ εἶπεν· **29** *νῦν*
blessed – God and said : Now
ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ
thou releasest the slave of thee, Master, according to
τὸ ῥῆμά σου ἐν εἰρήνῃ· **30** *ὅτι εἶδον οἱ*
the word of thee in peace; because saw the
ὀφθαλμοί μου τὸ σωτήριόν σου, **31** *ὃ*
eyes of me the salvation of thee, which

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

ἡτοίμασας κατὰ πρόσωπον πάντων τῶν
thou didst prepare before [the] face of all the
λαῶν, **32** φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ
peoples, a light for a revelation of [the] nations and
δόξαν λαοῦ σου Ἰσραήλ. **33** καὶ ἦν
a glory of [the] people of thee Israel. And [was(were)
ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες
[the [father [of him [and [the [mother [marvelling
ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. **34** καὶ
at the things being said concerning him. And
εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς
blessed them Simeon and said to
Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος
Mary the mother of him: Behold[,] this
κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν
is set for fall and rising again of many
ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγ-
in – Israel and for a sign spoken
όμενον — **35** καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν
against — and [of thee [also [[thy]self [the [soul
διελεύσεται ῥομφαία—, ὅπως ἂν ἀποκαλυφθῶσιν
[will go through [a sword —, so as – may be revealed
ἐκ πολλῶν καρδιῶν διαλογισμοί. **36** Καὶ
of many hearts [the] thoughts. And
ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ
there was Anna a prophetess, a daughter of Phanuel, of
φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις
[the] tribe of Asher; this having advanced in days
πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ
many, having lived with a husband years seven
ἀπὸ τῆς παρθενίας αὐτῆς, **37** καὶ αὐτὴ
from the virginity of her, and she [was
χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἥ
a widow until years eighty-four, who
οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ
withdrew not from the temple with fastings and
δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν
petitionings serving night and day.
38 καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο
And at the very hour* coming upon she gave thanks
τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς
– to God and spoke about him to all the [ones
προσδεχομένοις λύτρωσιν Ἰερουσαλήμ. **39** Καὶ
expecting redemption in Jerusalem. And

*Strictly, this construction should mean "the hour itself"; but the context demands "the same hour". See 10. 7, 21; 12. 12 13. 1. 31; 20. 19; 23. 12; 24. 13. "Luke seems to be the onl N.T. writer who affects the construction" (C. F. D. Moule). Se also Acts 16. 18; 22. 13. Of course there is not a great differenc between "the hour itself", "the very hour", and "the same hour"

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw

ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον
when they finished all things – according to the law
κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς
of [the] Lord, they returned to – Galilee to
πόλιν ἑαυτῶν Ναζαρέθ.
a city of themselves Nazareth.

40 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο
And the child grew and became strong
πληρούμενον σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ'
being filled with wisdom, and [the] grace of God was upon
αὐτό.
him.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ'
And went the parents of him year
ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.
by year† to Jerusalem at the feast of the Passover.
42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων
And when he became of years twelve, going up
= as they went up
αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, **43** καὶ
them[a] according to the custom of the feast, and
τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
fulfilling[a] the days, in the to return
= when they returned
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν
them[be] [4]remained [3]Jesus [1]the [2]boy in
Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
Jerusalem, and [4]knew not [1]the [2]parents
αὐτοῦ. **44** νομίσαντες δὲ αὐτὸν εἶναι ἐν
[3]of him. But supposing him to be in
τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν
the company they went of a day a journey and sought
αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς
him among the(ir) relatives and the(ir)
γνωστοῖς, **45** καὶ μὴ εὑρόντες ὑπέστρεψαν
acquaintances, and not finding returned
εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν. **46** καὶ
to Jerusalem seeking him. And
ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν
it came to pass after days three they found him
ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν
in the temple sitting in [the] midst of the
διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ
teachers both hearing them and
ἐπερωτῶντα αὐτούς· **47** ἐξίσταντο δὲ πάντες
questioning them; and were astonished all
οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ
the [ones] hearing him at the intelligence and
ταῖς ἀποκρίσεσιν αὐτοῦ. **48** καὶ ἰδόντες
the answers of him. And seeing

him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν
him they were astounded, and said to him
ἡ μήτηρ αὐτοῦ· τέκνον, τί ἐποίησας ἡμῖν
the mother of him: Child, why didst thou to us
οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι
thus? behold[,] the father of thee and I greatly distressed
ζητοῦμέν σε. 49 καὶ εἶπεν πρὸς αὐτούς
are seeking thee. And he said to them:
τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν
Why [is it] that ye sought me? did ye not know that in
τοῖς τοῦ πατρός μου δεῖ εἶναί με;
the [affairs] of the Father of me it behoves to be me
must be about my Father's business?
50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ
And they did not understand the word which
ἐλάλησεν αὐτοῖς. 51 καὶ κατέβη μετ
he spoke to them. And he went down with
αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν
them and came to Nazareth, and was
ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ
being subject to them. And the mother
αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ
of him carefully kept all the matters in the
καρδίᾳ αὐτῆς. 52 Καὶ Ἰησοῦς προέκοπτεν
heart of her. And Jesus progressed
ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ
in – wisdom and age and favour before
θεῷ καὶ ἀνθρώποις.
God and men.

CHAPTER 3

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the

3 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς
Now in [the] year fifteenth of the
ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος
government of Tiberius Cæsar, governing
=while Pontius Pilate
Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ
Pontius Pilate[a] – of Judæa, and
was governing
τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου
ruling as tetrarch – of Galilee Herod,[a]
=while Herod was ruling as tetrarch of Galilee,
Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρα
and Philip the brother of him ruling
ἀρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος
as tetrarch[a] [1]of the [2]of Ituræa [4]and [5]of Trachonitis
χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆ
[3]country, and Lysanias – of Abilene
τετραρχοῦντος, 2 ἐπὶ ἀρχιερέως Ἄννα
ruling as tetrarch[a], in the time of [the] high priest Anna

word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn

καὶ Καϊαφᾶ, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην
and Caiaphas, came a word of God to John
τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. 3 καὶ
the of Zacharias son in the desert. And
ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ
he came into all the neighbourhood of the
Ἰορδάνου κηρύσσων βάπτισμα μετανοίας
Jordan proclaiming a baptism of repentance
εἰς ἄφεσιν ἁμαρτιῶν, 4 ὡς γέγραπται ἐν
for forgiveness of sins, as it has been written in
βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου·
[the] roll [of the] words of Esaias the prophet:
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε
Voice of [one] crying in the desert: Prepare ye
τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς
the way of [the] Lord, straight make the
τρίβους αὐτοῦ· 5 πᾶσα φάραγξ πληρωθήσεται
paths of him; every valley shall be filled up
καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
and every mountain and hill shall be laid low,
καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ
and shall be the crooked [places] into straight [ones] and the
τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ ὄψεται
rough [places] into ways smooth; and [3]shall see
πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
[1]all [2]flesh the salvation – of God.
7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις
He said therefore to the [2]going out [1]crowds
βαπτισθῆναι ὑπ' αὐτοῦ· γεννήματα ἐχιδνῶν,
to be baptized by him: Offspring of vipers,
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς
who warned you to flee from the
μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς
coming wrath? Produce therefore fruits
ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε
worthy – of repentance; and do not begin
λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν
to say among yourselves: Father we have –
Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ
Abraham; for I tell you that [1]can –
θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
[1]God out of – stones these *to* raise children
τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς
– to Abraham. And [2]already [1]even the axe at
τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν
the root of the trees is laid; [2]every [1]therefore
δένδρον μὴ ποιοῦν καρπὸν καλὸν
tree not producing fruit good

down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15¶ And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. **10** Καὶ
is being cut down and into fire is being cast. And
ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί
asked him the crowds saying: What
οὖν ποιήσωμεν; **11** ἀποκριθεὶς δὲ ἔλεγεν
then may we do? And answering he told
αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω
them: The [one] having two tunics let him impart
τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα
to the [one] not having, and the [one] having foods
ὁμοίως ποιείτω. **12** ἦλθον δὲ καὶ τελῶναι
likewise let him do. And there came also tax-collectors
βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν·
to be baptized and they said to him:
διδάσκαλε, τί ποιήσωμεν; **13** ὁ δὲ εἶπεν
Teacher, what may we do? And he said
πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ
to them: Nothing more besides the [thing]
διατεταγμένον ὑμῖν πράσσετε. **14** ἐπηρώτων δὲ
having been commanded you do ye. And asked
αὐτὸν καὶ στρατευόμενοι λέγοντες· τί
him also men serving in the army saying: What
ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς·
may do also we? And he told them:
μηδένα διασείσητε μηδὲ συκοφαντήσητε,
No one intimidate nor accuse falsely,
καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.
and be satisfied with the pay of you

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ
Now expecting the people[a] and
= while the people were expecting and all were debating
διαλογιζομένων πάντων ἐν ταῖς καρδίαις
debating all[b] in the hearts
αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς
of them concerning — John, perhaps he
εἴη ὁ χριστός, **16** ἀπεκρίνατο λέγων πᾶσιν
might be the Christ, [2]answered [3]saying [4]to all
ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς·
— [1]John: I indeed with water baptize you;
ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ
but there comes the [one] stronger of me, of whom not
= than I,
εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημά-
I am competent to loosen the thong of the san-
των αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν
dals of him; he you will baptize with
πνεύματι ἁγίῳ καὶ πυρί· **17** οὗ τὸ πτύον
Spirit [the] Holy and fire; of whom the fan [is]
ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα
in the hand of him thoroughly to cleanse the threshing-floor

gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 ¶ But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν
of him and to gather the wheat into the
ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει
barn of him, but the chaff he will burn up
πυρὶ ἀσβέστῳ. **18** Πολλὰ μὲν οὖν καὶ
with fire unquenchable. Many things indeed therefore and
ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·
different exhorting he evangelized the people;
19 ὁ δὲ Ἡρῴδης ὁ τετραάρχης, ἐλεγχόμενος
– but Herod the tetrarch, being reproved
ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς
by him concerning Herodias the wife
τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν
of the brother of him and concerning [1]all [3]things [4]which
ἐποίησεν πονηρῶν ὁ Ἡρῴδης, **20** προσέθηκεν
[4]did [5]evil – [2]Herod, added
καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν
also this above all, he shut up
Ἰωάννην ἐν φυλακῇ.
John in prison.
21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα
Now it came to pass in the to be baptized all
=when all the people were baptized
τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ
the people[be] and Jesus being baptized and
=as Jesus had been baptized and was praying
προσευχομένου ἀνεῳχθῆναι τὸν οὐρανὸν **22** καὶ
praying[a] to be opened the heaven and
=the heaven was opened and the Holy Spirit came down
καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ
to come down the Spirit – Holy[b] in a bodily
εἴδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν
form as a dove upon him, and a voice
ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου
out of heaven to come[b]: Thou art the Son of me
ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. **23** Καὶ
– beloved, in thee I was well pleased. And
αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν
[2]himself [3]was [1]Jesus [4]beginning about years
τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσήφ,
thirty, being son, as was supposed, of Joseph,
τοῦ Ἡλὶ **24** τοῦ Ματθὰτ τοῦ Λευὶ τοῦ
– of Eli – of Matthat – of Levi –
Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσὴφ **25** τοῦ
of Melchi – of Jannai – of Joseph –
Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ
of Mattathias – of Amos – of Naum –
Ἐσλὶ τοῦ Ναγγαὶ **26** τοῦ Μάαθ τοῦ
of Hesli – of Naggai – of Maath –

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber,

Ματταθίου	τοῦ	Σεμεΐν	τοῦ	Ἰωσὴχ	τοῦ				
of Mattathias	–	of Semein	–	of Josech	–				
Ἰωδὰ	27	τοῦ	Ἰωανὰν	τοῦ	Ῥησὰ	τοῦ			
of Jodah	–	of Joanan	–	of Rhesa	–				
Ζοροβαβὲλ	τοῦ	Σαλαθιὴλ	τοῦ	Νηρὶ	28	τοῦ			
of Zorobabel	–	of Salathiel	–	of Neri	–				
Μελχὶ	τοῦ	Ἀδδὶ	τοῦ	Κωσὰμ	τοῦ				
of Melchi	–	of Addi	–	of Kosam	–				
Ἐλμαδὰμ	τοῦ	Ἤρ	29	τοῦ	Ἰησοῦ	τοῦ			
of Elmadam	–	of Er	–	of Jesus	–				
Ἐλιέζερ	τοῦ	Ἰωρὶμ	τοῦ	Μαθθὰτ	τοῦ				
of Eliezer	–	of Jorim	–	of Matthat	–				
Λευὶ	30	τοῦ	Συμεὼν	τοῦ	Ἰούδα	τοῦ			
of Levi	–	of Simeon	–	of Juda	–				
Ἰωσὴφ	τοῦ	Ἰωνὰμ	τοῦ	Ἐλιακὶμ	31	τοῦ			
of Joseph	–	of Jonam	–	of Eliakim	–				
Μελεὰ	τοῦ	Μεννὰ	τοῦ	Ματταθὰ	τοῦ				
of Melea	–	of Menna	–	of Mattatha	–				
Ναθὰμ	τοῦ	Δαυὶδ	32	τοῦ	Ἰεσσαὶ	τοῦ			
of Natham	–	of David	–	of Jesse	–				
Ἰωβὴδ	τοῦ	Βόος	τοῦ	Σάλα	τοῦ	Ναασσὼν			
of Jobed	–	of Boos	–	of Sala	–	of Naasson			
33	τοῦ	Ἀμιναδὰβ	τοῦ	Ἀδμὶν	τοῦ	Ἀρνὶ			
–		of Aminadab	–	of Admin	–	of Arni			
τοῦ	Ἑσρὼμ	τοῦ	Φάρες	τοῦ	Ἰούδα				
–	of Hesrom	–	of Phares	–	of Juda				
34	τοῦ	Ἰακὼβ	τοῦ	Ἰσαὰκ	τοῦ	Ἀβραὰμ			
–		of Jacob	–	of Isaac	–	of Abraham			
τοῦ	Θάρα	τοῦ	Ναχὼρ	35	τοῦ	Σερούχ			
–	of Thara	–	of Nachor	–		of Seruch			
τοῦ	Ῥαγαὺ	τοῦ	Φάλεκ	τοῦ	Ἔβερ	τοῦ			
–	of Rhagau	–	of Phalek	–	of Eber	–			
Σάλα	36	τοῦ	Καϊνὰμ	τοῦ	Ἀρφαξὰδ	τοῦ			
of Sala	–	of Cainam	–	of Arphaxad	–				
Σὴμ	τοῦ	Νῶε	τοῦ	Λάμεχ	37	τοῦ	Μαθουσάλα		
of Sem	–	of Noe	–	of Lamech	–		of Mathusala		
τοῦ	Ἐνὼχ	τοῦ	Ἰάρετ	τοῦ	Μαλελεὴλ				
–	of Henoch	–	of Jaret	–	of Maleleel				
τοῦ	Καϊνὰμ	38	τοῦ	Ἐνὼς	τοῦ	Σὴθ	τοῦ		
–	of Cainam	–	of Enos	–	of Seth	–			
Ἀδὰμ	τοῦ	θεοῦ.							
of Adam	–	of God.							

4	Ἰησοῦς	δὲ	πλήρης	πνεύματος	ἁγίου				
	And Jesus		full	of [1]the [2]Spirit	[3]Holy				
ὑπέστρεψεν	ἀπὸ	τοῦ	Ἰορδάνου,	καὶ	ἤγετο				
returned	from	the	Jordan,	and	was led				

which was *the son* of Sala,
36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,
37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Malcleel, which was *the son* of Cainan,
38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAPTER 4

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is

ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ **2** ἡμέρας
by the Spirit in the desert days
τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.
forty being tempted by the devil.
Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις
And he ate not no(any)thing in – days
ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ἐπεί-
those, and being ended them[a] he
=when they were ended
νασεν. **3** εἶπεν δὲ αὐτῷ ὁ διάβολος·
hungered. And said to him the devil:
εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ
If Son thou art – of God, tell – stone
τούτῳ ἵνα γένηται ἄρτος. **4** καὶ ἀπεκρίθη
this that it become a loaf. And made answer
πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι
to him – Jesus: It has been written[,] –
οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.
Not on bread only shall live – man.
5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας
And leading up him he showed him all
τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ
the kingdoms of the inhabited earth in a moment
χρόνου. **6** καὶ εἶπεν αὐτῷ ὁ διάβολος·
of time. And said to him the devil:
σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ
To thee I will give – authority this all and
τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται
the glory of them, because to me it has been delivered
καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· **7** σὺ οὖν
and to whomever I wish I give it; [a]thou [1]therefore
ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ
[a]if worship before me, will be of thee
πᾶσα. **8** καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
all. And answering – Jesus said
αὐτῷ· γέγραπται· προσκυνήσεις κύριον τὸν
to him: It has been written: Thou shalt worship [the] Lord the
θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις.
God of thee and him only shalt thou serve.
9 Ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ
And he led him to Jerusalem and
ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ
set on the gable of the temple, and
εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε
said to him: If Son thou art – of God, throw
σεαυτὸν ἐντεῦθεν κάτω· **10** γέγραπται γὰρ ὅτι
thyself hence down; for it has been written[,] –
τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ
The angels of him he will command concerning

delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

σοῦ τοῦ διαφυλάξαι σε, **11** καὶ ὅτι ἐπὶ
thee – to preserve[d] thee, and – on
χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς
[their] hands they will bear thee, lest thou dash
πρὸς λίθον τὸν πόδα σου. **12** καὶ
against a stone the foot of thee. And
ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι
answering said to him – Jesus[,] –
εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν
It has been said: Thou shalt not overtempt [the] Lord the
θεόν σου. **13** Καὶ συντελέσας πάντα πειρασμὸν
God of thee. And having finished every temptation
ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
the devil went away from him until a season.
14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ
And returned – Jesus in the
δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν·
power of the Spirit to – Galilee;
καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου
and a rumour went forth throughout all the neighbourhood
περὶ αὐτοῦ. **15** καὶ αὐτὸς ἐδίδασκεν ἐν
concerning him. And he taught in
ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ
the synagogues of them, being glorified by
πάντων.
all.
16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν
And he came to Nazareth, where he was
τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς
having been brought up, and entered according to the custom
αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν
to him[e] on the day of the sabbaths into the
συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. **17** καὶ
synagogue, and stood up to read. And
ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου
was handed to him a roll of the prophet
Ἡσαΐου, καὶ ἀνοίξας τὸ βιβλίον εὗρεν
Esaias, and having opened the roll he found
[τὸν] τόπον οὗ ἦν γεγραμμένον· **18** πνεῦμα
the place where it was *having been* written: [The] Spirit
κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με
of [the] Lord [is] upon me, wherefore he anointed me
εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με
to evangelize [the] poor, he has sent me
κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς
to proclaim to captives release and to blind [ones]
ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν
sight, to send away *having been* crushed [ones] in

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great

ἀφέσει, **19** κηρῦξαι ἐνιαυτὸν κυρίου δεκτόν.
release, to proclaim a year of[the] Lord acceptable.
20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ
And having closed the roll returning [it] to the
ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ
attendant he sat; and of all the eyes
ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.
in the synagogue were gazing at him.
21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι
And he began to say to them[,]
σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν
To-day has been fulfilled – scripture this in
τοῖς ὠσὶν ὑμῶν. **22** καὶ πάντες ἐμαρτύρουν
the ears of you. And all bore witness
αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς
to him and marvelled at the words –
χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος
of grace – proceeding out of the mouth
αὐτοῦ, καὶ ἔλεγον· οὐχί υἱός ἐστιν Ἰωσὴφ
of him, and they said : [a]not [b]son [1]Is [c]of Joseph
οὗτος; **23** καὶ εἶπεν πρὸς αὐτούς· πάντως
[a]this man? And he said to them : To be sure
ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ,
ye will say to me – parable this : Physician,
θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γεν-
heal thyself; what things we heard hap-
όμενα εἰς τὴν Καφαρναούμ, ποίησον καὶ
pening in – Capernaum, do also
ὧδε ἐν τῇ πατρίδι σου. **24** εἶπεν δέ·
here in the native place of thee. And he said :
ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
Truly I tell you that no prophet
δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. **25** ἐπ'
acceptable is in the native place of him. [a]on(in)
ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν
[a]truth [1]But I tell you, many widows were
ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ,
in the days of Elias in – Israel,
ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ
when was shut up the heaven over years three and
μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ
months six, when came famine a great over
πᾶσαν τὴν γῆν, **26** καὶ πρὸς οὐδεμίαν
all the land, and to not one
αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα
of them was sent Elias except to Sarepta
τῆς Σιδωνίας πρὸς γυναῖκα χήραν. **27** καὶ
– of Sidon to a woman a widow. And

famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ
many lepers were in – Israel during
Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν
Elisæus the prophet, and not one of them
ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος.
was cleansed except Naaman the Syrian.
28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ
And [2]were filled [1]all of(with) anger in the
συναγωγῇ ἀκούοντες ταῦτα, **29** καὶ ἀναστάντες
synagogue hearing these things, and rising up
ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ
they cast *out* him outside the city, and
ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ'
led him to a brow of the hill on
οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε
which the city was built of them, so as
κατακρημνίσαι αὐτόν· **30** αὐτὸς δὲ διελθὼν
to throw down him; but he passing *through*
διὰ μέσου αὐτῶν ἐπορεύετο.
through [the] midst of them went.
31 Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν
And he went down to Capernaum a city
τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς
– of Galilee. And he was teaching them
ἐν τοῖς σάββασιν· **32** καὶ ἐξεπλήσσοντο
on the sabbaths; and they were astounded
ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ
at the teaching of him, because with authority
ἦν ὁ λόγος αὐτοῦ. **33** καὶ ἐν τῇ συναγωγῇ
was the word of him. And in the synagogue
ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου
there was a man having a spirit [2]demon
ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ·
[1]of an unclean, and he shouted voice with a great
34 ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
Ah, what to us and to thee, Jesus Nazarene?
ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ,
Camest thou to destroy us? I know thee who thou art,
ὁ ἅγιος τοῦ θεοῦ. **35** καὶ ἐπετίμησεν αὐτῷ
the holy one – of God. And rebuked him
ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε
– Jesus saying: Be muzzled and come out
ἀπ' αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον
from him. And [1]throwing [4]him [2]the [3]demon
εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν
in the midst came out from him nothing
βλάψαν αὐτόν. **36** καὶ ἐγένετο θάμβος
injuring him. And came astonishment

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him,

ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους
on all, and they spoke to one another

λέγοντες· τίς ὁ λόγος οὗτος, ὅτι ἐν
saying: What [is] – word this, because with

ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς
authority and power he commands the

ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; **37** καὶ
unclean spirits and they come out? And

ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα
went forth a rumour concerning him into every

τόπον τῆς περιχώρου. **38** Ἀναστὰς δὲ
place of the neighbourhood. And rising up

ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν
from the synagogue he entered into the

οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος
house of Simon. And [the] mother-in-law – of Simon

ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ
was being seized fever with a great, and

ἠρώτησαν αὐτὸν περὶ αὐτῆς. **39** καὶ
they ask him about her. And

ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ,
standing over her he rebuked the fever,

καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα
and it left her; and at once rising up

διηκόνει αὐτοῖς. **40** Δύνοντος δὲ τοῦ
she served them. And setting the
=as the sun was setting

ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας
sun[a] all as many as had ailing [ones]

νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν·
diseases with various brought them to him;

ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας
and he [one] [on each] [of them] [the(his)] [hands]

ἐπιτιθεὶς ἐθεράπευεν αὐτούς. **41** ἐξήρχετο
[putting *on*] healed them. came out

δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα
And also demons from many, crying out

καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
and saying[,] – Thou art the Son – of God.

καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι
And rebuking he allowed not them to speak, because

ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι. **42** Γενομένης
they knew [the] [Christ] [him] [to be]. coming
=And when

δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον
And day[a] going forth he went to a desert
day came

τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ
place; and the crowds sought him, and

and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν
came up to him, and detained him
τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. **43** ὁ δὲ
– not to go[d] from them. And he
=so that he should not go
εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἑτέραις
said to them[,] – Also to the other
πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν
cities [2]to preach [3]me [1]it behoves the
βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.
kingdom – of God, because on this I was sent.
44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς
And he was proclaiming in the synagogues
τῆς Ἰουδαίας.
– of Judæa.

CHAPTER 5

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι
Now it came to pass in the the crowd to press upon
=as the crowd pressed upon him and heard
αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ,
him and to hear[be] the word – of God,
καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην
and he was standing by the lake
Γεννησαρέτ, **2** καὶ εἶδεν δύο πλοιάρια
Gennesaret, and saw two boats
ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλεῖς
standing by the lake; but the fishermen
ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.
from them having gone away were washing the nets.
3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν
And embarking in one of the boats, which was
Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
of Simon, he asked him from the land
ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ
to put out a little; and sitting [4]out of [5]the
πλοίου ἐδίδασκεν τοὺς ὄχλους. **4** ὡς δὲ
[6]boat [1]he taught [2]the [3]crowds. And when
ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα·
he ceased speaking, he said to – Simon:
ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε
Put out into the deep, and let down
τὰ δίκτυα ὑμῶν εἰς ἄγραν. **5** καὶ
the nets of you for a draught. And
ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι'
answering Simon said: Master, through
ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν·
[the] whole night labouring nothing we took;
ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.
but at the word of thee I will let down the nets.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12[e] And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος
And this doing they enclosed multitude
ἰχθύων πολύ· διερρήσσετο δὲ τὰ δίκτυα
of fishes a much; and were being torn the nets
αὐτῶν. **7** καὶ κατένευσαν τοῖς μετόχοις
of them. And they nodded to the(ir) partners
ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας
in the other boat – coming
=that they should come
συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν
to help[d] them; and they came, and filled
ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.
both the boats so as to be sinking them.[b]
=so that they were sinking.
8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς
And seeing Simon Peter fell at the
γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ' ἐμοῦ,
knees of Jesus saying: Depart from me,
ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε. **9** θάμβος
because man a sinful I am, Lord. astonishment
γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς
For seized him and all the [ones]
σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ
with him at the draught of the fishes which
συνέλαβον, **10** ὁμοίως δὲ καὶ Ἰάκωβον καὶ
they took, and likewise both James and
Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ
John sons of Zebedee, who were sharers
τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα
– with Simon. And said to – Simon
ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν
– Jesus: Fear thou not; from – now
ἀνθρώπους ἔσῃ ζωγρῶν. **11** καὶ καταγαγόντες
men thou wilt be taking alive. And bringing down
τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα
the boats onto the land, leaving all things
ἠκολούθησαν αὐτῷ.
they followed him.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it came to pass in the to be him[be] in
=as he was
μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης
one of the cities *and* behold[,] a man full
λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ
of leprosy; and seeing — Jesus, falling on
πρόσωπον ἐδεήθη αὐτοῦ λέγων· κύριε,
[his] face he begged him saying: Lord,
ἐὰν θέλῃς, δύνασαί με καθαρίσαι. **13** καὶ
if thou willest, thou canst me *to* cleanse. And

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

17¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down

ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων·
stretching out the(his) hand he touched him saying:
θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα
I am willing, be thou cleansed; and immediately the leprosy
ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν
departed from him. And he charged
αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον
him no one to tell, but going away show
σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ
thyself to the priest, and offer concerning
τοῦ καθαρισμοῦ σου καθὼς προσέταξεν
the cleansing of thee as commanded
Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. 15 διήρχετο
Moses, for a testimony to them. went
δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ
But rather the word concerning him, and
συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ
[3]accompanied [2]crowds [1]many to hear and
θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
to be healed from the infirmities of them;
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις
but he was withdrawing in the deserts
καὶ προσευχόμενος.
and praying.
17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ
And it came to pass on one of the days *and*
αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι
he was teaching, and were sitting
Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν
Pharisees and law-teachers who were
ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας
having come out of every village – of Galilee
καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις
and Judæa and Jerusalem; and [the] power
κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. 18 καὶ
of [the] Lord was [1]in – [2]to cure [4]him. And
ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον
behold[,] men bearing on a couch a man
ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν
who was *having been* paralysed, and they sought [3]him
εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον
[1]to carry in and to lay him before
αὐτοῦ. 19 καὶ μὴ εὑρόντες ποίας εἰσ-
him. And not finding how† they
ενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες
might carry in him because of the crowd, going up
ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν
onto the roof through the tiles they let down

through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27¶ And after these things he went forth, and

αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον
him with the couch into the midst
ἔμπροσθεν τοῦ Ἰησοῦ. **20** καὶ ἰδὼν τὴν
in front of – Jesus. And seeing the
πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί
faith of them he said: Man, have been forgiven
σοι αἱ ἁμαρτίαι σου. **21** καὶ ἤρξαντο
thee the sins of thee. And began
διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
to reason the scribes and the Pharisees
λέγοντες· τίς ἐστιν οὗτος ὃς λαλεῖ
saying: Who is this man who speaks
βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι
blasphemies? Who can sins *to* forgive
εἰ μὴ μόνος ὁ θεός; **22** ἐπιγνοὺς δὲ ὁ
except only – God? But knowing –
Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς
Jesus the reasonings of them, answering
εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν
said to them: Why reason ye in
ταῖς καρδίαις ὑμῶν; **23** τί ἐστιν εὐκοπώτερον,
the hearts of you? What is easier,
εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ
to say: Have been forgiven thee the sins of thee, or
εἰπεῖν· ἔγειρε καὶ περιπάτει; **24** ἵνα δὲ
to say: Rise and walk? but that
εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν
ye may know that the Son – of man authority
ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, —
has on the earth to forgive sins, —
εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε
he said to the paralysed [one]: To thee I say, rise
καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς
and taking the pallet of thee go to
τὸν οἶκόν σου. **25** καὶ παραχρῆμα ἀναστὰς
the house of thee. And at once rising up
ἐνώπιον αὐτῶν, ἆρας ἐφ' ὃ κατέκειτο,
before them, taking [that] on which he was lying,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν
he went away to the house of him glorifying –
θεόν. **26** καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ
God. And bewilderment took all, and
ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου
they glorified – God, and were filled of(with) fear
λέγοντες ὅτι εἴδομεν παράδοξα σήμερον.
saying[,] – We saw wonderful things to-day.
27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο
And after these things he went forth, and saw

saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33¶ And they said unto him, Why do the disciples of John fast often, and make prayers and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ
a tax-collector by name Levi sitting on(in) the
τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι.
custom house, and said to him: Follow me.
28 καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει
And abandoning all things rising up he followed
αὐτῷ. **29** Καὶ ἐποίησεν δοχὴν μεγάλην
him. And [3]made [4]feast [2]a great
Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν
[1]Levi for him in the house of him; and there was
ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν
crowd a much of tax-collectors and of others who were
μετ' αὐτῶν κατακείμενοι. **30** καὶ ἐγόγγυζον
[3]with [2]them [1]reclining. And grumbled
οἵ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν
the Pharisees and the scribes of them
πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διὰ
at the disciples of him saying: Why
τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
with the tax-collectors and sinners
ἐσθίετε καὶ πίνετε; **31** καὶ ἀποκριθεὶς ὁ
eat ye and drink ye? And answering -
Ἰησοῦς εἶπεν πρὸς αὐτούς· οὐ χρείαν
Jesus said to them: not need
ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ
have the [ones] being healthy of a physician but the
=those who are ill:
κακῶς ἔχοντες· **32** οὐκ ἐλήλυθα καλέσαι
[ones] ill having; I have not come to call
δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
righteous persons but sinners to repentance.
33 Οἱ δὲ εἶπαν πρὸς αὐτόν· οἱ μαθηταὶ
And they said to him: The disciples
Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις
of John fast often and prayers
ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων,
make, likewise also those of the Pharisees,
οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. **34** ὁ
but those to thee[c] eat and drink. -
=but thine
δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε
And Jesus said to them: *not* [1]Can ye
τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος
[3]the [4]sons [5]of the [6]bride-chamber, [7]while [8]the [9]bridegroom
μετ' αὐτῶν ἐστιν, ποιῆσαι νηστεῦσαι;
[12]with [13]them [11]is, [10]*to* make [2]to fast?
35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ
but will come days, and when is taken away
ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν
from them the bridegroom, then they will fast

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

ἐν ἐκείναις ταῖς ἡμέραις. **36** Ἔλεγεν δὲ
in those – days. And he told

καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς
also a parable to them[:] – No one

ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας
[a] patch [from] [a] garment tearing

ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε,
puts [it] on a garment an old; otherwise,

καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ
both the new will tear and with the old

οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ
will not agree the patch – from the

καινοῦ. **37** καὶ οὐδεὶς βάλλει οἶνον νέον
new. And no one puts wine new

εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει
into wineskins old; otherwise, will burst

ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς
the wine – new the wineskins, and it

ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται.
will be poured out and the wineskins will perish.

38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς
But wine new into wineskins new

βλητέον. **39** καὶ οὐδεὶς πιὼν παλαιὸν
one must put. And no one having drunk old

θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός
desires new; for he says: The old good

ἐστιν.
is.

CHAPTER 6

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

6 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι
And it came to pass on a sabbath to go through
= he went through

αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ
him[b] *through* cornfields, and plucked the

μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχυας
disciples of him and ate the ears

ψώχοντες ταῖς χερσίν. **2** τινὲς δὲ τῶν
rubbing with the(ir) hands. And some of the

Φαρισαίων εἶπαν· τί ποιεῖτε ὃ οὐκ ἔξεστιν
Pharisees said: Why do ye what is not lawful

τοῖς σάββασιν; **3** καὶ ἀποκριθεὶς πρὸς
on the sabbaths? And replying to

αὐτοὺς εἶπεν ὁ Ἰησοῦς· οὐδὲ τοῦτο ἀνέγνωτε
them said – Jesus: not this read ye

ὃ ἐποίησεν Δαυίδ, ὁπότε ἐπείνασεν αὐτὸς
which did David, when hungered he

καὶ οἱ μετ' αὐτοῦ ὄντες; **4** ὡς εἰσῆλθεν
and the [ones] with him being? how he entered

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6¶ And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους
into the house – of God and the loaves
τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν
of the setting forth taking he ate and gave
τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν
to the [ones] with him, which it is not lawful to eat
εἰ μὴ μόνους τοὺς ἱερεῖς; 5 καὶ ἔλεγεν
except only the priests? And he said
αὐτοῖς· κύριός ἐστιν τοῦ σαββάτου ὁ
to them: Lord is of the sabbath the
υἱὸς τοῦ ἀνθρώπου. 6 Ἐγένετο δὲ ἐν
Son – of man. And it came to pass on
ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν
another sabbath to enter him into the
=he entered into the synagogue and
συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος
synagogue and to teach[b]; and there was a man
taught;
ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·
there and the [a]hand [a]of him – [b]right was withered;
7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς
and carefully watched him the scribes
καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ
and the Pharisees if on the sabbath
θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.
he heals, that they might find to accuse him.
8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν,
But he knew the reasonings of them,
εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν
and said to the man – [a]withered [b]having [a]the
χεῖρα· ἔγειρε καὶ στῆθι εἰς τὸ μέσον·
[a]hand: Rise and stand in the midst;
καὶ ἀναστὰς ἔστη. 9 εἶπεν δὲ ὁ Ἰησοῦς
and rising up he stood. And said – Jesus
πρὸς αὐτούς· ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν
to them: I ask you if it is lawful
τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
on the sabbath to do good or to do evil,
ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 καὶ περι-
life to save or to destroy? And looking
βλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ·
round at all them he said to him:
ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν,
Stretch out the hand of thee. And he did,
καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 11 αὐτοὶ
and was restored the hand of him. they
δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς
But were filled of(with) madness, and talked to
ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.
one another what they might do – to Jesus.

12¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20¶ And he lifted up

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
Now it came to pass in – days these
ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι,
to go forth him[b] to the mountain to pray,
=he went forth
καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ
and was spending the whole in the prayer –
night
θεοῦ. **13** καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν
of God. And when it became day, he called to [him]
τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ'
the disciples of him, and choosing from
αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,
them twelve, whom also apostles he named,
14 Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ
Simon, whom also he named Peter, and
Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον
Andrew the brother of him, and James
καὶ Ἰωάννην, καὶ Φίλιππον καὶ Βαρθο-
and John, and Philip and Bartho-
λομαῖον, **15** καὶ Ματθαῖον καὶ Θωμᾶν,
lomew, and Matthew and Thomas,
[καὶ] Ἰάκωβον Ἁλφαίου καὶ Σίμωνα τὸν
and James [son] of Alphæus and Simon the [one]
καλούμενον ζηλωτήν, καὶ Ἰούδαν Ἰακώβου,
being called a Zealot, and Judas of James,
16 καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης,
and Judas Iscariot, who became betrayer,
17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ
and coming down with them he stood on
τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν
place a level, and crowd a much of disciples
αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ
of him, and multitude a much of the people from
πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ
all – Judæa and Jerusalem and
τῆς παραλίου Τύρου καὶ Σιδῶνος, **18** οἳ
the coast country of Tyre and Sidon, who
ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ
came to hear him and to be cured from
τῶν νόσων αὐτῶν, καὶ οἱ ἐνοχλούμενοι
the diseases of them, and the [ones] being tormented
ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο.
from spirits unclean were healed.
19 καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι
And all the crowd sought to touch
αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο
him, because power from him went forth
καὶ ἰᾶτο πάντας. **20** Καὶ αὐτὸς ἐπάρας
and cured all. And he lifting up

his eyes on his disciples, and said, Blessed *be ye* poor: for your's is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company,* and shall reproach *you,* and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς
the eyes of him to the disciples
αὐτοῦ ἔλεγεν·
of him said:

Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν
Blessed [are] the poor, because yours is
ἡ βασιλεία τοῦ θεοῦ. **21** μακάριοι οἱ
the kingdom – of God. Blessed [are] the [ones]
πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι
hungering now, because ye will be satisfied. Blessed [are]
οἱ κλαίοντες νῦν, ὅτι γελάσετε. **22** μακάριοί
the [ones] weeping now, because ye will laugh. Blessed
ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι,
are ye when [2]hate [3]you – [1]men,
καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν
and when they separate you and reproach
καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν
and cast out the name of you as evil
ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. **23** χάρητε
for the sake of the Son – of man. Rejoice
ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε·
in that – day and leap for joy:
ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ
for behold[,] the reward of you much in –
οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς
heaven; for according to the same things [1]did [2]to the
=in the same way
προφήταις οἱ πατέρες αὐτῶν.
[2]prophets [1]the [3]fathers [4]of them.

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι
But woe to you the rich [ones], because
ἀπέχετε τὴν παράκλησιν ὑμῶν. οὐαὶ ὑμῖν,
ye have the consolation of you. Woe to you,
οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.
the [ones] *having been* filled up now, because ye will hunger.
25 οὐαί, οἱ γελῶντες νῦν, ὅτι πενθήσετε
Woe, the [ones] laughing now, because ye will mourn
καὶ κλαύσετε. **26** οὐαὶ ὅταν καλῶς ὑμᾶς
and lament. Woe when well [of] you
εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ
say all – men; for according to
=in the same way
αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ
the same things did to the false prophets the
πατέρες αὐτῶν. **27** Ἀλλὰ ὑμῖν λέγω
fathers of them. But you I tell
τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς
the [ones] hearing: Love ye the enemies
ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
of you, [2]well [1]do to the [ones] hating you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be children of the Highest: for he is kind unto the unthankful and *to* the evil.

28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
bless the [ones] cursing you,
προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.
pray about the [ones] insulting you.
29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα
To the [one] striking thee on the cheek
πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ
turn also the other, and from the [one]
αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα
taking of thee the garment also the tunic
μὴ κωλύσῃς. **30** παντὶ αἰτοῦντί σε δίδου,
do not prevent. To everyone asking thee give,
καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.
and from the [one] taking thy things do not ask back.
31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν
And as ye wish that may do to you
οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως. **32** καὶ
– men, do ye to them likewise. And
εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία
if ye love the [ones] loving you, what
ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ
to you thanks is there?[c] for even – sinners
=thanks have ye?
τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. **33** καὶ
[1]the [ones] [2]loving [4]them [3]love. even
γὰρ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας
For if ye do good to the [ones] doing good to
ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ
you, what to you thanks is there?[c] even –
=thanks have ye?
ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. **34** καὶ ἐὰν
sinners the same thing do. And if
δανείσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία
ye lend from whom ye hope to receive, what
ὑμῖν χάρις [ἐστίν]; καὶ ἁμαρτωλοὶ
to you thanks is there?[c] even sinners
=thanks have ye?
ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσιν τὰ
to sinners lend that they may receive back the
ἴσα. **35** πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
equal things. But love ye the enemies of you
καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν
and do good and lend nothing
ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν
despairing; and will be the reward of you
=despairing not at all;
πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι
much, and ye will be sons of [the] Most High, because
αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους
he kind is to the unthankful

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

καὶ πονηρούς.
and evil.

καθὼς ὁ πατὴρ
as the Father

37 καὶ μὴ κρίνετε,
And do not judge,

μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε.
do not condemn, and by no means ye may be condemned.

ἀπολύετε, καὶ ἀπολυθήσεσθε· **38** δίδοτε, καὶ
Forgive, and ye will be forgiven; give, and

δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον
it will be given to you; measure good *having been* pressed down

σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς
having been shaken running over they will give into

τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε
the bosom of you; for in what measure ye measure

ἀντιμετρηθήσεται ὑμῖν. **39** Εἶπεν δὲ καὶ
it will be measured in return to you. And he told also

παραβολὴν αὐτοῖς· μήτι δύναται τυφλὸς
a parable to them: *Not* can a blind man

τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον
[a] blind man [1]guide? not both into a ditch

ἐμπεσοῦνται; **40** οὐκ ἔστιν μαθητὴς ὑπὲρ
will fall *in*? [2]not [3]is [1]A disciple above

τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς
the teacher; [1]but [2]*having been* perfected [3]everyone

ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. **41** Τί δὲ
[3]will be as the teacher of him. And why

βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
seest thou the mote – in the eye

τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν
of the brother of thee, but the beam – in

τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; **42** πῶς
thine own eye thou considerest not? how

δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ,
canst thou *to* say to the brother of thee: Brother,

ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ
allow I may take out the mote – in the
=allow me to take out

ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ
eye of thee, [1][thy]self [2]the [3]in [4]the [5]eye

σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε
[5]of thee [4]beam [1]not [3]seeing? hypocrite, take *out*

πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,
first the beam out of the eye of thee,

καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ
and then thou wilt see clearly the mote – in the

36 Γίνεσθε οἰκτίρμονες,
Be ye compassionate,

καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.
as the Father of you compassionate is.

37 καὶ μὴ κριθῆτε· καὶ
And by no means ye may be judged; and

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a

ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. **43** Οὐ
eye of the brother of thee to take out. [3]no
γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν
[1]For [3]there is [5]tree [4]good producing fruit
σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν
bad, nor again tree a bad producing
καρπὸν καλόν. **44** ἕκαστον γὰρ δένδρον
fruit good. For each tree
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ
by the(its) own fruit is known; for not
ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ
of thorns do they gather figs, nor of
βάτου σταφυλὴν τρυγῶσιν. **45** ὁ ἀγαθὸς
a thorn bush a grape do they pick. The good
ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς
man out of the good treasure of the(his)
καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ
heart brings forth the good, and the
=that which is good,
πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ
evil man out of the evil brings forth the
πονηρόν· ἐκ γὰρ περισσεύματος καρδίας
evil; for out of [the] abundance of [his] heart
=that which is evil;
λαλεῖ τὸ στόμα αὐτοῦ. **46** Τί δέ με καλεῖτε·
speaks the mouth of him. And why me call ye:
κύριε κύριε, καὶ οὐ ποιεῖτε ἃ
Lord[,] Lord, and do not [the things] which
λέγω; **47** Πᾶς ὁ ἐρχόμενος πρός με καὶ
I say? Everyone coming to me and
ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς,
hearing of me the words and doing them.
ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. **48** ὅμοιός
I will show you to whom he is like. Like
ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς
he is to a man building a house, who
ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον
dug and deepened and laid a foundation
ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης
on the rock; and a flood occurring[a]
=when a flood occurred
προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
[2]dashed against [1]the [2]river – house that,
καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ
and was not able to shake it because of
τὸ καλῶς οἰκοδομῆσθαι αὐτήν. **49** ὁ δὲ
the well to be built it.[b] But the
=because it was well built. [one]
ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν
hearing and not doing [1]like [1]is

man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν
a man having built a house on the
γῆν χωρὶς θεμελίου, ᾗ προσέρρηξεν ὁ
earth without a foundation, which dashed against the
ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο
river, and immediately it collapsed, and was
τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.
the ruin – house of that great.

CHAPTER 7

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but

7 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα
When he completed all the words
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν
of him in the ears of the people, he entered
εἰς Καφαρναούμ. **2** Ἑκατοντάρχου δέ
into Capernaum. Now of a centurion
τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν,
certain a slave ill having(being) was about to die,
ὃς ἦν αὐτῷ ἔντιμος. **3** ἀκούσας δὲ περὶ
who was to him dear. And hearing about
τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρε-
– Jesus he sent to him eld-
σβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν
ers of the Jews, asking him
ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.
that coming he might recover the slave of him.
4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν
And they coming to – Jesus
παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι ἄξιός
besought him earnestly, saying[,] – Worthy
ἐστιν ᾧ παρέξῃ τοῦτο· **5** ἀγαπᾷ γὰρ
he is for whom thou shouldest grant this; for he loves
τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν
the nation of us and the synagogue
αὐτὸς ᾠκοδόμησεν ἡμῖν. **6** ὁ δὲ Ἰησοῦς
he built for us. – And Jesus
ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ
went with them. And yet him not
=while he was yet
μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν
far being away from the house, sent
not far away
φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ· κύριε,
friends the centurion saying to him: Lord,
μὴ σκύλλου· οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ
do not trouble; for not worthy am I that under
τὴν στέγην μου εἰσέλθῃς· **7** διὸ οὐδὲ
the roof of me thou shouldest enter; wherefore not
ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπὲ
myself I accounted worthy to thee to come; but say

say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. **8** καὶ
in a word, and let be cured the servant of me. also

γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν
For I a man am under authority

τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας,
being set, having under myself soldiers,

καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται,
and I tell this one: Go, and he goes,

καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ
and another: Come, and he comes, and the

δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ. **9** ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν
slave of me: Do this, and he does. And hearing these [words] – Jesus marvelled at

αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ
him, and turning to the following him

ὄχλῳ εἶπεν· λέγω ὑμῖν, οὐδὲ ἐν τῷ
crowd said: I tell you, not in –

Ἰσραὴλ τοσαύτην πίστιν εὗρον. **10** καὶ
Israel such faith I found. And

ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες
returning to the house the [ones] sent

εὗρον τὸν δοῦλον ὑγιαίνοντα. **11** Καὶ
found the slave well. And

ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν
it came to pass on the next day he went into a city

καλουμένην Ναΐν, καὶ συνεπορεύοντο αὐτῷ
being called Nain, and went with him

οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολύς.
the disciples of him and crowd a much.

12 ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ
And as he drew near to the gate of the city, and

ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς
behold was being carried out having died an only born
[for burial]

υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα,
son to the mother of him, and this was a widow,

καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν
and a crowd of the city considerable was with

αὐτῇ. **13** καὶ ἰδὼν αὐτὴν ὁ κύριος
her. And seeing her the Lord

ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ·
felt compassion over her and said to her:

μὴ κλαῖε. **14** καὶ προσελθὼν ἥψατο τῆς
Do not weep. And approaching he touched the

σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ
bier, and the [ones] bearing stood, and

εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι. **15** καὶ
he said: Young man, to thee I say, Arise. And

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 ¶ And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are

ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν,
sat up the dead man and began to speak
καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.
and he gave him to the mother of him
16 ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον
And [3]took [1]fear [2]all, and they glorified
τὸν θεὸν λέγοντες ὅτι προφήτης μέγας
– God saying[,] – prophet A great
ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο
was raised among us, and[,] – [2]visited
θεὸς τὸν λαὸν αὐτοῦ. **17** καὶ ἐξῆλθεν
[1]God the people of him. And went forth
λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περ
word this in all – Judæa [1]concernin
αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.
[4]him [1]and [2]all [3]the [5]neighbourhood.
18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθητα
And reported to John the disciples
αὐτοῦ περὶ πάντων τούτων. κα
of him about all these things. An
προσκαλεσάμενος δύο τινὰς τῶν μαθητῶ
calling to [him] [2]two [1]a certain of the disciples
αὐτοῦ ὁ Ἰωάννης **19** ἔπεμψεν πρὸς τὸ
of him – John sent to the
κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλο
Lord saying: Thou art the coming [one], or anothe
προσδοκῶμεν; **20** παραγενόμενοι δὲ πρὸ
may we expect? And coming to
αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴ
him the men said: John the Baptist
ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων· σὺ εἶ
sent us to thee saying: Thou art th
ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; **21** ἐ
coming [one], or another may we expect? I
ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπ
that – hour he healed many from(of
νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν
diseases and plagues and spirits evil,
καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν
and blind persons to many he gave to see.
22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντε
And answering he said to them: Going
ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε κα
report to John [the things] which ye saw an
ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλο
heard: blind men see again, lame me
περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφο
walk, lepers are being cleansed, and deaf me

raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against

ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ
hear, dead men are raised, poor people
εὐαγγελίζονται· **23** καὶ μακάριός ἐστιν ὃς ἐὰν
are evangelized; and blessed is whoever
μὴ σκανδαλισθῇ ἐν ἐμοί. **24** Ἀπελθόντων δὲ
is not offended in me. And going away
=as the
τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς
the messengers of John[a] he began to say to
messengers of John went away
τοὺς ὄχλους περὶ Ἰωάννου· τί ἐξήλθατε
the crowds concerning John: What went ye forth
εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ
into the desert to see? a reed by
ἀνέμου σαλευόμενον; **25** ἀλλὰ τί ἐξήλθατε
wind being shaken? But what went ye forth
ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις
to see? a man in soft garments
ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ
having been clothed? behold[,] the [ones] [i]in [h]raiment [h]splendid
καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις
[d]and [e]in luxury [b]being [i]in – [g]royal palaces
εἰσίν. **26** ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην;
[f]are. But what went ye forth to see? a prophet?
ναί λέγω ὑμῖν, καὶ περισσότερον προφήτου.
yes I tell you, and more [than] a prophet.
27 οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ
This is he concerning whom it has been written: Behold
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου
I send the messenger of me before [the] face
σου, ὃς κατασκευάσει τὴν ὁδόν σου
of thee, who will prepare the way of thee
ἔμπροσθέν σου. **28** λέγω ὑμῖν, μείζων
before thee. I tell you, [g]greater
ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδείς
[i]among [h][those] born [h]of women [f][than] [g]John [e]no one
ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ
[b]is; but the less in the kingdom –
θεοῦ μείζων αὐτοῦ ἐστιν. **29** καὶ πᾶς ὁ
of God greater [than] he is. And all the
λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν
people hearing and the tax-collectors justified
τὸν θεόν, βαπτισθέντες τὸ βάπτισμα
– God, being baptized [with] the baptism
Ἰωάννου· **30** οἱ δὲ Φαρισαῖοι καὶ οἱ
of John; but the Pharisees and the
νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς
lawyers [f]the [e]counsel – [g]of God [i]rejected [i]for

themselves, being not baptized of him.

31¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her

ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. **31** Τίνι
[3]themselves, not being baptized by him. To what
οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς
then may I liken the men – generation
ταύτης, καὶ τίνι εἰσὶν ὅμοιοι; **32** ὅμοιοί εἰσιν
of this, and to what are they like? Like are they
παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ
to children – in a marketplace sitting and
προσφωνοῦσιν ἀλλήλοις ἃ λέγει· ηὐλήσαμεν
calling to one another who says: We piped
ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ
to you and ye did not dance; we mourned and
οὐκ ἐκλαύσατε. **33** ἐλήλυθεν γὰρ Ἰωάννης
ye did not weep. For has come John
ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων
the Baptist not eating bread nor drinking
οἶνον, καὶ λέγετε· δαιμόνιον ἔχει.
wine, and ye say: A demon he has.
34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων
Has come the Son – of man eating
καὶ πίνων, καὶ λέγετε· ἰδοὺ ἄνθρωπος
and drinking, and ye say: Behold[,] a man
φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ
a glutton and a winebibber, a friend of tax-collectors and
ἁμαρτωλῶν. **35** καὶ ἐδικαιώθη ἡ σοφία
of sinners. And was(is) justified – wisdom
ἀπὸ πάντων τῶν τέκνων αὐτῆς.
from(by) all the children of her.
36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων
And [4]asked [1]a certain one [5]him [2]of the [3]Pharisees
ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς
that he would eat with him; and entering into
τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. **37** καὶ
the house of the Pharisee he reclined. And[,]
ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός,
behold[,] a woman who was in the city a sinner,
καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ
and knowing that he reclines in the
οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον
house of the Pharisee, bringing an alabaster box
μύρου **38** καὶ στᾶσα ὀπίσω παρὰ τοὺς
of ointment and standing behind at the
πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν
feet of him weeping, with the(her) tears
ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ, καὶ
began to wet the feet of him, and
ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν,
with the hairs of the head of her wiped off,

head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in

καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ
and fervently kissed the feet of him and
ἠλειφεν τῷ μύρῳ. **39** ἰδὼν δὲ ὁ Φαρισαῖος
anointed with the ointment. But [4]seeing [1]the [2]Pharisee
ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων·
– [3]having invited [4]him spoke within himself saying:
οὗτος εἰ ἦν [ὁ] προφήτης, ἐγίνωσκεν ἂν
This man if he was the prophet, would have known
τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται
who and what sort the woman who is touching
αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. **40** καὶ
him, because a sinner she is. And
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν·
answering – Jesus said to him:
Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· διδάσκαλε,
Simon, I have to thee something to say. And he: Teacher,
εἰπέ, φησίν. **41** δύο χρεοφειλέται ἦσαν
say, says. Two debtors were
=A certain creditor had two debtors;
δανειστῇ τινι· ὁ εἷς ὤφειλεν δηνάρια
creditor to a certain;[c] the one owed denarii
πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. **42** μὴ
five hundred, and the other fifty. Not
=As they had no[thing]
ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις
having them[a] to repay [2]both
ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει
[1]he freely forgave. Who then of them more will love
αὐτόν; **43** ἀποκριθεὶς Σίμων εἶπεν·
him? Answering Simon said:
ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο.
I suppose[,] – to whom the more he freely forgave.
ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. **44** καὶ
And he said to him: Rightly thou didst judge. And
στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι
turning to the woman – to Simon
ἔφη· βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν
he said: Seest thou this – woman? I entered
σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας
of thee into the house, water to me on(for) [my] feet
οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν
thou gavest not; but this woman with the(her) tears
ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν
wet of me the feet and with the hairs
αὐτῆς ἐξέμαξεν. **45** φίλημά μοι οὐκ ἔδωκας·
of her wiped off. A kiss to me thou gavest not;
αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλειπεν
but this woman from [the time] I entered ceased not
which

hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

καταφιλοῦσά μου τοὺς πόδας. **46** ἐλαίῳ
fervently kissing of me the feet. With oil
τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ
the head of me thou didst not anoint; but this woman
μύρῳ ἤλειψεν τοὺς πόδας μου. **47** οὗ
with ointment anointed the feet of me. Of which
=Wherefore
χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι
for the sake *of* I tell thee, [2]have been forgiven [1]the [3]sins
αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ·
[4]of her – [3]many, because she loved much;
ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.
but to whom little is forgiven, little he loves.
48 εἶπεν δὲ αὐτῇ· ἀφέωνταί σου αἱ
And he said to her: Have been forgiven of thee the
ἁμαρτίαι. **49** καὶ ἤρξαντο οἱ συνανακείμενοι
sins. And began the [ones] reclining with [him]
λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν, ὃς καὶ
to say among themselves: Who this is, who even
ἁμαρτίας ἀφίησιν; **50** εἶπεν δὲ πρὸς τὴν
sins forgives? But he said to the
γυναῖκα· ἡ πίστις σου σέσωκέν σε·
woman: The faith of thee has saved thee;
πορεύου εἰς εἰρήνην.
go in peace.

CHAPTER 8

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς
And it came to pass afterwards *and* he
διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων
journeyed through every† city and village proclaiming
καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ
and preaching the kingdom –
θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, **2** καὶ
of God, and the twelve with him, and
γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ
women certain who were having been healed from
πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία
spirits evil and infirmities, Mary
ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια
– *being* called Magdalene, from whom demons
ἑπτὰ ἐξεληλύθει, **3** καὶ Ἰωάννα γυνὴ Χουζᾶ
seven had gone out, and Joanna wife of Chuza
ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ
steward of Herod and Susanna and
ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς
others many, who ministered to them
ἐκ τῶν ὑπαρχόντων αὐταῖς.
out of the possessions to them.[c]

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν
And coming together crowd a much and the [ones]
=when a great crowd came together and people in each city
κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν
in each city† resorting[a] to him
resorted
εἶπεν διὰ παραβολῆς· **5** ἐξῆλθεν ὁ σπείρων
he said by a parable: Went forth the [one] sowing
τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ
– to sow[a] the seed of him. And in the
σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν
to sow him[be] this fell by the
=as he sowed
ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ
way and was trodden down, and the birds of the
οὐρανοῦ κατέφαγεν αὐτό. **6** καὶ ἕτερον
heaven(air) devoured it. And other [seed]
κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν
fell on the rock, and grown
ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.
it was withered because of the not to have moisture.
=because it had no moisture.
7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ
And other fell in [the] of the thorns, and
midst
συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.
growing up with [it] the thorns choked it.
8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν
And other fell in the soil –
ἀγαθὴν καὶ φυὲν ἐποίησεν καρπὸν
good and grown it produced fruit
ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· ὁ
a hundredfold. These things saying he called: The [one]
ἔχων ὦτα ἀκούειν ἀκουέτω. **9** Ἐπηρώτων δὲ
having ears to hear let him hear. And questioned
αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ
him the disciples of him what [1]this [3]might be –
παραβολή. **10** ὁ δὲ εἶπεν· ὑμῖν δέδοται
[1]parable. And he said: To you it has been given
γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ
to know the mysteries of the kingdom –
θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα
of God, but to the rest in parables, that
βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ
seeing they may not see and hearing not
συνιῶσιν. **11** ἔστιν δὲ αὕτη ἡ παραβολή.
they may understand. [4]is [1]Now [2]this – [3]parable.
ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.
The seed is the word – of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall

12 οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες·
And the [ones] by the way are the [ones] hearing,
εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸ
then comes the devil and takes the
λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
word from the heart of them, lest
πιστεύσαντες σωθῶσιν. **13** οἱ δὲ ἐπὶ τῆς
believing they may be saved. And the [ones] on the
πέτρας οἵ ὅταν ἀκούσωσιν μετὰ χαρᾶς
rock who when they hear with joy
δέχονται τὸν λόγον· καὶ οὗτοι ῥίζαν
receive the word; and these root
οὐκ ἔχουσιν, οἵ πρὸς καιρὸν πιστεύουσιν
have not, who for a time believe
καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. **14** τὸ
and in time of trial withdraw. the [on
δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν
And in the thorns falling, these are
οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ
the [ones] hearing, [1]and [4]by [3]cares [5]a
πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι
[7]riches [8]and [9]pleasures – [10]of life [2]going
συμπνίγονται καὶ οὐ τελεσφοροῦσιν. **15** τὸ
[3]are choked and do not bear [fruit] to maturity. the [on
δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες
And in the good soil, these are [those] who
καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν
heart a worthy and good hearing the
λόγον κατέχουσιν καὶ καρποφοροῦσιν
word hold fast and bear fruit
ὑπομονῇ. **16** Οὐδεὶς δὲ λύχνον ἅψας
patience. Now no one a lamp having
καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης
hides it with a vessel or underneath a cou
τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα
puts, but on a lampstand puts, that
εἰσπορευόμενοι βλέπωσιν τὸ φῶς. **17** οὐ
[ones] coming in may see the light.
γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν
For [anything] is hidden which [3]not [4]manife
γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ
[1]will [3]become, nor secret which by no mea
γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. **18** βλέπετε
will be known and to [be] manifest come. See
οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ
therefore how ye hear; for whoever has
δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ
it will be given to him; and whoever has not,

be taken even that which he seemeth to have.

19¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.
even what he seems to have will be taken from him.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ
And came to him the mother
καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο
and the brothers of him, and were not able
συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. **20** ἀπηγγέλη δὲ
to come up with him be- the crowd. And it was reported
cause of
αὐτῷ· ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου
to him: The mother of thee and the brothers of thee
ἑστήκασιν ἔξω ἰδεῖν θέλοντές σε. **21** ὁ δὲ
are standing outside [2]to see [1]wishing thee. But he
ἀποκριθεὶς εἶπεν πρὸς αὐτούς· μήτηρ μου
answering said to them: Mother of me
καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον
and brothers of me [2]these [1]are [3]the [ones] [7]the [8]word
τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
– [8]of God [4]hearing [5]and [6]doing.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ
And it came to pass on one of the days *and*
αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ
he embarked in a boat and the disciples
αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν
of him, and he said to them; Let us go over
εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.
to the other side of the lake; and they put to sea.
23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ
And sailing them[a] he fell asleep. And
=as they sailed
κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ
came down a storm of wind to the lake, and
συνεπληροῦντο καὶ ἐκινδύνευον. **24** προσ-
they were filling up and were in danger. ap-
ελθόντες δὲ διήγειραν αὐτὸν λέγοντες·
proaching And they awaken him saying:
ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ
Master[,] Master, we are perishing. But he
διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ
being awakened rebuked the wind and the
κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο
roughness of the water; and they ceased, and there was
γαλήνη. **25** εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν;
a calm. Then he said to them: Where the faith of you?
φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς
And fearing they marvelled, saying to
ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι καὶ
one another: Who then [2]this man [1]is, that [3]even
τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ
[3]the [4]winds [1]he commands and the water, and

26¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them

ὑπακούουσιν αὐτῷ; **26** Καὶ κατέπλευσαν εἰς
they obey him? And they sailed down to
τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν
the country of the Gerasenes, which is
ἀντιπέρα τῆς Γαλιλαίας. **27** ἐξελθόντι δὲ
opposite – Galilee. And going out
=as he went out
αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνήρ τις
him onto the land met [him] man a certain
ἐκ τῆς πόλεως ἔχων δαιμόνια, καὶ χρόνῳ
out of the city having demons, and [a]time
ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ
[1]for a considerable put not on a garment, and in a house
οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. **28** ἰδὼν
remained not but among the tombs. seeing
δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ
And – Jesus crying out he fell prostrate before him
καὶ φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί,
and voice in a great(loud) said: What to me and to thee,
Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί
Jesus Son – of God – most high? I beg
σου, μή με βασανίσῃς. **29** παρήγγελλεν
of thee, do not me torment. he charged
γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν
For the spirit – unclean to come out
ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις
from the man. For many times
συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἁλύσεσιν
it had seized him. and he was bound with chains
καὶ πέδαις φυλασσόμενος, καὶ διαρήσσων
and fetters being guarded, and tearing asunder
τὰ δεσμὰ ἠλαύνετο ἀπὸ τοῦ δαιμονίου εἰς
the bonds he was driven from(by) the demon into
τὰς ἐρήμους. **30** ἐπηρώτησεν δὲ αὐτὸν ὁ
the deserts. And questioned him –
Ἰησοῦς· τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν
Jesus: What to thee name is? And he said:
λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς
Legion, because [2]entered [3]demons [1]many into
αὐτόν. **31** καὶ παρεκάλουν αὐτὸν ἵνα μὴ
him. And they besought him that no
ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.
he would order them into the abyss to go away
32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν
Now there was there a herd pigs of many
βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν
feeding in the mountain; and they besought
αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους
him that he would allow them into those

to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the deviis was healed.

37¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the

εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. **33** ἐξελθόντα
to enter; and he allowed them. [4]coming out

δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον
[1]So [2]the [3]demons from the man entered

εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη
into the pigs, and rushed the herd

κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ
down the precipice into the lake and

ἀπεπνίγη. **34** ἰδόντες δὲ οἱ βόσκοντες
was choked. And [3]seeing [1]the [ones] [2]feeding

τὸ γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς
[4]the thing [5]having fled and reported in
happened
=what had happened

τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. **35** ἐξῆλθον
the city and in the farms. they went out

δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν
And to see the thing having and came to –
happened,
=what had happened,

Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον
Jesus, and found sitting the man

ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον
from whom the demons went out *having been* clothed

καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ
and being in his senses by the feet –

Ἰησοῦ, καὶ ἐφοβήθησαν. **36** ἀπήγγειλαν δὲ
of Jesus, and they were afraid. And [3]reported

αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμο-
[4]to them [1]the [ones] [2]seeing [5]how [6]was healed [6]the [7]demon-

νισθείς. **37** καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ
possessed. And asked him all the

πλῆθος τῆς περιχώρου τῶν Γερασηνῶν
multitude of the neighbourhood of the Gerasenes

ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ
to go away from them, because fear with a great

συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον
they were seized; so he embarking in a boat

ὑπέστρεψεν. **38** ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ
returned. And begged of him the man

ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν
from whom had gone out the demons to be with

αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων· **39** ὑπόστρεφε
him; but he dismissed him saying : Return

εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι
to the house of thee, and relate what [3]to thee
things

ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ' ὅλην
[2]did – [1]God. And he went away throughout all

whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ
the city proclaiming what things [2]did [3]to him
ὁ [1]Ἰησοῦς.
–

40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν
Now in the to return – Jesus[be]
=when Jesus returned
ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ
welcomed him the crowd; for they were
πάντες προσδοκῶντες αὐτόν. **41** καὶ ἰδοὺ
all expecting him. And behold
ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάϊρος, καὶ οὗτος
came a man to whom name Jairus,[c] and this man
ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν
a ruler of the synagogue was; and falling
παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν
at the feet of Jesus he besought him
εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, **42** ὅτι
to enter into the house of him, because
θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν
daughter an only born was to him[c] about of years
=he had an only daughter
δώδεκα καὶ αὕτη ἀπέθνῃσκεν. Ἐν δὲ τῷ
twelve and this(she) was dying. Now in the
=as he went
ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.
to go him[be] the crowds pressed upon him.
43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ
And a woman being in a flow of blood from
=having
ἐτῶν δώδεκα, ἥτις οὐκ ἴσχυσεν ἀπ'
years twelve, who was not able from
οὐδενὸς θεραπευθῆναι, **44** προσελθοῦσα ὄπισθεν
no(any)one to be healed, approaching behind
ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ,
touched the fringe of the garment of him,
καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος
and at once stood the flow of the blood
αὐτῆς. **45** καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ
of her. And said – Jesus: Who the
ἁψάμενός μου; ἀρνουμένων δὲ πάντων
[one] touching me? And denying all[a]
=when all denied
εἶπεν ὁ Πέτρος· ἐπιστάτα, οἱ ὄχλοι
said – Peter: Master, the crowds
συνέχουσίν σε καὶ ἀποθλίβουσιν. **46** ὁ δὲ
press upon thee and jostle. – But
Ἰησοῦς εἶπεν· ἥψατό μού τις· ἐγὼ γὰρ
Jesus said: Touched me someone; for I
ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.
knew power having gone forth from me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he

47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν,
And [3]seeing [1]the [2]woman that she was not hidden,
τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι'
trembling came and prostrating before him [4]for
ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον
[7]what [6]cause [5]she touched [10]him [1]declared [9]before
παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.
[3]all [4]the [5]people, and how she was cured at once.
48 ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις
And he said to her: Daughter, the faith
σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
of thee has healed thee; go in peace.
49 Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ
Yet him speaking[a] comes someone from
=While he was yet speaking
τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν
the synagogue ruler saying[,] – Has died
ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν
the daughter of thee; no more trouble the
διδάσκαλον. **50** ὁ δὲ Ἰησοῦς ἀκούσας
teacher. – But Jesus hearing
ἀπεκρίθη αὐτῷ· μὴ φοβοῦ· μόνον πίστευσον,
answered him: Fear thou not; only believe,
καὶ σωθήσεται. **51** ἐλθὼν δὲ εἰς τὴν
and she will be healed. And coming into the
οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν
house he allowed not to enter anyone with
αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ
him except Peter and John and
Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ
James and the father of the maid and
τὴν μητέρα. **52** ἔκλαιον δὲ πάντες καὶ
the mother. And were weeping all and
ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε·
bewailing her. But he said: Weep ye not;
οὐκ ἀπέθανεν ἀλλὰ καθεύδει. **53** καὶ
she did not die but sleeps. And
κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.
they ridiculed him, knowing that she died.
54 αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς
But he holding the hand of her
ἐφώνησεν λέγων· ἡ παῖς, ἔγειρε. **55** καὶ
called saying: – Maid, arise. And
ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη
returned the spirit of her, and she rose up
παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι
at once, and he commanded [2]to her [1]to be given
φαγεῖν. **56** καὶ ἐξέστησαν οἱ γονεῖς
to eat. And were amazed the parents

charged them that they should tell no man what was done.

αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ
of her; but he enjoined them [1]no one
εἰπεῖν τὸ γεγονός.
[1]to tell the thing having happened.
=what had happened.

CHAPTER 9

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and

9 Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν
And having called together the twelve he gave
αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ
them power and authority over all the
δαιμόνια καὶ νόσους θεραπεύειν· **2** καὶ
demons and diseases to heal; and
ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν
sent them to proclaim the kingdom
τοῦ θεοῦ καὶ ἰᾶσθαι, **3** καὶ εἶπεν πρὸς
– of God and to cure, and said to
αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε
them: Nothing take ye for the way, neither
ῥάβδον μήτε πήραν μήτε ἄρτον μήτε
staff nor wallet nor bread nor
ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν.
silver nor each two tunics to have.
4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ
And into whatever house ye may enter, there
μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. **5** καὶ
remain and thence go forth. And
ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι
as many as may not receive you, going forth
ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν
from – city that the dust
ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς
from the feet of you shake off for
μαρτύριον ἐπ' αὐτούς. **6** ἐξερχόμενοι δὲ
a testimony against them. And going forth
διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι
they went throughout the villages evangelizing
through
καὶ θεραπεύοντες πανταχοῦ. **7** Ἤκουσεν
and healing everywhere. [3]heard
δὲ Ἡρῴδης ὁ τετραάρχης τὰ γινόμενα
[1]And [2]Herod [3]the [4]tetrarch the things happening
πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι
all, and was in perplexity because of the to be said
=because it was said
ὑπό τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν,
by some that John was raised from [the] dead,
8 ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων
and by some that Elias appeared, [1]others

of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples,

δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.
but that prophet a certain of the ancients rose again.

9 εἶπεν δὲ [ὁ] Ἡρῴδης· Ἰωάννην ἐγὼ
But said – Herod: John I

ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ
beheaded; but who is this about whom

ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.
I hear such things? And he sought to see him.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
And having returned the apostles

διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ
narrated to him what things they did. And

παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν
taking them he departed privately

εἰς πόλιν καλουμένην Βηθσαϊδά. **11** οἱ δὲ
to a city *being* called Bethsaida. But the

ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ
crowds knowing followed him; and

ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ
welcoming them he spoke to them about

τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν
the kingdom – of God, and the [ones] [3]need

ἔχοντας θεραπείας ἰᾶτο. **12** Ἡ δὲ ἡμέρα
[1]having of healing he cured. But the day

ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα
began to decline; and approaching the twelve

εἶπαν αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα
said to him: Dismiss the crowd, that

πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ
going to [1]the [5]around [2]villages [3]and

ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν,
[4]farms they may lodge and may find provisions,

ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. **13** εἶπεν
because here in a desert place we are. he said

δὲ πρὸς αὐτούς· δότε αὐτοῖς φαγεῖν
And to them: [1]Give [3]them [4]to eat

ὑμεῖς. οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν
[2]ye. But they said: There are not to us
= We have not

πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ
more than loaves five and fishes two, un-

μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς
less going we may buy for

πάντα τὸν λαὸν τοῦτον βρώματα. **14** ἦσαν
all – people this foods. there were

γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ
For about men five thousand. And he said

πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνατε
to the disciples of him: [1]Make [3]to recline

Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests

αὐτοὺς κλισίας ὡσεὶ ἀνὰ πεντήκοντα.
[3]them [in] groups [1]about [2]each [4]fifty.

15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν
And they did so and made to recline

ἅπαντας. **16** λαβὼν δὲ τοὺς πέντε ἄρτους
all. And taking the five loaves

καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
and the two fishes, looking up to –

οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν,
heaven he blessed them and broke,

καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ
and gave to the disciples to set before the

ὄχλῳ. **17** καὶ ἔφαγον καὶ ἐχορτάσθησαν
crowd. And they ate and were satisfied

πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς
all; and were taken the excess to them

κλασμάτων κόφινοι δώδεκα.
of fragments baskets twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν
And it came to pass in the to be him[be]
=as he was

προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ
praying alone were with him

οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων·
the disciples, and he questioned them saying:

τίνα με οἱ ὄχλοι λέγουσιν εἶναι; **19** οἱ δὲ
Whom me the crowds say to be? And they
=Whom do the crowds say that I am?

ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστήν,
answering said: John the Baptist,

ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι προφήτης
but others Elias, and others that prophet

τις τῶν ἀρχαίων ἀνέστη. **20** εἶπεν δὲ
a certain of the ancients rose again. And he said

αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι;
to them: But ye whom me say to be?
=whom say ye that I am?

Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν χριστὸν
And Peter answering said: The Christ

τοῦ θεοῦ. **21** ὁ δὲ ἐπιτιμήσας αὐτοῖς
– of God. But he warning [3]them

παρήγγειλεν μηδενὶ λέγειν τοῦτο, **22** εἰπὼν
[1]charged [4]no one [2]to tell [5]this, saying

ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ
that it behoves the Son – of man many things

παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν
to suffer and to be rejected from(by) the

πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
elders and chief priests and scribes

and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and

καὶ ἀποκταν̣θῆναι καὶ τῇ τρίτῃ ἡμέρᾳ
and to be killed and on the third day
ἐγερθῆναι. 23 Ἔλεγεν δὲ πρὸς πάντας·
to be raised. And he said to all:
εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω
If anyone wishes after me to come, let him deny
ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν
himself and take the cross
αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι.
of him daily, and let him follow me.
24 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ
For whoever wishes the life of him
σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ
to save, he will lose it; but whoever loses
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος
the life of him for the sake of me, this [one]
σώσει αὐτήν. 25 τί γὰρ ὠφελεῖται
will save it. For what is profited
ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν
a man gaining the world whole [3]himself
δὲ ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ ἂν
[1]but [2]losing or suffering loss? For whoever
ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους,
is ashamed of me and – my words,
τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαι-
this [one] the Son – of man will be
σχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ
ashamed of, when he comes in the glory
αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων
of him and of the Father and of the holy
ἀγγέλων. 27 λέγω δὲ ὑμῖν ἀληθῶς,
angels. But I tell you truly,
εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ
there are some of the [ones] here standing who
οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν
by no means may taste of death until they see
τὴν βασιλείαν τοῦ θεοῦ.
the kingdom – of God.
28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους
And it came to pass [4]after – [5]sayings [6]these
ὡσεὶ ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον
[1]about [2]days [3]eight, *and* taking Peter
καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ
and John and James he went up into the
ὄρος προσεύξασθαι. 29 καὶ ἐγένετο ἐν τῷ
mountain to pray. And [5]became in the
=[1]as [2]he [3]prayed
προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου
to pray him[bs] [4]the [5]appearance [6]of the [7]face

his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in

αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ
[8]of him [10]different and the raiment of him
λευκὸς ἐξαστράπτων. **30** καὶ ἰδοὺ ἄνδρες
[3]white [1]gleaming. And[,] behold[,] men
δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς
two conversed with him, who were Moses
καὶ Ἠλίας, **31** οἳ ὀφθέντες ἐν δόξῃ ἔλεγον
and Elias, who appearing in glory spoke of
τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν
the exodus of him, which he was about to accomplish
ἐν Ἰερουσαλήμ. **32** ὁ δὲ Πέτρος καὶ οἱ
in Jerusalem. – But Peter and the [ones]
σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· δια-
with him were *having been* burdened with sleep; [2]wak-
γρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ
ing thoroughly [1]but they saw the glory of him
καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας
and the two men – standing with
αὐτῷ. **33** καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι
him. And it came to pass in the to part
=when they parted
αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς
them[be] from him said – Peter to
τὸν Ἰησοῦν· ἐπιστάτα, καλόν ἐστιν ἡμᾶς
– Jesus: Master, good it is [for] us
ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς,
here to be, and let us make tents three,
μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν
one for thee and one for Moses and one
Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει. **34** ταῦτα δὲ
for Elias, not knowing what he says. And these things
αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ
him saying[a] came a cloud and
=while he said these things
ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ
overshadowed them; and they feared in the
=as they entered
εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. **35** καὶ
to enter them[be] into the cloud. And
φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα·
a voice came out of the cloud saying:
οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος,
This is the Son of me – *having been* chosen,
αὐτοῦ ἀκούετε, **36** καὶ ἐν τῷ γενέσθαι
him hear ye, and in the to become
=when the voice came
τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος. καὶ
the voice[be] was found Jesus alone. And
αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις
they were silent and to no one reported in those

those days any of those things which they had seen.

37¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus

ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.
– days no(any) thing of[the things] which they have (had) seen.

37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελ-
And it came to pass on the following day coming

θόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν
down them[a] from the mountain met
=as they came down

αὐτῷ ὄχλος πολύς. **38** καὶ ἰδοὺ ἀνὴρ
him crowd a much. And[,] behold[,] a man

ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε,
from the crowd called aloud saying: Teacher,

δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου,
I beg of thee to look *at* at the son of me,

ὅτι μονογενής μοί ἐστιν, **39** καὶ ἰδοὺ
because only born to me he is, and[,] behold[,]

πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης
a spirit takes him, and suddenly

κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ,
cries out and throws him with foam,

καὶ μόλις ἀποχωρεῖ ἀπ' αὐτοῦ συντρῖβον
and scarcely departs from him bruising

αὐτόν· **40** καὶ ἐδεήθην τῶν μαθητῶν σου
him; and I begged of the disciples of thee

ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.
that they would expel it, and they were not able.

41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ
And answering – Jesus said: O

γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε
generation unbelieving and *having been* perverted, until when

ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν;
shall I be with you and endure you?

προσάγαγε ὧδε τὸν υἱόν σου. **42** ἔτι
Bring here the son of thee. yet

δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ
But approaching him[a] tore him the
=But while he was yet approaching

δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ
demon and threw violently; but [2]rebuked

ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ
– [1]Jesus [3]the [5]spirit – [4]unclean, and

ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ
cured the boy and restored him to the

πατρὶ αὐτοῦ. **43** ἐξεπλήσσοντο δὲ πάντες
father of him. And were astounded all

ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.
at the majesty – of God.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς
And all marvelling[a] at all things which
=while all marvelled

did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51¶ And it came to pass, when the time was come

ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ
he did he said to the disciples of him

44 θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺ
Lay ye in the ears of you –

λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπο
sayings these; for the Son – of man

μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων
is about to be betrayed into [the] hands of men.

45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦ
But they knew not – word this, and it wa

παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μ
having been veiled from them lest

αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσα
they should perceive it, and they feared to ask

αὐτὸν περὶ τοῦ ῥήματος τούτου. **46** Εἰσῆλθε
him about – word this. entered

δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴ
And a debate among them, – who might b
=a debate arose

μείζων αὐτῶν. **47** ὁ δὲ Ἰησοῦς εἰδὼς τ
greater(est) of them. – And Jesus knowing t

διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμεν
debate of the heart of them, taking

παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῷ, **48** κ
a child stood it(him) beside himself, a

εἶπεν αὐτοῖς· ὃς ἐὰν δέξηται τοῦτο τ
said to them: Whoever receives this

παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχετα
child on(in) the name of me, me receives

καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τ
and whoever me receives, receives the[on

ἀποστείλαντά με· ὁ γὰρ μικρότερος
having sent me; for [1]the [one] [3]lesser

πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγα
[4]all [5]you [2]being, this [one] is great

49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· ἐπιστάτ
And answering – John said: Master,

εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντ
we saw someone in the name of thee expelling

δαιμόνια, καὶ ἐκωλύομεν αὐτόν, ὅ
demons, and we prevented him, becau

οὐκ ἀκολουθεῖ μεθ' ἡμῶν. **50** εἶπεν δὲ πρ
he does not follow with us. And said to

αὐτὸν Ἰησοῦς· μὴ κωλύετε· ὃς γὰρ οὐ
him Jesus: Do not prevent; for [he] who n

ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν.
is against you, for you is.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθ
And it came to pass in the to be fulfilled

that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their

τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ
the days of the assumption of him[bo] *and*
=as the days of his assumption were fulfilled
αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ
he the(his) face set –
πορεύεσθαι εἰς Ἰερουσαλήμ, **52** καὶ ἀπέστειλεν
to go[d] to Jerusalem, and sent
ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ
messengers before face of him. And
πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν,
going they entered into a village of Samaritans,
ὥστε ἑτοιμάσαι αὐτῷ· **53** καὶ οὐκ ἐδέξαντο
so as to prepare for him; and they did not receive
αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν
him, because the face of him was
πορευόμενον εἰς Ἰερουσαλήμ. **54** ἰδόντες
going to Jerusalem. [6]seeing
δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης
And [1]the [2]disciples [3]James [4]and [5]John
εἶπαν· κύριε, θέλεις εἴπωμεν πῦρ κατα-
[7]said: Lord, wilt thou we may tell fire to come
βῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι
down from – heaven and to destroy
αὐτούς; **55** στραφεὶς δὲ ἐπετίμησεν αὐτοῖς.
them? But turning he rebuked them.
56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.
And they went to another village.
57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ
And going them[a] in the way
=as they went
εἶπέν τις πρὸς αὐτόν· ἀκολουθήσω σοι
said one to him: I will follow thee
ὅπου ἐὰν ἀπέρχῃ. **58** καὶ εἶπεν αὐτῷ ὁ
wherever thou goest. And said to him –
Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ
Jesus: The foxes holes have and
τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ
the birds – of heaven nests, [3]the
δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν
[1]but Son – of man has not where the(his)
κεφαλὴν κλίνῃ. **59** Εἶπεν δὲ πρὸς ἕτερον·
head he may lay. And he said to another:
ἀκολούθει μοι. ὁ δὲ εἶπεν· ἐπίτρεψόν μοι
Follow me. But he said: Allow me
πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου.
first going to bury the father of me.
60 εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς
But he said to him: Leave the dead

dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν
to bury the of themselves dead, but thou going
=their own dead,
διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. **61** Εἶπεν
announce the kingdom – of God. said
δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε·
And also another: I will follow thee, Lord;
πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς
but first allow me to say farewell to the [ones]
εἰς τὸν οἶκόν μου. **62** εἶπεν δὲ [πρὸς
in the house of me. But said to
αὐτὸν] ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν
him – Jesus: No one putting *on* the(his)
χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ
hand on a plough and looking at the things
ὀπίσω εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.
behind fit is for the kingdom – of God.

CHAPTER 10

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not,

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος
Now after these things appointed the Lord
ἑτέρους ἑβδομήκοντα [δύο], καὶ ἀπέστειλεν
others seventy-two, and sent
αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς
them two by two† before face of him into
πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς
every city and place where ¹was about ²he
ἔρχεσθαι. **2** ἔλεγεν δὲ πρὸς αὐτούς· ὁ
to come. And he said to them: the
μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
Indeed harvest much, but the workmen few;
δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
beg ye therefore of the Lord of the harvest
ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν
that workmen he would thrust forth into the harvest
αὐτοῦ. **3** ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς
of him. Go ye; behold I send you
ὡς ἄρνας ἐν μέσῳ λύκων. **4** μὴ βαστάζετε
as lambs in [the] midst of wolves. Do not carry
βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· καὶ
a purse, nor a wallet, nor sandals; and
μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. **5** εἰς
no one by the way greet. ¹into
ἣν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε·
¹And ²whatever ³ye enter ⁴house, first say:
εἰρήνη τῷ οἴκῳ τούτῳ. **6** καὶ ἐὰν ἐκεῖ
Peace – house to this. And if there
ᾖ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν
there is a son of peace, shall rest on it(?him)

it shall turn to you again.
7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

ἡ εἰρήνη ὑμῶν· εἰ δὲ μή γε, ἐφ' ὑμᾶς
the peace of you; otherwise, on you
ἀνακάμψει. **7** ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε,
it shall return. [3]in [4]same [1]And [2]the house* remain,
ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν·
eating and drinking the things with them;
ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
for worthy [is] the workman of the pay of him.
μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.
Do not remove from house to house.
8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ
And into whatever city ye enter and
δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα
they receive you, eat the things being set before
ὑμῖν, **9** καὶ θεραπεύετε τοὺς ἐν αὐτῇ
you, and heal the [3]in [2]it
ἀσθενεῖς, καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ'
[1]sick, and tell them: Has drawn near on(to)
ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. **10** εἰς ἣν δ'
you the kingdom – of God. And into what-
ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς,
ever city ye enter and they do not receive you,
ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε·
going forth into the streets of it say:
11 καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν
Even the dust – adhering to us
=the dust of your city adhering to us, on our feet,
ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας
of the city of you on the(our) feet
ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε,
we shake off to you; nevertheless this know ye,
ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. **12** λέγω
that has drawn near the kingdom – of God. I tell
ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ
you that for Sodom in – day that
ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.
more endurable it will be than – city for that.
13 Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά·
Woe to thee, Chorazin, woe to thee, Bethsaida;
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ
because if in Tyre and Sidon happened the
δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
powerful deeds – happening in you, long ago – in
σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν.
sackcloth and ashes sitting they would have repented.

*Luke here, and in 2. 38; 10. 21; 12. 12; 13. 31; 24. 13, as well as in Acts 16. 18; 22. 13, ignores the strict idiomatic construction of αὐτός when in apposition. The words here should mean "in the house itself" but obviously do mean "in the same house". So elsewhere. See note on Luke 2. 38.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so,

14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον
Nevertheless for Tyre and Sidon more endurable
ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. **15** καὶ σύ,
it will be in the judgment than for you. And thou,
Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ;
Capernaum, *not* to heaven wast thou lifted?
ἕως τοῦ ᾅδου καταβήσῃ. **16** Ὁ ἀκούων
to – hades thou shalt come down. The [one] hearing
ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς
you me hears, and the [one] rejecting you
ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν
me rejects; and the [one] me rejecting rejects the [one]
ἀποστείλαντά με. **17** Ὑπέστρεψαν δὲ οἱ
having sent me. And returned the
ἑβδομήκοντα [δύο] μετὰ χαρᾶς λέγοντες·
seventy-two with joy saying:
κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν
Lord, even the demons submits to us
ἐν τῷ ὀνόματί σου. **18** εἶπεν δὲ αὐτοῖς·
in the name of thee. And he said to them:
ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ
I beheld – Satan as lightning out of
τοῦ οὐρανοῦ πεσόντα. **19** ἰδοὺ δέδωκα
– heaven fall. Behold I have given
ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω
you the authority – to tread[a] on
ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
serpents and scorpions, and on all the
δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ
power of the enemy, and nothing you by no(any) means
ἀδικήσει. **20** πλὴν ἐν τούτῳ μὴ χαίρετε
shall hurt. Nevertheless in this rejoice not
ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε
that the spirits to you submits, [1]rejoice
δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν
[1]but that the names of you have been enrolled in
τοῖς οὐρανοῖς. **21** Ἐν αὐτῇ τῇ ὥρᾳ
the heavens. In [1]same [1]the hour
ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ
he exulted in(?by) the Spirit – Holy and
εἶπεν· ἐξομολογοῦμαί σοι, πάτερ, κύριε
said: I praise thee, Father, Lord
τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας
– of heaven and – of earth, because thou didst hide
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ
these things from wise and intelligent [ones], and
ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ,
didst reveal them to infants; yes – Father,

Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto

ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.
because thus good pleasure it was before thee.

22 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός
All things to me were delivered by the Father

μου, καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ
of me, and no one knows who is the

υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ
Son except the Father, and who is the Father

εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται
except the Son and [he] to whomever wills

ὁ υἱὸς ἀποκαλύψαι. **23** Καὶ στραφεὶς
the Son to reveal [him]. And turning

πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν·
to the disciples privately he said:

μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ
Blessed the eyes – seeing the things which

βλέπετε. **24** λέγω γὰρ ὑμῖν ὅτι πολλοὶ
ye see. For I tell you that many

προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ
prophets and kings desired to see the things which

ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι
ye see and did not see, and to hear

ἃ ἀκούετε καὶ οὐκ ἤκουσαν.
the things which ye hear and did not hear.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη
And[,] behold[,] lawyer a certain stood up

ἐκπειράζων αὐτὸν λέγων· διδάσκαλε, τί
tempting him saying: Teacher, what

ποιήσας ζωὴν αἰώνιον κληρονομήσω; **26** ὁ
doing [2]life [4]eternal [2]I [1]may [3]inherit? he

δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί
And said to him: In the law what

γέγραπται; πῶς ἀναγινώσκεις; **27** ὁ δὲ
has been written? how readest thou? And he

ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν
answering said: Thou shalt love [the] Lord the

θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ
God of thee from all the heart of thee and

ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ
with all the soul of thee and with all the

ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου,
strength of thee and with all the mind of thee,

καὶ τὸν πλησίον σου ὡς σεαυτόν. **28** εἶπεν
and the neighbour of thee as thyself. he said

δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει
And to him: Rightly thou didst answer; this do

καὶ ζήσῃ. **29** ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν
and thou shalt live. But he wishing to justify himself

Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him,

εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν
said to – Jesus: And who is
μου πλησίον; **30** ὑπολαβὼν ὁ Ἰησοῦς
of me neighbour? Taking [him] up – Jesus
εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ
said: A certain man was going down from
Ἰερουσαλὴμ εἰς Ἰεριχώ, καὶ λησταῖς
Jerusalem to Jericho, and [3]robbers
περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ
[1]fell in with, who both stripping him and
πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.
[3]blows [1]laying [3]on [1][him] went away leaving [him] half dead
31 κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν
And by a coincidence a certain priest was going down
ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν
in – way that, and seeing him
ἀντιπαρῆλθεν. **32** ὁμοίως δὲ καὶ Λευίτης
passed by opposite. And likewise also a Levite
κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν
upon the place coming and seeing
ἀντιπαρῆλθεν. **33** Σαμαρίτης δέ τις ὁδεύων
passed by opposite. And a certain Samaritan journeying
ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη,
came upon him and seeing was filled with pity,
34 καὶ προσελθὼν κατέδησεν τὰ τραύματα
and approaching bound up the wounds
αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας
of him pouring on oil and wine, [1]placing
δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν
[1]and him on the(his) own beast brought
αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.
him to an inn and cared for him.
35 καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο
And on the morrow taking out two
δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν·
denarii he gave to the innkeeper and said:
ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδα-
Care thou for him, and whatever thou spendest
πανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με
in addition I in the to return me
=when I return
ἀποδώσω σοι. **36** τίς τούτων τῶν τριῶν πλησίον
will repay thee. Who of these – three [1]neighbour
δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος
[1]seems it [2]to thee [3]to have become of the [one] falling *into*
εἰς τοὺς λῃστάς; **37** ὁ δὲ εἶπεν· ὁ ποιήσας
among the robbers? And he said: The [one] doing
τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ
the mercy with him. And said to him

Go, and do thou likewise.
38 ¶ Now it came to pass, as they went, that he entered into a village: and a certain woman named Martha received him into her house.
39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.
40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.
41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:
42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως.
Jesus: Go and thou do likewise.

38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς
And in the to go them[be] he
=as they went
εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις
entered into a certain village; and a certain woman
ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν
by name Martha received him into the
οἰκίαν. **39** καὶ τῇδε ἦν ἀδελφὴ καλουμένη
house. And to this was a sister[e] *being* called
=she had a sister
Μαριάμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς
Mary, who also sitting beside at the
πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ.
feet of the Lord heard the word of him.
40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν
– But Martha was distracted about much
διακονίαν· ἐπιστᾶσα δὲ εἶπεν· κύριε, οὐ
serving; and coming upon [him] she said: Lord, not
μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με
matters it to thee that the sister of me [3]alone [2]me
κατέλειπεν διακονεῖν; εἰπὸν οὖν αὐτῇ ἵνα
[1]left to serve? tell therefore her that
μοι συναντιλάβηται. **41** ἀποκριθεὶς δὲ εἶπεν
[1]me [2]she may help. And answering said
αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς
to her the Lord: Martha[,] Martha, thou art anxious
καὶ θορυβάζῃ περὶ πολλά, **42** ὀλίγων δέ
and disturbed about many things, but of few things
ἐστιν χρεία ἢ ἑνός· Μαριὰμ γὰρ τὴν
there is need or of one; for Mary the
ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ
good part chose, which not
ἀφαιρεθήσεται αὐτῆς.
shall be taken from her.

CHAPTER 11

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it came to pass in the to be him[be] in
=when he was
τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο,
a certain place praying, as he ceased,
εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς
said a certain one of the disciples of him to
αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι,
him: Lord, teach us to pray,
καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς
even as also John taught the disciples

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he

αὐτοῦ. **2** εἶπεν δὲ αὐτοῖς· ὅταν
of him. And he said to them: When
προσεύχησθε, λέγετε· Πάτερ, ἁγιασθήτω τὸ
ye pray, say: Father, let be hallowed the
ὄνομά σου· ἐλθάτω ἡ βασιλεία σου·
name of thee; let come the kingdom of thee;
3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου
the bread of us – belonging to the morrow give
ἡμῖν τὸ καθ' ἡμέραν· **4** καὶ ἄφες ἡμῖν τὰς
us each day†; and forgive us the
ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν
sins of us, for indeed [our]selves we forgive
παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς
everyone owing to us; and lead not
ἡμᾶς εἰς πειρασμόν. **5** Καὶ εἶπεν πρὸς
us into temptation. And he said to
αὐτούς· τίς ἐξ ὑμῶν ἕξει φίλον, καὶ
them: Who of you shall have a friend, and
πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ
will come to him at midnight and
εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους,
say to him: Friend, lend me three loaves,
6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ
since a friend of me arrived off a journey
πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·
to me and I have not what I may set before him;
7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· μή
and that one within answering may say: Not
μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται,
me troubles cause; now the door has been shut,
καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν
and the children of me with me in the
κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί
bed are; I cannot rising up *to* give
σοι. **8** λέγω ὑμῖν, εἰ καὶ οὐ δώσει
thee. I tell you, if even he will not give
αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ,
him rising up on account of the to be friend of him,
=because he is his friend,
διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς
yet on account of the importunity of him rising
δώσει αὐτῷ ὅσων χρῄζει. **9** Κἀγὼ ὑμῖν
he will give him as many as he needs. And I ¹you
λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε,
¹tell, ask, and it will be given you; seek,
καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται
and ye will find; knock, and it will be opened
ὑμῖν. **10** πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ
to you. For everyone asking receives, and

that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub

ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι
the [one] seeking finds, and to the [one] knocking
ἀνοιγήσεται. **11** τίνα δὲ ἐξ ὑμῶν τὸν
it will be opened. And [1]what [4]of [5]you –
πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, μὴ
[3]father [2][is there] [6][of whom] [8]will ask [7]the [9]son [10]a fish, *not*
ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; **12** ἢ
instead of a fish [3]a serpent [2]to him [1]will hand? or
καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον;
even he will ask an egg, will hand to him a scorpion?
13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα
If therefore ye [2]evil [1]being know gifts
ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
good to give to the children of you, how much
μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει
more the Father – of heaven will give
πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.
Spirit [the] Holy to the [ones] asking him.
14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ
And he was expelling a demon, and it
ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου
was dumb; and it came to pass the demon
=as the demon went out
ἐξελθόντος ἐλάλησεν ὁ κωφός· καὶ
going out[a] spoke the dumb man; and
ἐθαύμασαν οἱ ὄχλοι· **15** τινὲς δὲ ἐξ
marvelled the crowds; but some of
αὐτῶν εἶπαν· ἐν Βεεζεβοὺλ τῷ ἄρχοντι
them said: By Beelzebub the chief
τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·
of the demons he expels the demons;
16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ
and others tempting a sign out of heaven
ἐζήτουν παρ' αὐτοῦ. **17** αὐτὸς δὲ εἰδὼς
sought from him. But he knowing
αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· πᾶσα
of them the thoughts said to them: Every
βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται,
kingdom against itself divided is made desolate,
καὶ οἶκος ἐπὶ οἶκον πίπτει. **18** εἰ δὲ
and a house against a house falls. And if
καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη,
also – Satan against himself was divided,
πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι
how will stand the kingdom of him? because
λέγετε ἐν Βεεζεβοὺλ ἐκβάλλειν με τὰ
ye say by Beelzebub to expel me[b] the
=[that] by Beelzebub I expel
δαιμόνια. **19** εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ
demons. But if I by Beelzebub

cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27¶ And it came to pass, as he spake these things, a certain woman

ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν
expel the demons, the sons of you by
τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν
what do they expel? therefore they of you
κριταὶ ἔσονται. **20** εἰ δὲ ἐν δακτύλῳ
judges shall be. But if by [the] finger
θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα
of God I expel the demons, then
ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
came upon you the kingdom – of God.
21 ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ
When the strong man *having been* well armed guards
τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ
the of himself palace, in peace is(are) the
ὑπάρχοντα αὐτοῦ· **22** ἐπὰν δὲ ἰσχυρότερος
goods of him; but when a stronger
αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν
[than] him coming upon overcomes him, the armour
αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ
of him he takes, on which he had relied, and the
σκῦλα αὐτοῦ διαδίδωσιν. **23** Ὁ μὴ ὢν
arms of him distributes. The [one] not being
μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ
with me against me is, and the [one] not
συνάγων μετ' ἐμοῦ σκορπίζει. **24** Ὅταν
gathering with me scatters. When
τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ
the unclean spirit goes out from the
ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων
man, he goes *through* through dry places
ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον λέγει·
seeking rest, and not finding says:
ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον·
I will return to the house of me whence I came out;
25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ
and coming he finds [it] *having been* swept and
κεκοσμημένον. **26** τότε πορεύεται καὶ
having been furnished. Then he goes and
παραλαμβάνει ἕτερα πνεύματα πονηρότερα
takes other spirits more wicked
ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ
[than] himself seven, and entering he dwells
ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
there; and becomes the last things – man
ἐκείνου χείρονα τῶν πρώτων. **27** Ἐγένετο
of that worse [than] the first. it came to pass
δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις
And in the to say him[be] these things [6]lifting up [1]a certain
=as he said

of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ·
[her] voice woman of the crowd said to him:
μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ
Blessed the womb – having borne thee and
μαστοὶ οὓς ἐθήλασας. 28 αὐτὸς δὲ εἶπεν·
[the] breasts which thou didst suck. But he said:
μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον
Nay rather blessed the [ones] hearing the word
τοῦ θεοῦ καὶ φυλάσσοντες.
– of God and keeping.

29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο
And the crowds pressing upon[a] he began
=as the crowds pressed upon [him]
λέγειν· ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν·
to say: – generation This generation an evil is;
σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται
a sign it seeks, and a sign will not be given
αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. 30 καθὼς
to it except the sign of Jonas. even as
γὰρ ἐγένετο [ὁ] Ἰωνᾶς τοῖς Νινευίταις
For became – Jonas to the Ninevites
σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ
a sign, so will be also the Son –
ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 βασίλισσα
of man – generation to this. [The] queen
νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν
of [the] south will be raised in the judgment with the
ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ
men – generation of this and will condemn
αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς
them; because she came from the extremities of the
γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ
earth to hear the wisdom of Solomon, and
ἰδοὺ πλεῖον Σολομῶνος ὧδε. 32 ἄνδρες
behold a greater [than] Solomon [is] here. *Men*
Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ
Ninevites will rise up in the judgment with
τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
– generation this and will condemn it;
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ
because they repented at the proclamation of Jonas, and
ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. 33 Οὐδεὶς λύχνον
behold a greater [than] Jonas [is] here. No one a lamp
ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν
having lit in secret places [it] nor under the
μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ
bushel, but on the lampstand, that the
εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. 34 ὁ
ones] entering the light may see. The

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass

λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου.
lamp of the body is the eye of thee.
ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ
When the eye of thee single is, also
ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν
all the body of thee bright is; [3]when
δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.
[1]but evil it is, also the body of thee [is] dark.
35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ
Watch therefore lest the light – in thee
σκότος ἐστίν. **36** εἰ οὖν τὸ σῶμά σου
darkness is. If therefore [1]the [2]body [4]of thee
ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν,
[3]whole [is] bright, not having [2]part [1]any dark,
ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος
[4]will be [3]bright [1]all as when the lamp
τῇ ἀστραπῇ φωτίζῃ σε.
with the(its) shining enlightens thee.
37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν
Now in the to speak[e] asks him
=as [he] spoke
Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ·
a Pharisee that he would dine with him;
εἰσελθὼν δὲ ἀνέπεσεν. **38** ὁ δὲ Φαρισαῖος
and entering he reclined. But the Pharisee
ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη
seeing marvelled that not first he washed
πρὸ τοῦ ἀρίστου. **39** εἶπεν δὲ ὁ κύριος
before the dinner. But said the Lord
πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ
to him: Now ye – Pharisees the
ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος
outside of the cup and of the dish
καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει
cleanse, but the inside of you is full
ἁρπαγῆς καὶ πονηρίας. **40** ἄφρονες, οὐχ
of robbery and wickedness. Foolish men, not
ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν
the [one] making the outside also the inside
ἐποίησεν; **41** πλὴν τὰ ἐνόντα δότε
made? Nevertheless the things being within give
ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν
alms, and behold all things clean to you
ἐστιν. **42** ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
is(are). But woe to you – Pharisees,
ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ
because ye tithe the mint and the
πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε
rue and every herb, and pass by

over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was

τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ·
the judgment and the love – of God;
ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ
but these things it behoved to do and those not
παρεῖναι. **43** οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
to pass by. Woe to you – Pharisees,
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς
because ye love the chief seat in the
συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς
synagogues and the greetings in the
ἀγοραῖς. **44** οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ
marketplaces. Woe to you, because ye are as the
μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ
tombs – unseen, and the men –
περιπατοῦντες ἐπάνω οὐκ οἴδασιν.
walking over do not know.
45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει
And answering one of the lawyers says
αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
to him: Teacher, these things saying also us
ὑβρίζεις. **46** ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς
thou insultest. And he said: Also to you –
νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους
lawyers woe, because ye burden – men
φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν
[with] burdens difficult to carry, and [your]selves with one of the
δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.
fingers of you ye do not touch the burdens.
47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα
Woe to you, because ye build the tombs
τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν
of the prophets, and the fathers of you
ἀπέκτειναν αὐτούς. **48** ἄρα μάρτυρές ἐστε
killed them. Therefore witnesses ye are
καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων
and ye entirely approve the works of the fathers
ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς,
of you, because they on one hand killed them,
ὑμεῖς δὲ οἰκοδομεῖτε. **49** διὰ τοῦτο καὶ
ye on the other hand build. Therefore also
ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς
the Wisdom – of God said: I will send to
αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ
them prophets and apostles, and of
αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, **50** ἵνα
them they will kill and persecute, that
ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν

[11]may be required [1]the [2]blood [3]of all [4]the [5]prophets

shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου
– [a]having been shed [b]from [c][the] [d]foundation [e]of [the] world

ἀπὸ τῆς γενεᾶς ταύτης, **51** ἀπὸ αἵματος
[e]from – generation this, from [the] blood

Ἅβελ ἕως αἵματος Ζαχαρίου τοῦ
of Abel to [the] blood of Zacharias –

ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ
destroyed between the altar and

τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται
the house; yes I tell you, it will be required

ἀπὸ τῆς γενεᾶς ταύτης. **52** οὐαὶ ὑμῖν τοῖς
from – generation this. Woe to you –

νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς
lawyers, because ye took the key –

γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς
of knowledge; [your]selves ye did not enter and the

εἰσερχομένους ἐκωλύσατε. **53** Κἀκεῖθεν ἐξελ-
[ones] entering ye prevented. And thence going
= as he went forth thence

θόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ
forth him[a] began the scribes and

οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν
the Pharisees [a]terribly [b]to be [c]angry and to [d]draw [e]out

αὐτὸν περὶ πλειόνων, **54** ἐνεδρεύοντες
[a]him concerning a great number of things, lying in wait for

αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.
him to catch something out of the mouth of him.

CHAPTER 12

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have

12 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων
In which things being assembled the thousands
= Meanwhile as the thousands of the crowd were assembled,

τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους,
of the crowd,[a] so as to tread on one another,

ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ
he began to say to the disciples of him

πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης,
first: Take heed to yourselves from the leaven,

ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.
which is hypocrisy, of the Pharisees.

2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ
And [a]nothing [b]having been completely covered [c]there is which not

ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.
will be uncovered, and hidden which will not be known.

3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν
Therefore what things in the darkness ye said in

τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ
the light will be heard, and what to the

spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring

οὗς ἐλαλήσατε ἐν τοῖς ταμιείοις κηρυχθήσεται
ear ye spoke in the private rooms will be proclaimed
ἐπὶ τῶν δωμάτων. **4** Λέγω δὲ ὑμῖν τοῖς
on the roofs. And I say to you the
φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν
friends of me, do not be afraid from(of) the [ones]
ἀποκτεννόντων τὸ σῶμα καὶ μετὰ ταῦτα
killing the body and after these things
μὴ ἐχόντων περισσότερόν τι ποιῆσαι.
not having anything more to do.
5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε·
But I will warn you whom ye may fear:
φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα
[1]fear [2]the [one] [3]after *the* [4]*to* kill(killing) [5]having
ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ
[6]authority [7]to cast *in* into – gehenna. Yes[,]
λέγω ὑμῖν, τοῦτον φοβήθητε. **6** οὐχὶ
I say to you, this one fear ye. Not
πέντε στρουθία πωλοῦνται ἀσσαρίων δύο;
five sparrows are sold of(for) farthings two?
καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον
and one of them is not *having been* forgotten
ἐνώπιον τοῦ θεοῦ. **7** ἀλλὰ καὶ αἱ τρίχες
before – God. But even the hairs
τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται.
of the head of you all have been numbered.
μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.
Fear ye not; from many sparrows ye differ.
8 λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ
But I tell you, everyone whoever confesses
ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ
– me before – men, also the
υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ
Son – of man will confess – him
ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· **9** ὁ δὲ
before the angels – of God; and the
ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων
[one] denying me before – men
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ
will be denied before the angels –
θεοῦ. **10** καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν
of God. And everyone who shall say a word against the
υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ
Son – of man, it will be forgiven him; [1]the [one]
δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι
[1]but against the Holy Spirit blaspheming
οὐκ ἀφεθήσεται. **11** ὅταν δὲ εἰσφέρωσιν
will not be forgiven. And when they bring in

you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto

ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς
you before – synagogues and – rulers
καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ
and – authorities, do not be anxious how or
τί ἀπολογήσησθε ἢ τί εἴπητε· **12** τὸ γὰρ
what ye may answer or what ye may say; for the
ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ
Holy Spirit will teach you in [3]same [1]the
ὥρᾳ ἃ δεῖ εἰπεῖν. **13** Εἶπεν δέ τις
hour what things it behoves [you] to say. And said someone
ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπὲ τῷ
out of the crowd to him: Teacher, tell the
ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν
brother of me to divide with me the
κληρονομίαν. **14** ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε,
inheritance But he said to him: Man,
τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ'
who me appointed a judge or a divider over
ὑμᾶς; **15** εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε
you? And he said to them: Beware
καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας,
and guard from(against) all covetousness,
ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ
because [3]not [4]in [2]the [5]to abound [6]to anyone [1]the [7]life
αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ.
[2]of him [3]is [1]of the things existing to him.[e]
=[1]his [2]possessions.
16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων·
And he told a parable to them saying:
ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ
[2]of a certain [3]man [4]rich [5]bore well [1]The
χώρα. **17** καὶ διελογίζετο ἐν ἑαυτῷ λέγων·
[1]land. And he reasoned in himself saying:
τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς
What may I do, because I have not where I may gather the
καρπούς μου; **18** καὶ εἶπεν· τοῦτο ποιήσω·
fruits of me? And he said: This will I do:
καθελῶ μου τὰς ἀποθήκας καὶ μείζονας
I will pull down of me the barns and larger ones
οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν
I will build, and I will gather there all the
σῖτον καὶ τὰ ἀγαθά μου, **19** καὶ ἐρῶ τῇ
wheat and the goods of me, and I will say to the
ψυχῇ μου· ψυχή, ἔχεις πολλὰ ἀγαθὰ
soul of me: Soul, thou hast many goods
κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε,
laid [up] for years many; take rest, eat,
πίε, εὐφραίνου. **20** εἶπεν δὲ αὐτῷ ὁ
drink, be glad. But said to him –

him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye

θεός· ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν
God: Foolish man, in this – night the soul
σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ
of thee they demand from thee; then [the] things which
ἡτοίμασας, τίνι ἔσται; **21** οὕτως ὁ
thou preparedst, to whom will they be?[e] So the [one]
=whose will they be?
θησαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.
treasuring to himself and not toward God being rich.
22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ]· διὰ τοῦτο
And he said to the disciples of him: Therefore
λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί
I tell you: Do not be anxious for the life what
φάγητε, μηδὲ τῷ σώματι [ὑμῶν] τί
ye may eat, nor for the body of you what
ἐνδύσησθε. **23** ἡ γὰρ ψυχὴ πλεῖόν ἐστιν
ye may put on. For the life more is
τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.
[than] the food and the body [than] the clothing.
24 κατανοήσατε τοὺς κόρακας, ὅτι οὔτε
Consider ye the ravens, that neither
σπείρουσιν οὔτε θερίζουσιν, οἷς οὐκ ἔστιν
they sow nor reap, to which is not[e]
=which have not
ταμιεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει
storehouse nor barn, and – God feeds
αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν
them; by how much rather ye differ from the
πετεινῶν. **25** τίς δὲ ἐξ ὑμῶν μεριμνῶν
birds. And who of you being anxious
δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι
can on the stature of him *to* add
πῆχυν; **26** εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε,
a cubit? If therefore not [the] least ye can,
τί περὶ τῶν λοιπῶν μεριμνᾶτε; **27** κατα-
why concerning the other things are ye anxious? Con-
νοήσατε τὰ κρίνα, πῶς οὔτε νήθει οὔτε
sider ye the lilies, how neither they spin nor
ὑφαίνει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν
weave; but I tell you, not Solomon in
πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν
all the glory of him was arrayed as one
τούτων. **28** εἰ δὲ ἐν ἀγρῷ τὸν χόρτον
of these. [1]And [2]if [3]in [4][a]field [5]the [7]grass
ὄντα σήμερον καὶ αὔριον εἰς κλίβανον
[8]being [11]to-day [12]and [13]tomorrow [15]into [16]an oven
βαλλόμενον ὁ θεὸς οὕτως ἀμφιάζει, πόσῳ
[14]being thrown – [3]God [4]so [6]clothes, by how much
μᾶλλον ὑμᾶς, ὀλιγόπιστοι. **29** καὶ ὑμεῖς
rather you, little-faiths. And ye

what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come

μὴ ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ
do not seek what ye may eat and what ye may drink, and
μὴ μετεωρίζεσθε· 30 ταῦτα γὰρ πάντα τὰ
do not be in suspense; for these things all the
ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν δὲ
nations of the world seek after; but of you
ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων·
the Father knows that ye have need of them:
31 πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ
but seek ye the kingdom of him, and
ταῦτα προστεθήσεται ὑμῖν. 32 Μὴ φοβοῦ,
these things will be added to you. Fear not,
τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ
– little flock; because was well pleased the
πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.
Father of you to give you the kingdom.
33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ
Sell the possessions of you and
δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλ-
give alms; make for yourselves
λάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον
purses not becoming old, a treasure unfailing
ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ
in the heavens, where a thief not
ἐγγίζει οὐδὲ σὴς διαφθείρει· 34 ὅπου γάρ
comes near nor moth corrupts; for where
ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ
is the treasure of you, there also the
καρδία ὑμῶν ἔσται. 35 Ἔστωσαν ὑμῶν αἱ
heart of you will be. Let be of you the
ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι
loins *having been* girded and the lamps
καιόμενοι· 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις
burning; and ye like men
προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε
awaiting the lord of themselves, when
ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος
he returns from the wedding festivities, that coming[a]
καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.
and knocking[a] immediately they may open to him.
37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν
Blessed – slaves those, whom coming
ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω
the lord will find watching; truly I tell
ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς
you that he will gird himself and [1]make [2]to recline [3]them
καὶ παρελθὼν διακονήσει αὐτοῖς. 38 κἂν
and coming up to will serve them. And if

in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for

ἐν τῇ δευτέρᾳ καὶν ἐν τῇ τρίτῃ φυλακῇ
in the second and if in the third watch
ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν
he comes and finds so, blessed are
ἐκεῖνοι. **39** τοῦτο δὲ γινώσκετε, ὅτι εἰ
those [slaves]. But this know ye, that if
ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης
knew the house-master in what hour the thief
ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν
comes, he would not have allowed to be dug through the
οἶκον αὐτοῦ. **40** καὶ ὑμεῖς γίνεσθε ἕτοιμοι,
house of him. And ²ye ¹be prepared,
ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ
because in what hour ye think not the Son –
ἀνθρώπου ἔρχεται. **41** Εἶπεν δὲ ὁ Πέτρος·
of man comes. And said – Peter:
κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην
Lord, to us – parable this
λέγεις ἢ καὶ πρὸς πάντας; **42** καὶ εἶπεν
sayest thou or also to all? And said
ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς
the Lord: Who then is the faithful
οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ
steward the prudent, whom will appoint the
κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ
lord over the household attendants of him –
διδόναι ἐν καιρῷ [τὸ] σιτομέτριον;
to give[d] in season the portion of food?
43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν
Blessed – slave that, whom coming
ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.
the lord of him will find doing so.
44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς
Truly I tell you that over all the
ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. **45** ἐὰν
possessions of him he will appoint him. if
δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ
But says – slave that in the heart
αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι,
of him: Delays the lord of me to come,
καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς
and begins to strike the menservants and the
παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ
maidservants, ²to eat ¹both and to drink and
μεθύσκεσθαι, **46** ἥξει ὁ κύριος τοῦ δούλου
to become drunk, will come the lord – slave
ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν
of that in a day in which he does not expect and in

him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54¶ And he said also to the people, When ye see a cloud rise out of the

ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει
an hour *in* which he knows not, and will cut asunder
αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν
him, and the portion of him with the
ἀπίστων θήσει. 47 ἐκεῖνος δὲ ὁ δοῦλος
unbelievers will place. But that – slave
ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ
– having known the will of the lord of him
καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα
and not having prepared or done according to the will
αὐτοῦ δαρήσεται πολλάς· 48 ὁ δὲ
of him will be beaten [with] many [stripes]; but the [one]
μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν,
not having known, but having done things worthy of stripes,
δαρήσεται ὀλίγας. παντὶ δὲ ᾧ
will be beaten [with] few [stripes]. But to everyone to whom
ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ
was given much, much will be demanded from him, and
ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν
with whom was deposited much, more exceedingly they will ask
αὐτόν. 49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν,
him. Fire I came to cast on the earth
καὶ τί θέλω εἰ ἤδη ἀνήφθη. 50 βάπτισμα
and what will I if already it was kindled. [a]baptism
δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι
[1]And [2]I have to be baptized [with], and how am I pressed
ἕως ὅτου τελεσθῇ. 51 δοκεῖτε ὅτι εἰρήνην
until it is accomplished. Think ye that peace
παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω
I came to give in the earth? No, I tell
ὑμῖν, ἀλλ' ἢ διαμερισμόν. 52 ἔσονται γὰρ
you, but rather division. For there will be
ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμε-
from – now five in one house *having bee*
ρισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ
divided, three against two and two against
τρισὶν 53 διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ
three will be divided, father against son
καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα
and son against father, mother against daughter
καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ
and daughter against the mother, mother-in-law
ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ
against the daughter-in-law of her and daughter-in-law against
τὴν πενθεράν. 54 Ἔλεγεν δὲ καὶ τοῖς
the mother-in-law. And he said also to the
ὄχλοις· ὅταν ἴδητε νεφέλην ἀνατέλλουσαν
crowds: When ye see a cloud rising

west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος
over [the] west, immediately ye say that a storm
ἔρχεται, καὶ γίνεται οὕτως· **55** καὶ ὅταν
is coming, and it becomes so; and when
νότον πνέοντα, λέγετε ὅτι καύσων ἔσται,
a south wind blowing, ye say that heat there will be,
καὶ γίνεται. **56** ὑποκριταί, τὸ πρόσωπον
and it becomes. Hypocrites, the face
τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν,
of the earth and of the heaven ye know* to discern,
τὸν καιρὸν δὲ τοῦτον πῶς οὐ δοκιμάζετε;
– [3]time [1]but [2]this how do ye not discern?
57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε
And why even from yourselves do ye not judge
τὸ δίκαιον; **58** ὡς γὰρ ὑπάγεις μετὰ τοῦ
the righteous thing? For as thou goest with the
ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ
adversary of thee to a ruler, in the way
δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε
give(take) pains to be rid from(of) him, lest
κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ
he drag thee to the judge, and the
κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ
judge thee will deliver to the usher, and the
πράκτωρ σε βαλεῖ εἰς φυλακήν. **59** λέγω
usher thee will cast into prison. I tell
σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως
thee, by no means mayest thou come out thence until
καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.
even the last lepton thou payest.

CHAPTER 13

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but,

13 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ
And there were present some at [2]same [1]the
καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν
time reporting to him about the
Γαλιλαίων ὧν τὸ αἷμα Πιλᾶτος ἔμιξεν
Galilæans of whom the blood Pilate mixed
μετὰ τῶν θυσιῶν αὐτῶν. **2** καὶ ἀποκριθεὶς
with the sacrifices of them. And answering
εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι
he said to them: Think ye that – Galilæans
οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλι-
these sinners above all the Gali-
λαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;
læans were, because these things they have suffered?
3 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε,
No, I tell you, but unless ye repent,

* can, as Mat. 16. 3. See note on page xviii.

except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed

πάντες ὁμοίως ἀπολεῖσθε. 4 ἢ ἐκεῖνοι οἱ
all likewise ye will perish. Or those –
δεκαοκτὼ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν
eighteen on whom fell the tower in
τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε
– Siloam and killed them, think ye
ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας
that they debtors were above all
τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερου-
the men – dwelling in Jeru-
σαλήμ; 5 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ
salem? No, I tell you, but unless
μετανοήσητε, πάντες ὡσαύτως ἀπολεῖσθε.
ye repent, all similarly ye will perish.
6 Ἔλεγεν δὲ ταύτην τὴν παραβολήν. συκῆν
And he told this – parable. [3]A fig-tree
εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι
[2]had [1]a certain man *having been* planted in the vineyard
αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ
of him, and came seeking fruit in it
καὶ οὐχ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν
and found not. And he said to the
ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ' οὗ
vinedresser: Behold[,] three years [it is] since
ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ
I come seeking fruit in – fig-tree this
καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἱνατί
and find not; cut down it; why
καὶ τὴν γῆν καταργεῖ; 8 ὁ δὲ ἀποκριθεὶς
even the ground it spoils? But he answering
λέγει αὐτῷ· κύριε, ἄφες αὐτὴν καὶ τοῦτο
says to him: Lord, leave it also this
τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ
– year, until I may dig round it and
βάλω κόπρια, 9 κἂν μὲν ποιήσῃ καρπὸν
may throw dung, and if indeed it makes fruit
εἰς τὸ μέλλον· εἰ δὲ μή γε, ἐκκόψεις
in the future; otherwise, thou shalt cut down
αὐτήν.
it.
10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν
And he was teaching in one of the synagogues
ἐν τοῖς σάββασιν. 11 καὶ ἰδοὺ γυνὴ
on the sabbaths. And[,] behold[,] a woman
πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτώ,
[2]a spirit [1]having of infirmity years eighteen,
καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη
and was bending double and not being able

together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

ἀνακῦψαι εἰς τὸ παντελές. **12** ἰδὼν δὲ
to become erect entirely.† And seeing
αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν
her – Jesus called to [him] and said
αὐτῇ· γύναι, ἀπολέλυσαι τῆς ἀσθενείας
to her: Woman, thou hast been loosed from the infirmity
σου, **13** καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·
of thee, and he put on her the(his) hands;
καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν
and at once she was straightened, and glorified
τὸν θεόν. **14** ἀποκριθεὶς δὲ ὁ ἀρχι-
– God. But answering the syn-
συνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ
agogue ruler, being angry that ³on the ⁴sabbath
ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ
³healed – ¹Jesus, said to the crowd[,]
ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι·
– six days there are on which it behoves to work;
ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ
on them therefore coming be ye healed and
μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. **15** ἀπεκρίθη δὲ
not on the day of the sabbath. But answered
αὐτῷ ὁ κύριος καὶ εἶπεν· ὑποκριταί,
him the Lord and said: Hypocrites,
ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν
each one of you on the sabbath does he not loosen the
βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης
ox of him or the ass from the manger
καὶ ἀπαγαγὼν ποτίζει; **16** ταύτην δὲ
and leading [it] away give drink? And this woman
θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ
a daughter of Abraham being, whom bound –
σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει
Satan behold ten and eight years, behoved it not
λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ
to be loosened from – bond this on the
ἡμέρᾳ τοῦ σαββάτου; **17** καὶ ταῦτα λέγοντος
day of the sabbath? And these things saying
=when he said these things
αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι
him[a] were put to shame all the[ones] opposing
αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ
him, and all the crowd rejoiced over
πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ'
all the glorious things – happening by
αὐτοῦ. **18** Ἔλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ
him. He said therefore: To what like is the
βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω
kingdom – of God, and to what may I liken

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not

αὐτήν; 19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν
it? Like it is to a grain of mustard, which
λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ,
[3]taking [1]a man cast into a garden of himself,
καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ
and it grew and became into a tree, and
τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν
the birds of the heaven(air) lodged
ἐν τοῖς κλάδοις αὐτοῦ. 20 Καὶ πάλιν
in the branches of it. And again
εἶπεν· τίνι ὁμοιώσω τὴν βασιλείαν τοῦ
he said: To what may I liken the kingdom
θεοῦ; 21 ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα
of God? Like it is to leaven, which [1]taking
γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία,
[2]a woman hid in of meal measures three,
ἕως οὗ ἐζυμώθη ὅλον.
until was leavened all.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ
And he journeyed *through* throughout cities and
κώμας διδάσκων καὶ πορείαν ποιούμενος
villages teaching and journey making
εἰς Ἰεροσόλυμα. 23 Εἶπεν δέ τις αὐτῷ·
to Jerusalem. And said someone to him:
κύριε, εἰ ὀλίγοι οἱ σῳζόμενοι; ὁ δὲ εἶπεν
Lord, if few the[ones] being saved? And he said
πρὸς αὐτούς· 24 ἀγωνίζεσθε εἰσελθεῖν διὰ
to them: Struggle to enter through
τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν,
the strait door, because many, I tell you,
ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.
will seek to enter and will not be able.
25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ
From [the time] when is risen the house-master and
ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω
he shuts the door, and ye begin outside
ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες·
to stand and to knock the door saying:
κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ
Lord, open to us, and answering he will say
ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. 26 τότε
to you: I know not you whence ye are. Then
ἄρξεσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ
ye will begin to say: We ate before thee and
ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν
drank, and in the streets of us
ἐδίδαξας· 27 καὶ ἐρεῖ λέγων ὑμῖν· οὐκ
thou didst teach; and he will say telling you: not

whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have

οἶδα πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ
I know whence ye are; stand away from me
πάντες ἐργάται ἀδικίας. 28 ἐκεῖ ἔσται ὁ
all workers of unrighteousness. There will be the
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων,
weeping and the gnashing of the teeth,
ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ
when ye see Abraham and Isaac and
Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ
Jacob and all the prophets in the
βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους
kingdom – of God, but you being thrust *out*
ἔξω. 29 καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ
outside. And they will come from east and
δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ
west and from north and south, and
ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
will recline in the kingdom – of God.
30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται
And behold there are last [ones] who will be
πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται
first, and there are first [ones] who will be
ἔσχατοι. 31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν
last. In ²same ¹the hour approached
τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ
some Pharisees saying to him: Depart and
πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε
go hence, because Herod wishes thee
ἀποκτεῖναι. 32 καὶ εἶπεν αὐτοῖς· πορευθέντες
to kill. And he said to them: Going
εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω
tell – fox this: Behold I expel
δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ
demons and ²cures ¹accomplish to-day and
αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33 πλὴν
to-morrow, and on the third [day] I am perfected. Nevertheless
δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ
it be- me to-day and to- and on the following
hoves morrow [day]
πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην
to journey, because it is not possible a prophet
ἀπολέσθαι ἔξω Ἰερουσαλήμ. 34 Ἰερουσαλὴμ
to perish outside Jerusalem. Jerusalem[,]
Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας
Jerusalem, the [one] killing the prophets
καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς
and stoning the [ones] *having been* sent to
αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ
her, how often I wished to gather the

gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς
children of thee as † a bird the of herself
νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ
brood under the(her) wings, and not
ἠθελήσατε. 35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος
ye wished. Behold is left to you the house
ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με
of you. And I tell you, by no means ye may see me
ἕως ἥξει ὅτε εἴπητε· εὐλογημένος ὁ
until shall come [the time] when ye say : Blessed the
ἐρχόμενος ἐν ὀνόματι κυρίου.
[one] coming in [the] name of [the] Lord.

CHAPTER 14

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7[e] And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding,

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς
And it came to pass in the to go him[be] into
=as he went
οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων
a house of one of the leaders of the Pharisees
σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν
on a sabbath to eat bread, *and* they were
παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ ἄνθρωπός
carefully watching him. And[,] behold[,] man
τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. 3 καὶ
a certain was dropsical before him. And
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς
answering – Jesus spoke to the
νομικοὺς καὶ Φαρισαίους λέγων· ἔξεστιν
lawyers and Pharisees saying : Is it lawful
τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ; 4 οἱ δὲ
on the sabbath to heal or not? And they
ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν
were silent. And taking he cured him
καὶ ἀπέλυσεν. 5 καὶ πρὸς αὐτοὺς εἶπεν·
and dismissed. And to them he said:
τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται,
Of whom of you a son or an ox into a pit shall fall,
καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν
and not immediately he will pull up it on
ἡμέρᾳ τοῦ σαββάτου; 6 καὶ οὐκ ἴσχυσαν
a day of the sabbath? And they were not able
ἀνταποκριθῆναι πρὸς ταῦτα. 7 Ἔλεγεν δὲ
to reply against these things. And he said
πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων
to the [ones] *having been* invited a parable, noting
πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων
how [1]the [2]chief seats [3]they were choosing, saying
πρὸς αὐτούς· 8 ὅταν κληθῇς ὑπό τινος εἰς
to them : When thou art invited by anyone to

sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15¶ And when one of them that sat at meat with him heard these things, he said unto him,

γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν,
wedding festivities, do not recline in the chief seat,
μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ'
lest a more honourable [than] thou be *having been* invited by
αὐτοῦ, **9** καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας
him, and coming [1]the [one] [3]thee [4]and [5]him [2]inviting
ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε
will say to thee: Give this man place, and then
ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον
thou wilt begin with shame the last place
κατέχειν. **10** ἀλλ' ὅταν κληθῇς, πορευθεὶς
to take. But when thou art invited, going
ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ
recline in the last place, that when [4]comes
ὁ κεκληκώς σε ἐρεῖ σοι· φίλε,
[1]the [one] [2]having invited [3]thee he will say to thee: Friend,
προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα
go up higher; then there will be to thee[6] glory
ἐνώπιον πάντων τῶν συνανακειμένων σοι.
before all the [ones] reclining with thee.
11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται,
Because everyone exalting himself will be humbled,
καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
and the [one] humbling himself will be exalted.
12 Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν·
And he said also to the [one] having invited him:
ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει
When thou makest a dinner or a supper, do not call
τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς
the friends of thee nor the brothers
σου μηδὲ τοὺς συγγενεῖς σου μηδὲ
of thee nor the relatives of thee nor
γείτονας πλουσίους, μήποτε καὶ αὐτοὶ
neighbours rich, lest also they
ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά
[1]invite [3]in [4]return [2]thee and it becomes a recompence
σοι. **13** ἀλλ' ὅταν δοχὴν ποιῇς, κάλει
to thee. But when a party thou makest, invite
πτωχούς, ἀναπήρους, χωλούς, τυφλούς·
poor [persons], maimed, lame, blind;
14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν
and blessed thou shalt be, because they have not
ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι
to recompense thee; for it will be recompensed to thee
ἐν τῇ ἀναστάσει τῶν δικαίων. **15** Ἀκούσας
in the resurrection of the just. [2]hearing
δέ τις τῶν συνανακειμένων ταῦτα εἶπεν
[1]And [4]one [5]of the [ones] [3]reclining with [2]these things said

Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out

αὐτῷ· μακάριος ὅστις φάγεται ἄρτον ἐν
to him: Blessed [is he] who eats bread in
τῇ βασιλείᾳ τοῦ θεοῦ. **16** ὁ δὲ εἶπεν
the kingdom – of God. And he said
αὐτῷ· ἄνθρωπός τις ἐποίει δεῖπνον μέγα,
to him: A certain man made supper a great,
καὶ ἐκάλεσεν πολλούς, **17** καὶ ἀπέστειλεν
and invited many, and sent
τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου
the slave of him at the hour of the supper
εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη
to say to the [ones] having been invited: Come, because [a]now
ἕτοιμά [b]ἐστιν. **18** καὶ ἤρξαντο ἀπὸ μιᾶς
[a]prepared [b]it is. And they began from one [mind]
πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν
all to beg off. The first said
αὐτῷ· ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην
to him: [a]A farm [b]I bought, and I am obliged†
ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με
going out to see it; I ask thee, have me
παρῃτημένον. **19** καὶ ἕτερος εἶπεν· ζεύγη
begged off. And another said: [a]Yoke
βοῶν ἠγόρασα πέντε, καὶ πορεύομαι
[a]of oxen [b]I bought [a]five, and I am going
δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με
to prove them; I ask thee, have me
παρῃτημένον. **20** καὶ ἕτερος εἶπεν· γυναῖκα
begged off. And another said: [a]A wife
ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.
[b]I married, and therefore I cannot *to* come.
21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν
And coming up the slave reported
τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ
to the lord of him these things. Then being angry the
οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε
house-master told the slave of him: Go out
ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς
quickly into the streets and lanes of the
πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους
city, and the poor and maimed
καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.
and blind and lame bring in here.
22 καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὃ
And said the slave: Lord, has happened what
ἐπέταξας, καὶ ἔτι τόπος ἐστίν. **23** καὶ
thou didst command, and yet room there is. And
εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς
said the lord to the slave: Go out into

into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with

τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον
the ways and hedges and compel
εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·
to come in, that may be filled of me the house;
24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν
for I tell you that not one – men
ἐκείνων τῶν κεκλημένων γεύσεταί μου
of those – having been invited shall taste of me
τοῦ δείπνου.
the supper.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί,
And came together to him crowds many,
καὶ στραφεὶς εἶπεν πρὸς αὐτούς· **26** εἴ τις
and turning he said to them: If anyone
ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα
comes to me and hates not the father
αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα
of him and the mother and the wife
καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς
and the children and the brothers and the
ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ,
sisters, and besides also the life of himself,
οὐ δύναται εἶναί μου μαθητής. **27** ὅστις
he cannot *to* be of me a disciple. Who
οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ
bears not the cross of himself and
ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου
comes after me, he cannot *to* be of me
μαθητής. **28** Τίς γὰρ ἐξ ὑμῶν θέλων
a disciple. For who of you wishing
πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας
a tower to build not first sitting
ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρ-
counts the cost, if he has for com-
τισμόν; **29** ἵνα μή ποτε θέντος αὐτοῦ
pletion? Lest when laying him[a]
= he has laid
θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες
a foundation and not being able[a] to finish all
οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν
the [ones] seeing begin him to mock
30 λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο
saying[,] – This – man began
οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.
to build and was not able to finish.
31 Ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ
Or what king [b]going [a]another [c]king
συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον
[b]to attack [a]in [c]war not sitting first

ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα
will deliberate if able he is with ten
χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων
thousands to meet [the one] with twenty thousands
ἐρχομένῳ ἐπ' αὐτόν; **32** εἰ δὲ μή γε, ἔτι
coming upon him? Otherwise, yet
=while
αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας
him afar being a delegation sending
he is yet at a distance
ἐρωτᾷ τὰ πρὸς εἰρήνην. **33** οὕτως οὖν
he asks the things for peace. So therefore
πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν
everyone of you who does not say farewell to all
τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί
the of himself possessions cannot to be
μου μαθητής. **34** Καλὸν οὖν τὸ ἅλας·
of me a disciple. Good therefore the salt;
ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι
but if even the salt becomes useless, with what
ἀρτυθήσεται; **35** οὔτε εἰς γῆν οὔτε εἰς
will it be seasoned? neither for soil nor for
κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν
manure suitable is it; outside they cast
αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
it The [one] having ears to hear let him hear.

CHAPTER 15

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

15 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες
Now there were to him drawing near all
οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν
the tax-collectors and the sinners to hear
αὐτοῦ. **2** καὶ διεγόγγυζον οἵ τε Φαρισαῖοι
him. And greatly murmured both the Pharisees
καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος
and the scribes saying[,] – This man
ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐ-
sinners receives and eats with them.
τοῖς. **3** εἶπεν δὲ πρὸς αὐτοὺς τὴν παρα-
And he spoke to them – para-
βολὴν ταύτην λέγων· **4** τίς ἄνθρωπος ἐξ
ble this saying: What man of
ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας
you having a hundred sheep and losing
ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα
of them one does not leave the ninety-
ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ
nine in the desert and goes after
τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό; **5** καὶ
the [one] having been lost until he finds it? and

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted

εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ
finding places *on* [it] on the shoulders of him
χαίρων, **6** καὶ ἐλθὼν εἰς τὸν οἶκον
rejoicing, and coming into the house
συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας,
he calls together the friends and the neighbours,
λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὗρον
saying to them: Rejoice with me, because I found
τὸ πρόβατόν μου τὸ ἀπολωλός. **7** λέγω
the sheep of me – having been lost. I tell
ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ
you that thus joy in – heaven
ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ
will be over one sinner repenting than
ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ
over ninety-nine just men who no
χρείαν ἔχουσιν μετανοίας. **8** Ἢ τίς γυνὴ
need have of repentance. Or what woman
δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ
[a]drachmae [b]having [b]ten, if she loses
δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ
drachma one, does not light a lamp and
σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς
sweep the house and seek carefully
ἕως οὗ εὕρῃ; **9** καὶ εὑροῦσα συγκαλεῖ
until she finds? and finding she calls together
τὰς φίλας καὶ γείτονας λέγουσα· συγχάρητέ
the friends and neighbours saying: Rejoice with
μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
me, because I found the drachma which I lost.
10 οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον
So, I tell you, there is joy before
τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ
the angels – of God over one sinner
μετανοοῦντι. **11** Εἶπεν δέ· ἄνθρωπός τις
repenting. And he said: A certain man
εἶχεν δύο υἱούς. **12** καὶ εἶπεν ὁ νεώτερος
had two sons. And said the younger
αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ
of them to the father: Father, give me the
ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλες
falling upon share of the property. And he divided
=share of the property falling to [me].
αὐτοῖς τὸν βίον. **13** καὶ μετ' οὐ πολλὰς
to them the living. And after not many
ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς
days having gathered all things the younger son
ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ
departed to country a far, and there

his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.
scattered the property of him living prodigally.

14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο
But having spent him[a] all things there came
=when he had spent

λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην,
famine a severe throughout – country that,

καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. **15** καὶ
and he began to be in want. And

πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς
going he was joined to one of the citizens –

χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς
country of that, and he sent him into

τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· **16** καὶ
the fields of him to feed pigs; and

ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἐκ
he longed to fill the stomach of him out of(with)

τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ
the husks which [3]ate [1]the [2]pigs, and

οὐδεὶς ἐδίδου αὐτῷ. **17** εἰς ἑαυτὸν δὲ
no one gave to him. [2]to [4]himself [1]But

ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρός μου
[3]coming he said: How many hired servants of the father of me

περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὧδε
abound of loaves, but I with famine here
=have abundance of bread,

ἀπόλλυμαι. **18** ἀναστὰς πορεύσομαι πρὸς
am perishing. Rising up I will go to

τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ,
the father of me and I will say to him: Father,

ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,
I sinned against – heaven and before thee,

19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου·
no longer am I worthy to be called a son of thee;

ποίησόν με ὡς ἕνα τῶν μισθίων σου.
make me as one of the hired servants of thee.

20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα
And rising up he came to the father

ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος
of himself. But yet him afar being away[a]
=while he was yet far away

εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη,
saw him the father of him and was moved with pity,

καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον
and running fell on on the neck

αὐτοῦ καὶ κατεφίλησεν αὐτόν. **21** εἶπεν δὲ
of him and fervently kissed him. And said

ὁ υἱὸς αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν
the son to him: Father, I sinned against –

in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make

οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ
heaven and before thee, no longer am I
ἄξιος κληθῆναι υἱός σου. **22** εἶπεν δὲ
worthy to be called a son of thee. But said
ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ
the father to the slaves of him: Quickly
ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε
bring ye out a robe the first and clothe
αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα
him, and give(put) a ring to the hand
αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,
of him and sandals to the feet,
23 καὶ φέρετε τὸν μόσχον τὸν σιτευτόν,
and bring the calf – fattened,
θύσατε, καὶ φαγόντες εὐφρανθῶμεν, **24** ὅτι
kill, and eating let us be merry, because
οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν,
this – son of me dead was and lived again,
ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο
was *having been* lost and was found. And they began
εὐφραίνεσθαι. **25** ἦν δὲ ὁ υἱὸς αὐτοῦ
to be merry. But was the son of him
ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος
– older in a field; and as coming
ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ
he drew near to the house, he heard music and
χορῶν, **26** καὶ προσκαλεσάμενος ἕνα τῶν
dances, and calling to [him] one of the
παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα.
lads he inquired what might be these things.
27 ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου
And he said to him[,] – The brother of thee
ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
has come, and [4]killed [1]the [2]father [3]of thee [5]the [7]calf –
σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.
[6]fattened, because [5]being in health [3]him [1]he [2]received [4]back.
28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν·
But he was angry and did not wish to enter;
ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει
so the father of him coming out besought
αὐτόν. **29** ὁ δὲ ἀποκριθεὶς εἶπεν τῷ
him. But he answering said to the
πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ
father: Behold[,] so many years I serve thee and
οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ
never a command of thee I transgressed, and to me
οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν
never thou gavest a goat that with the

merry with my friends:
30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
31 And he said unto him, Son, thou art ever with me, and all that I have is thine.
32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

φίλων μου εὐφρανθῶ· **30** ὅτε δὲ ὁ υἱός
friends of me I might be merry; but when – ³son
σου οὗτος ὁ καταφαγών σου τὸν βίον
³of thee ¹this – having devoured of thee the living
μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν
with harlots came, thou killedst for him the
σιτευτὸν μόσχον. **31** ὁ δὲ εἶπεν αὐτῷ·
fattened calf. And he said to him:
τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ
Child, thou always with me art, and
πάντα τὰ ἐμὰ σά ἐστιν· **32** εὐφρανθῆναι
¹all ²things – ³my ⁵thine ⁴is(are); ²to be merry
δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός
¹And ⁴and ³to rejoice ²it behoved [us], because – ⁵brother
σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπο-
³of thee ¹this ⁴dead ²was and came to life, and having
λωλὼς καὶ εὑρέθη.
been lost also was found.

CHAPTER 16

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.
2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.
3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
5 So he called every one

16 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς·
And he said also to the disciples:
ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν
³A certain ⁴man ¹there was ²rich who had
οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς
a steward, and this was complained of to him as
διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. **2** καὶ
wasting the possessions of him. And
φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο
calling him he said to him: What [is] this
ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς
I hear about thee? render the account of the
οἰκονομίας σου· οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.
stewardship of thee; for thou canst not longer *to* be steward.
3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί
And said in himself the steward: What
ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν
may I do, because the lord of me takes away the
οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,
stewardship from me? to dig I am not able,
ἐπαιτεῖν αἰσχύνομαι. **4** ἔγνων τί ποιήσω,
to beg I am ashamed. I knew(know) what I may do,
ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας
that when I am removed out of the stewardship
δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.
they may receive me into the houses of themselves.
5 καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν
And calling to [him] ³one ¹each of the

of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve

χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ
debtors of the lord of himself he said to the
πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ μου;
first: How much owest thou to the lord of me?
6 ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ
And he said: A hundred baths of oil. And he
εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ
told him: Take of thee the letters(bill) and
καθίσας ταχέως γράψον πεντήκοντα. **7** ἔπειτα
sitting quickly write fifty. Then
ἑτέρῳ εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ
to another he said: [1]thou [1]And [2]how much [3]owest? And he
εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ·
said: A hundred cors of wheat. He tells him:
δέξαι σου τὰ γράμματα καὶ γράψον
Take of thee the bill and write
ὀγδοήκοντα. **8** καὶ ἐπῄνεσεν ὁ κύριος τὸν
eighty. And [3]praised [1]the [2]lord the
οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως
steward – of unrighteousness because prudently
ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου
he acted; because the sons – age of this
φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς
more prudent than the sons of the light
εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν. **9** Καὶ
in the generation – of themselves are. And
ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους
I [2]you [1]tell, To yourselves make friends
ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν
by the mammon – of unrighteousness, that when
ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους
it fails they may receive you into the eternal
σκηνάς. **10** ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν
tabernacles. The man faithful in least also in
πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ
much faithful is, and the man in least
ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. **11** εἰ
unrighteous also in much unrighteous is. If
οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ
therefore in the unrighteous mammon faithful not
ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
ye were, the true who to you will entrust?
12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ
And if in the thing belonging to another faithful not
ἐγένεσθε, τὸ ἡμέτερον τίς δώσει ὑμῖν;
ye were, the ours who will give you?
=that which is ours
13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις
No household slave can two lords

two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14¶ And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν
to serve; for either the one he will hate and the
ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ
other he will love, or one he will hold fast to and
τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε
the other he will despise. Ye cannot
θεῷ δουλεύειν καὶ μαμωνᾷ. **14** Ἤκουον
God *to* serve and mammon. [4]heard
δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι
[1]Now [4]these things [7]all [5]the [3]Pharisees [6]moneylovers
ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. **15** καὶ
[4]being, and they scoffed at him. And
εἶπεν αὐτοῖς· ὑμεῖς ἐστε οἱ δικαιοῦντες
he said to them: Ye are the [ones] justifying
ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ
yourselves before – men, – but
θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ
God knows the hearts of you; because the thing
ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον
[2]among [3]men [1]lofty [is] an abomination before
τοῦ θεοῦ. **16** Ὁ νόμος καὶ οἱ προφῆται
– God. The law and the prophets
μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ
[were] until John; from then the kingdom –
θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν
of God is being preached and everyone into it
βιάζεται. **17** εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν
is pressing. But easier it is the heaven
καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν
and the earth to pass away than of the law one
κεραίαν πεσεῖν. **18** Πᾶς ὁ ἀπολύων τὴν
little horn* to fall. Everyone dismissing the
γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει,
wife of him and marrying another commits adultery,
καὶ ὁ ἀπολελυμένην ἀπὸ
and [1]the [one] [2]a woman having been dismissed [4]from
ἀνδρὸς γαμῶν μοιχεύει. **19** Ἄνθρωπος δέ
[5]a husband [3]marrying [6]commits adultery. Now a certain
τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν
man was rich, and used to put on a purple robe
καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν
and fine linen being merry every day†
λαμπρῶς. **20** πτωχὸς δέ τις ὀνόματι
splendidly. And a certain poor man by name
Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ
Lazarus had been placed at the gate of him

*The little projection which distinguishes some Hebrew letters from those otherwise similar.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray

ἐίλκωμένος **21** καὶ ἐπιθυμῶν χορτασθῆναι
being covered with sores and desiring to be satisfied
ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης
from the things falling from the table
τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι
of the rich man; but even the dogs coming
ἐπέλειχον τὰ ἕλκη αὐτοῦ. **22** ἐγένετο δὲ
licked the sores of him. And it came to pass
ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι
to die the poor man and to be carried away
=that the poor man died and he was carried away
αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον
him[b] by the angels into the bosom
Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ
of Abraham; and died also the rich man and
ἐτάφη. **23** καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς
was buried. And in – hades lifting up the
ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις,
eyes of him, being in torments,
ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον
he sees Abraham from afar and Lazarus
ἐν τοῖς κόλποις αὐτοῦ. **24** καὶ αὐτὸς
in the bosoms of him. And he
φωνήσας εἶπεν· πάτερ Ἀβραάμ, ἐλέησόν
calling said: Father Abraham, pity
με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ
me and send Lazarus that he may dip the
ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ
tip of the finger of him of(in) water and
καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι
may cool the tongue of me, because I am suffering
ἐν τῇ φλογὶ ταύτῃ. **25** εἶπεν δὲ Ἀβραάμ·
in – flame this. But said Abraham:
τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά
Child, remember that thou didst receive the good things
σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως
of thee in the life of thee, and Lazarus likewise
τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ
the bad; but now here he is comforted, but thou
ὀδυνᾶσαι. **26** καὶ ἐν πᾶσι τούτοις μεταξὺ
art suffering. And among all these things between
ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται,
us and you chasm a great has been firmly fixed,
ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς
so that the [ones] wishing to pass hence to
ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς
you cannot, neither thence to
ἡμᾶς διαπερῶσιν. **27** εἶπεν δέ· ἐρωτῶ
us may they cross over. And he said: I ask

thee therefore, father, that thou wouldest send him to my father's house;

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς
thee therefore, father, that thou mayest send him to
τὸν οἶκον τοῦ πατρός μου· 28 ἔχω γὰρ
the house of the father of me; for I have
πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς,
five brothers; so that he may witness to them,
ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον
lest also they come to – place
τοῦτον τῆς βασάνου. 29 λέγει δὲ Ἀβραάμ·
this – of torment. But says Abraham:
ἔχουσι Μωϋσέα καὶ τοὺς προφήτας·
They have Moses and the prophets;
ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν·
let them hear them. But he said:
οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ
No, father Abraham, but if someone from
νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.
[the] dead should go to them, they will repent.
31 εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν
But he said to him: If Moses and the
προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις
prophets they do not hear, neither if someone
ἐκ νεκρῶν ἀναστῇ πεισθήσονται.
out of [the] dead should rise again will they be persuaded.

CHAPTER 17

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee,

17 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ·
And he said to the disciples of him:
ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν,
Impossible it is – the offences not to come,[a]
οὐαὶ δὲ δι' οὗ ἔρχεται· 2 λυσιτελεῖ
but woe [to him] through whom they come; it profits
αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ
him if a millstone is put *round* round
τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν
the neck of him and he has been thrown into the
θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν
sea, than that he should offend – [b]little ones
τούτων ἕνα. 3 προσέχετε ἑαυτοῖς. ἐὰν
[b]of these [b]one. Take heed to yourselves. If
ἁμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ,
sins the brother of thee, rebuke him,
καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. 4 καὶ
and if he repents, forgive him. And
ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ
if seven times of(in) the day he sins against thee
καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων·
and seven times turns to thee saying:

saying, I repent; thou shalt forgive him.

5¶ And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

μετανοῶ, ἀφήσεις αὐτῷ. **5** Καὶ εἶπαν οἱ
I repent, thou shalt forgive him. And said the
ἀπόστολοι τῷ κυρίῳ· πρόσθες ἡμῖν πίστιν.
apostles to the Lord: Add to us faith.
6 εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς
And said the Lord: If ye have faith as
κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ
a grain of mustard, ye would have said – sycamine-tree
ταύτῃ· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ
to this: Be thou uprooted and be thou planted in the
θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. **7** Τίς
sea; and it would have obeyed you. who
δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ
But of you [a slave having ploughing or
ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ
herding, who on [his] coming in[e] out of the farm
ἐρεῖ αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε,
will say to him: Immediately coming up recline,
8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· ἑτοίμασον τί
but will not say to him: Prepare something
δειπνήσω, καὶ περιζωσάμενος διακόνει μοι
I may dine, and having girded thyself serve me
ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα
until I eat and drink, and after these things
φάγεσαι καὶ πίεσαι σύ; **9** μὴ ἔχει χάριν
eat and drink thou? *Not* he has thanks
τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;
to the slave because he did the things commanded?
10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα
So also ye, when ye do all
τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι
the things commanded you, say[,] – Slaves
ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι
unprofitable we are, what we ought to do
πεποιήκαμεν.
we have done.
11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς
And it came to pass in the to go[e] to
=as [he] went
Ἰερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον
Jerusalem, *and* he passed through [the]
through midst
Σαμαρείας καὶ Γαλιλαίας. **12** καὶ εἰσερχομένου
of Samaria and Galilee. And entering
=as he entered
αὐτοῦ εἴς τινα κώμην ἀπήντησαν δέκα
him[a] into a certain village met [him] ten
λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν, **13** καὶ
leprous men, who stood afar off, and

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 ¶ And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man,

αὐτοὶ ἦραν φωνὴν λέγοντες· Ἰησοῦ
they lifted voice saying: Jesus
ἐπιστάτα, ἐλέησον ἡμᾶς. 14 καὶ ἰδὼν εἶπεν
Master, pity us. And seeing he said
αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς
to them: Going show yourselves to the
ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν
priests. And it came to pass in the to go
= as they went
αὐτοὺς ἐκαθαρίσθησαν. 15 εἷς δὲ ἐξ
them[be] they were cleansed. But one of
αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ
them, seeing that he was cured, returned with
φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ
voice a great glorifying – God, and
ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας
fell on [his] face at the feet
αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν
of him thanking him; and he was
Σαμαρίτης. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς
a Samaritan. And answering – Jesus
εἶπεν· οὐχ οἱ δέκα ἐκαθαρίσθησαν; οἱ [δὲ]
said: Not the ten were cleansed? but the
ἐννέα ποῦ; 18 οὐχ εὑρέθησαν ὑποστρέψαντες
nine where? were there not found returning
δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς
to give glory – to God only – stranger
οὗτος; 19 καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου·
this? And he said to him: Rising up go;
ἡ πίστις σου σέσωκέν σε.
the faith of thee has healed thee.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων
And being questioned by the Pharisees
πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ,
when comes the kingdom – of God,
ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται
he answered them and said: Comes not
ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
the kingdom – of God with observation,
21 οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἤ· ἐκεῖ· ἰδοὺ
nor will they say: Behold[,] here or: there; [2]behold
γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν
[1]for the kingdom – of God within you
ἐστιν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς·
is. And he said to the disciples:
ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν
Will come days when ye will long one
τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν
of the days of the Son – of man to see

and ye shall not see *it*.
23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.
24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.
25 But first must he suffer many things, and be rejected of this generation.
26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.
30 Even thus shall it be in the day when the Son of man is revealed.
31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him

καὶ οὐκ ὄψεσθε. **23** καὶ ἐροῦσιν ὑμῖν·
and will not see. And they will say to you:
ἰδοὺ ἐκεῖ, ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ
Behold there, behold here; do not go away nor
διώξητε. **24** ὥσπερ γὰρ ἡ ἀστραπὴ
follow. For as the lightning
ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν
flashing out of the [one part] under – heaven
εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται
to the [other part] under heaven shines, so will be
ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.
the Son – of man in the day of him.
25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ
But first it behoves him many things to suffer and
ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
to be rejected from – generation this.
26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
And as it was in the days
Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
of Noah, so it will be also in the days
τοῦ υἱοῦ τοῦ ἀνθρώπου· **27** ἤσθιον, ἔπινον,
of the Son – of man; they were eating, drinking,
ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας
marrying, giving in marriage, until which day
=the day when
εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ
entered Noah into the ark, and
ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.
came the flood and destroyed all.
28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις
Likewise as it was in the days
Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν,
of Lot; they were eating, drinking, buying, selling,
ἐφύτευον, ᾠκοδόμουν· **29** ᾗ δὲ ἡμέρᾳ ἐξῆλθεν
planting, building; but on which day went forth
Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ
Lot from Sodom, it rained fire and
θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας.
brimstone from heaven and destroyed all.
30 κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς
According to the same things it will be on which day the Son
=In the same way =on the day when
τοῦ ἀνθρώπου ἀποκαλύπτεται. **31** ἐν ἐκείνῃ
– of man is revealed. In that
τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ
– day who will be on the roof and
τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω
the goods of him in the house, let him not come down
ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ
to take them, and the [one] in a field likewise not

likewise not return back.
32 Remember Lot's wife.
33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.
35 Two *women* shall be grinding together; the one shall be taken, and the other left.
36 Two *men* shall be in the field; the one shall be taken, and the other left.
37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

ἐπιστρεψάτω εἰς τὰ ὀπίσω. **32** μνημονεύετε
let him turn back to the things behind. Remember
τῆς γυναικὸς Λώτ. **33** ὃς ἐὰν ζητήσῃ
the wife of Lot. Whoever seeks
τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει
the life of him to preserve, he will lose
αὐτήν, καὶ ὃς ἂν ἀπολέσει, ζωογονήσει
it, and whoever will lose, will preserve
αὐτήν. **34** λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ
it. I tell you, in this – night
ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς
there will be two men on couch one, the one
παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·
will be taken and the other will be left;
35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ
there will be two women grinding together,‡ the
μία παραλημφθήσεται ἡ δὲ ἑτέρα ἀφεθήσεται.‡
one will be taken but the other will be left.
37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ,
And answering they say to him: Where,
κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα,
Lord? And he said to them: Where the body,
ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.
there also the eagles will be gathered together.

CHAPTER 18

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;
2 Saying, There was in a city a judge, which feared not God, neither regarded man:
3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

18 Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς
And he told [2]a parable [1]them to =that
τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ
the [1]to behove [2]always [4]to pray [3]them and
they must always pray and not faint,
μὴ ἐγκακεῖν, **2** λέγων· κριτής τις ἦν ἔν
not to faint, saying: [2]judge [3]a certain [1]There was [4]in
τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ
[2]a certain [4]city – [3]God [1]not [5]fearing and
ἄνθρωπον μὴ ἐντρεπόμενος. **3** χήρα δὲ ἦν
[3]man [1]not [2]regarding. And [2]a widow [1]there was
ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς
in – city that, and she came to
αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ
him saying: Vindicate me from the
ἀντιδίκου μου. **4** καὶ οὐκ ἤθελεν ἐπὶ
opponent of me. And he would not for
χρόνον· μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ·
a time; but after these things he said in himself:
εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον
If indeed – God I fear not nor man

‡ Verse 36 omitted by Nestle; *cf.* R.V. marg., etc.

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9¶ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his*

ἐντρέπομαι, 5 διά γε τὸ παρέχειν
regard, at least because of – to cause
=because this widow causes me trouble
μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν,
me trouble – widow this[b] I will vindicate her,
ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.
lest in [the] end coming she exhausts me.
6 Εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτὴς
And said the Lord: Hear ye what the judge
τῆς ἀδικίας λέγει· 7 ὁ δὲ θεὸς οὐ μὴ
– of unrighteousness says; – and God by no means
ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν
will he make the vindication of the chosen [ones]
αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ
of him – crying to him day and
νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω
night, and be patient over them? I tell
ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν
you that he will make the vindication of them
ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν
quickly. Nevertheless the Son – of man coming
ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
then will he find the faith on the earth?
9 Εἶπεν δὲ καὶ πρός τινας τοὺς
And he said also to some the [ones]
πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν
relying on themselves that they are
δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς
righteous and despising the rest
τὴν παραβολὴν ταύτην. 10 Ἄνθρωποι δύο
– parable this. Men two
ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς
went up to the temple to pray, the one
Φαρισαῖος καὶ ὁ ἕτερος τελώνης. 11 ὁ
a Pharisee and the other a tax-collector. The
Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν
Pharisee standing these things to himself
προσηύχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι
prayed: – God, I thank thee that
οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων,
I am not as the rest – of men,
ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος
rapacious, unjust, adulterers, or even as this
ὁ τελώνης· 12 νηστεύω δὶς τοῦ σαββάτου,
– tax-collector; I fast twice of(in) the week,
ἀποδεκατεύω πάντα ὅσα κτῶμαι. 13 ὁ δὲ
I tithe all things how many I get. But the
τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ
tax-collector far off standing would not *not* even

eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15¶ And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All

τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν,
the(his) eyes *to* lift up to – heaven,
ἀλλ' ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων· ὁ
but smote the breast of him saying: –
θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. **14** λέγω
God, be propitious to me the sinner. I tell
ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν
you, went down this man having been justified to the
οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ
house of him [rather] than that one; because everyone
ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν
exalting himself will be humbled, and the [one] humbling
ἑαυτὸν ὑψωθήσεται.
himself will be exalted.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη
And they brought to him also the babes
ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ
that them he might touch; but [2]seeing [1]the [3]disciples
ἐπετίμων αὐτοῖς. **16** ὁ δὲ Ἰησοῦς
rebuked them. – But Jesus
προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ
called to [him] them* saying: Allow the
παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε
children to come to me and do not prevent
αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία
them; – for of such is the kingdom
τοῦ θεοῦ. **17** ἀμὴν λέγω ὑμῖν, ὃς ἂν
– of God. Truly I tell you, whoever
μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς
does not receive the kingdom – of God as
παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
a child, by no means enters into it.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων
And [3]questioned [1]a certain [4]him [2]ruler
λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν
saying: Teacher good, what doing life
αἰώνιον κληρονομήσω; **19** εἶπεν δὲ αὐτῷ
eternal may I inherit? And said to him
ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς
– Jesus: Why me sayest thou good? no one
ἀγαθὸς εἰ μὴ εἷς [ὁ] θεός. **20** τὰς ἐντολὰς
[is] good except one[,] – God. The commandments
οἶδας· μὴ μοιχεύσῃς, μὴ φονεύσῃς,
thou knowest: Do not commit adultery, Do not kill,
μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα
Do not steal, Do not bear false witness, Honour
τὸν πατέρα σου καὶ τὴν μητέρα. **21** ὁ δὲ
the father of thee and the mother. And he

* That is, "the babes" (τὰ βρέφη in ver. 15).

these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.
said: All these things I kept from youth.

22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι
But hearing – Jesus said to him: Yet

ἕν σοι λείπει· πάντα ὅσα ἔχεις
one thing to thee is lacking; all things how many thou hast

πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις
sell and distribute to poor people, and thou wilt have

θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο
treasure in – heavens, and come

ἀκολούθει μοι. **23** ὁ δὲ ἀκούσας ταῦτα
follow me. But he hearing these things

περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.
very grieved became, for he was rich exceedingly.

24 ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· πῶς
And seeing him – Jesus said: How

δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν
hardly [1]the [ones] – [2]property [2]having into the

βασιλείαν τοῦ θεοῦ εἰσπορεύονται· **25** εὐκο-
kingdom – of God go *in*; [1]easi-

πώτερον γάρ ἐστιν κάμηλον διὰ τρήματος
er [1]for it is [for] a camel through [the] eye

βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν
of a needle to enter than a rich man into the

βασιλείαν τοῦ θεοῦ εἰσελθεῖν. **26** εἶπαν
kingdom – of God to enter. said

δὲ οἱ ἀκούσαντες· καὶ τίς δύναται
And the [ones] hearing: And who can

σωθῆναι; **27** ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ
to be saved? And he said: The things impossible with

ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν.
men possible with – God is(are).

28 Εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες
And said – Peter: Behold[,] we leaving

τὰ ἴδια ἠκολουθήσαμέν σοι. **29** ὁ δὲ
our own things followed thee. And he

εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι οὐδείς
said to them: Truly I tell you that no one

ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ
there is who left house or wife or

ἀδελφοὺς ἢ γονεῖς ἢ τέκνα εἵνεκεν τῆς
brothers or parents or children for the sake of the

βασιλείας τοῦ θεοῦ, **30** ὃς οὐχὶ μὴ λάβῃ
kingdom – of God, who by no means receives

πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν
many times over in – time this and in

τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
the age – coming life eternal.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς
And taking the twelve he said to
αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ,
them: Behold we are going up to Jerusalem,
καὶ τελεσθήσεται πάντα τὰ γεγραμ-
and will be accomplished all things – having been
μένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ
written through the prophets to the Son –
ἀνθρώπου· **32** παραδοθήσεται γὰρ τοῖς ἔθνεσιν
of man; for he will be delivered to the nations
καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ
and will be mocked and *will be* insulted and
ἐμπτυσθήσεται, **33** καὶ μαστιγώσαντες
will be spit at, and having scourged
ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ
they will kill him, and on the day –
τρίτῃ ἀναστήσεται. **34** καὶ αὐτοὶ οὐδὲν
third he will rise again. And they none
τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο
of these things understood, and [3]was – [3]utterance [1]this
κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον
[4]*having been* hidden from them, and they knew not
τὰ λεγόμενα.
the things being said.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς
And it came to pass in the to draw near him[be] to
=as he drew near
Ἰεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν
Jericho a certain blind man sat by the way
ἐπαιτῶν. **36** ἀκούσας δὲ ὄχλου διαπορευομένου
begging. And hearing a crowd passing through
ἐπυνθάνετο τί εἴη τοῦτο. **37** ἀπήγγειλαν
he inquired what [3]might be [1]this. And they re-
δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος
ported to him[,] – Jesus the Nazarene
παρέρχεται. **38** καὶ ἐβόησεν λέγων· Ἰησοῦ
is passing by. And he cried saying: Jesus
υἱὲ Δαυίδ, ἐλέησόν με. **39** καὶ οἱ
son of David, pity me. And the [ones]
προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ·
going before rebuked him that he should be quiet;
αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ
but he by much more cried out: Son
Δαυίδ, ἐλέησόν με. **40** σταθεὶς δὲ ὁ
of David, pity me. And standing –
Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς
Jesus commanded him to be brought to
αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν
him. And drawing near him[e] he questioned
=as he drew near

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

αὐτόν· **41** τί σοι θέλεις ποιήσω; ὁ δὲ
him: What for thee wishest thou I may do? And he
εἶπεν· κύριε, ἵνα ἀναβλέψω. **42** καὶ ὁ Ἰησοῦς
said: Lord, that I may see again. And – Jesus
εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου
said to him: See again; the faith of thee
σέσωκέν σε. **43** καὶ παραχρῆμα ἀνέβλεψεν,
has healed thee. And at once he saw again,
καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν.
and followed him glorifying – God.
καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ
And all the people seeing gave praise –
θεῷ.
to God.

CHAPTER 19

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

19 Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ.
And having entered he passed through – Jericho.
2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος
And behold[,] a man by name *being* called
Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ
Zacchæus, and he was a chief tax-collector, and
αὐτὸς πλούσιος· **3** καὶ ἐζήτει ἰδεῖν τὸν
he [was] rich; and he sought to see –
Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ
Jesus who he is(was), and was not able from
τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.
the crowd, because – [3]in stature [2]little [1]he was.
4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη
And having run forward to the front he went up
ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι
onto a sycamore-tree, that he might see him, because
ἐκείνης ἤμελλεν διέρχεσθαι. **5** καὶ ὡς
[3]that [way] [1]he was about [2]to pass along. And as
ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς
he came upon the place, looking up – Jesus
εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας
said to him: Zacchæus, making haste
κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου
come down; for to-day in the house of thee
δεῖ με μεῖναι. **6** καὶ σπεύσας κατέβη,
it behoves me to remain. And making haste he came down,
καὶ ὑπεδέξατο αὐτὸν χαίρων. **7** καὶ
and welcomed him rejoicing. And
ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι
seeing all murmured saying[,] –
παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
With a sinful man he entered to lodge.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 [r] And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν
And standing Zacchæus said to the
κύριον· ἰδοὺ τὰ ἡμίση μου τῶν ὑπαρχόντων,
Lord: Behold[,] the half of me of the possessions,
κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός
Lord, to the poor I give, and if anyone
τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.
anything I accused falsely, I restore fourfold.
9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι
And said to him – Jesus[,]
σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,
To-day salvation – house to this came,
καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ [ἐστιν]·
because even he a son of Abraham is;
10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι
for came the Son – of man to seek
καὶ σῶσαι τὸ ἀπολωλός.
and to save the thing having been lost.
11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς
And hearing them[a] these things adding
=as they heard
εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι
he told a parable, because of the near to be
=because he was near to Jerusalem and they thought
Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι
Jerusalem him and to think them[b] that
παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ
at once is(was) about the kingdom – of God
ἀναφαίνεσθαι· **12** εἶπεν οὖν· ἄνθρωπός τις
to appear; he said therefore: A certain man
εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν
well born went to country a far to receive
ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. **13** καλέσας
for himself a kingdom and to return. having called
δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς
And ten slaves of himself he gave them
δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς·
ten minas, and said to them:
πραγματεύσασθε ἐν ᾧ ἔρχομαι. **14** οἱ δὲ
Trade ye while I am coming.* But the
πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν
citizens of him hated him, and sent
πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν
a delegation after him saying: We do not wish
τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. **15** καὶ
this man to reign over us. And

*That is, "again." The present of this verb often has a futurist significance; *cf.* John 14. 3.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take

ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα
it came to pass in the to return him[bc] having received
= when he returned
τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ
the kingdom *and* he said to be called to him
τοὺς δούλους τούτους οἷς δεδώκει τὸ
– slaves these to whom he had given the
ἀργύριον, ἵνα γνοῖ τίς τί
money, that he might know [3]anyone [1]what
διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ πρῶτος
gained by trading. And came the first
λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο
saying: Lord, the mina of thee [2]ten [1]gained
μνᾶς. 17 καὶ εἶπεν αὐτῷ· εὖ γε, ἀγαθὲ δοῦλε,
[3]minas. And he said to him: Well, good slave,
ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι
because in a least thing faithful thou wast, be thou
ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. 18 καὶ
[3]authority [1]having over ten cities. And
ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου,
came the second saying: The mina of thee,
κύριε, ἐποίησεν πέντε μνᾶς. 19 εἶπεν δὲ
lord, made five minas. And he said
καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε
also to this one: And [2]thou [3]over [1]be five
πόλεων. 20 καὶ ὁ ἕτερος ἦλθεν λέγων·
cities. And the other came saying:
κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον
Lord, behold[,] the mina of thee, which I had
ἀποκειμένην ἐν σουδαρίῳ· 21 ἐφοβούμην γάρ
being put away in a napkin; for I feared
σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ
thee, because man an exacting thou art, thou takest what
οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας.
thou didst not lay, and thou reapest what thou didst not sow.
22 λέγει αὐτῷ· ἐκ τοῦ στόματός σου
He says to him: Out of the mouth of thee
κρινῶ σε, πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ
I will judge thee, wicked slave. Knewest thou that I
ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ
man an exacting am, taking what not
ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα; 23 καὶ
I laid, and reaping what I sowed not? And
διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ
why didst thou not give of me the money on
τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν
a table?* And I coming with interest –
αὐτὸ ἔπραξα. 24 καὶ τοῖς παρεστῶσιν
it would have exacted. And to the [ones] standing by

* That is, a moneychanger's or banker's table.

from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 ¶ And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ
he said : Take from him the mina and
δότε τῷ τὰς δέκα μνᾶς ἔχοντι. 25 καὶ
give [to the one] the ten minas having. And
εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς.
they said to him : Lord, he has ten minas.
26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι
I tell you that to everyone having
δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ
it will be given, and from the [one] not having even
ὃ ἔχει ἀρθήσεται. 27 πλὴν τοὺς ἐχθρούς
what he has will be taken. Nevertheless – enemies
μου τούτους τοὺς μὴ θελήσαντάς με
of me these the [ones] not wishing me
βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ
to reign over them bring ye here and
κατασφάξατε αὐτοὺς ἔμπροσθέν μου.
slay them before me.
28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν
And having said these things he went in front
ἀναβαίνων εἰς Ἰερουσόλυμα. 29 Καὶ ἐγένετο
going up to Jerusalem. And it came to pass
ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν
as he drew near to Bethphage and Bethany
πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιών,
toward the mount – being called of olives,
ἀπέστειλεν δύο τῶν μαθητῶν λέγων·
he sent two of the disciples saying :
30 ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ
Go ye into the opposite village, in which
εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον,
entering ye will find a colt having been tied,
ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν,
on which no one ever yet of men sat,
καὶ λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν
and loosening it bring. And if
τις ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως
anyone you asks : Why loosen ye? thus
ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.
shall ye say : Because the Lord of it need has.
32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον
And going the [ones] having been sent found
καθὼς εἶπεν αὐτοῖς. 33 λυόντων δὲ
as he told them. And loosening
=as they were
αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ
them the colt said the owners of it
loosening
πρὸς αὐτούς· τί λύετε τὸν πῶλον; 34 οἱ
to them : Why loosen ye the colt? they

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a

δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.
[1]And said: Because the Lord of it need has.

35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν,
And they led it to – Jesus,

καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν
and throwing *on* of them the garments on the

πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. **36** πορευ-
colt they put on [it] – Jesus. And

ομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια
going him[a] they strewed the garments
=as he went

ἑαυτῶν ἐν τῇ ὁδῷ. **37** ἐγγίζοντος δὲ
of themselves in the way. And drawing near
=as he drew near

αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους
him[a] now to the descent of the mount

τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν
of the olives began all the multitude of the

μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ
disciples rejoicing to praise – God voice

μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,
with a great about [1]all [3]which [4]they saw [2][the] powerful deeds,

38 λέγοντες· εὐλογημένος ὁ ἐρχόμενος, ὁ
saying: Blessed the coming [one], the

βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ
king in [the] name of [the] Lord; in heaven

εἰρήνη καὶ δόξα ἐν ὑψίστοις. **39** καί
peace and glory in highest places. And

τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου
some of the Pharisees from the crowd

εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον
said to him: Teacher, rebuke

τοῖς μαθηταῖς σου. **40** καὶ ἀποκριθεὶς
the disciples of thee. And answering

εἶπεν· λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν,
he said: I tell you, if these shall(should) be silent,

οἱ λίθοι κράξουσιν. **41** Καὶ ὡς ἤγγισεν,
the stones will cry out. And as he drew near,

ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν,
seeing the city he wept over it,

42 λέγων ὅτι εἰ ἔγνως ἐν τῇ ἡμέρᾳ
saying[,] – If thou knewest in – day

ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ
this even thou the things for peace; but now

ἐκρύβη ἀπὸ ὀφθαλμῶν σου. **43** ὅτι ἥξουσιν
they were hidden from eyes of thee. Because will come

ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν οἱ
days upon thee and [4]will raise up [1]the

trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν
[3]enemies [5]of thee [1]a rampart to thee and will surround
σε καὶ συνέξουσίν σε πάντοθεν, **44** καὶ
thee and will press thee on all sides, and
ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί,
dash to the ground thee and the children of thee in thee,
καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί,
and will not leave stone upon stone in thee,
ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς
because† thou knewest not the time of the
ἐπισκοπῆς σου. **45** Καὶ εἰσελθὼν εἰς τὸ
visitation of thee. And entering into the
ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας,
temple he began to expel the [ones] selling,
46 λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ
telling them: It has been written: And shall be the
οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ
house of me a house of prayer; but ye
αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.
it made a den of robbers.
47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν
And he was teaching daily† in
τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ
the temple; but the chief priests and the
γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ
scribes [4]sought [6]him [7]to destroy [2]and [8]the
πρῶτοι τοῦ λαοῦ, **48** καὶ οὐχ εὕρισκον
[8]chief men [4]of the [5]people, and did not find
τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας
– what they might do; [8]the [4]people [1]for [3]all
ἐξεκρέματο αὐτοῦ ἀκούων.
hung upon him hearing.

CHAPTER 20

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
And it came to pass on one of the days
διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ
teaching him[a] the people in the temple
=as he was teaching
καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς
and preaching good news[a] came upon [him] the chief priests
καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,
and the scribes with the elders,
2 καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν
and spoke saying to him: Tell
ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς
us by what authority these things thou doest, or who
ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;
is the [one] having given thee – authority this?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a

3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς·
And answering he said to them:
ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ
Will ask you I also a word, and tell ye
μοι· **4** τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ
me: The baptism of John from heaven
ἦν ἢ ἐξ ἀνθρώπων; **5** οἱ δὲ συνελογίσαντο
was it or from men? And they debated
πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν·
with themselves saying[,] – If we say:
ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὐκ ἐπιστεύσατε
From heaven, he will say: Why did ye not believe
αὐτῷ; **6** ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ
him? And if we say: From men, the
λαὸς ἅπας καταλιθάσει ἡμᾶς· πεπεισμένος
people all will stone us; for having been per-
γάρ ἐστιν Ἰωάννην προφήτην εἶναι. **7** καὶ
suaded it is* John a prophet to be. And
ἀπεκρίθησαν μὴ εἰδέναι πόθεν. **8** καὶ ὁ
they answered not to know whence. And –
Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω
Jesus said to them: Neither I tell
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. **9** Ἤρξατο
you by what authority these things I do. He began
δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν
And to the people to tell – parable
ταύτην. Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα,
this. A man planted a vineyard,
καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδή-
and let out it to husbandmen, and went
μησεν χρόνους ἱκανούς. **10** καὶ καιρῷ
away periods for considerable. And in time
=a long time.
ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον,
he sent to the husbandmen a slave,
ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος
that from the fruit of the vineyard
δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν
they will give him; but the husbandmen [5]sent [4]away out
αὐτὸν δείραντες κενόν. **11** καὶ προσέθετο
[3]him [1]beating [6]empty. And he added
ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον
[2]another [1]to send slave; but they that one also
=he sent another slave in addition;
δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν
beating and insulting sent away out
κενόν. **12** καὶ προσέθετο τρίτον πέμψαι·
empty. And he added a third to send;

* That is, the people (a collective singular) have been (=are) persuaded.

third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 ¶ And they watched *him*, and sent forth spies,

οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.
but they also this one wounding threw out.
13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί
And said the owner of the vineyard: What
ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
may I do? I will send the son of me – beloved;
ἴσως τοῦτον ἐντραπήσονται. 14 ἰδόντες δὲ
perhaps this one they will regard. But seeing
αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς
him the husbandmen debated with
ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος·
one another saying: This is the heir;
ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται
let us kill him, that of us may become
ἡ κληρονομία. 15 καὶ ἐκβαλόντες αὐτὸν
the inheritance. And throwing out him
ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν
outside the vineyard they killed. What therefore
ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
will do to them the owner of the vineyard?
16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς
he will come and *will* destroy – husbandmen
τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
these, and will give the vineyard to others.
ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. 17 ὁ δὲ
And hearing they said: May it not be. And he
ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστιν τὸ
looking at them said: What therefore is –
γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν
having been written this: [The] stone which [a]rejected
οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
[1]the [ones] [2]building, this came to be for [the] head
γωνίας; 18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν
of [the] corner? Everyone falling on that –
λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ,
stone will be broken in pieces; but on whomever it falls,
λικμήσει αὐτόν. 19 Καὶ ἐζήτησαν οἱ
it will crush to powder him. And sought the
γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ'
scribes and the chief priests to lay *on* on
αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ
him the(ir) hands in [3]same [1]the hour, and
ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι
feared the people; for they knew that
πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.
at them he told – parable this.
20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους
And watching carefully they sent spies

which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection: and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his

ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα
pretending themselves righteous to be, that
ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι
they might seize of him a word, so as to deliver
αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ
him to the rule and to the authority of the
ἡγεμόνος. **21** καὶ ἐπηρώτησαν αὐτὸν
governor. And they questioned him
λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς
saying: Teacher, we know that [4]rightly
λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις
[1]thou speakest [3]and [2]teachest and receivest not
=regardest not persons,
πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ
a face, but on [the basis of] truth the way –
θεοῦ διδάσκεις· **22** ἔξεστιν ἡμᾶς Καίσαρι
of God teachest; is it lawful for us to Cæsar
φόρον δοῦναι ἢ οὔ; **23** κατανοήσας δὲ
tribute to give or not? And perceiving
αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς·
of them the cleverness he said to them:
24 δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα
Show me a denarius; of whom has it an image
καὶ ἐπιγραφήν; οἱ δὲ εἶπαν· Καίσαρος.
and superscription? And they said: Of Cæsar.
25 ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε
And he said to them: So render
τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ
the things of Cæsar to Cæsar and the things – of God
τῷ θεῷ. **26** καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι
– to God. And they were not able to seize
αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ
of him a word in the presence of the people, and
θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ
marvelling at the answer of him
ἐσίγησαν.
they were silent.

27 Προσελθόντες δέ τινες τῶν Σαδ-
And [4]approaching [1]some [2]of the [3]Sad-
δουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ
ducees, the [ones] saying in opposition* a resurrection not
εἶναι, ἐπηρώτησαν αὐτὸν **28** λέγοντες·
to be, they questioned him saying:
διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν
Teacher, Moses wrote to us, If
τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ
of anyone a brother dies having a wife, and
οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς
this man childless is, that [4]should take [1]the [3]brother

*That is, to the Pharisees and to the generally held opinion.

wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα
of him the wife and raise up seed
τῷ ἀδελφῷ αὐτοῦ. 29 ἑπτὰ οὖν ἀδελφοὶ
to the brother of him. Seven therefore brothers
ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα
there were; and the first having taken a wife
ἀπέθανεν ἄτεκνος· 30 καὶ ὁ δεύτερος 31 καὶ
died childless; and the second and
ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ
the third took her, and similarly also
οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον.
the seven did not leave children and died.
32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 33 ἡ
Lastly also the woman died. The
γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν
woman therefore in the resurrection of which of them
γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν
becomes she wife? for the seven had her
γυναῖκα. 34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·
[as] wife. And said to them – Jesus:
οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ
The sons – age of this marry and
γαμίσκονται, 35 οἱ δὲ καταξιωθέντες τοῦ
are given in marriage, but the [ones] counted worthy –
αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως
age of that to obtain and of the resurrection
τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε
– out of [the] dead neither marry nor
γαμίζονται· 36 οὐδὲ γὰρ ἀποθανεῖν ἔτι
are given in marriage; for not even to die more
δύνανται, ἰσάγγελοι γάρ εἰσιν, καὶ υἱοί
can they, for equal to angels they are, and sons
εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.
they are of God of the resurrection sons being.
37 ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ
But that are raised the dead, even
Μωϋσῆς ἐμήνυσεν ἐπι τῆς βάτου, ὡς
Moses pointed out at the bush, as
λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν
he calls [the] Lord the God of Abraham and God
Ἰσαὰκ καὶ θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ
of Isaac and God of Jacob; but God not
ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ
he is of dead persons but of living; for all
αὐτῷ ζῶσιν. 39 ἀποκριθέντες δέ τινες
to him live. And answering some
τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς
of the scribes said: Teacher, well

40 And after that they durst not ask him any *question at all.*

41 ¶ And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

εἶπας. **40** οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν
thou sayest. For no more dared they to question
αὐτὸν οὐδέν.
him no(any)thing.

41 Εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν
And he said to them: How say they
τὸν χριστὸν εἶναι Δαυὶδ υἱόν; **42** αὐτὸς
the Christ to be of David son? himself
γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν·
For David says in [the] roll of psalms:
εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ
Said [the] LORD to the Lord of me: Sit thou at
δεξιῶν μου **43** ἕως ἂν θῶ τοὺς ἐχθρούς σου
[the] right of me until I put the enemies of thee
ὑποπόδιον τῶν ποδῶν σου. **44** Δαυὶδ
a footstool of the feet of thee. David
οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ
therefore him Lord calls, and how of him
υἱός ἐστιν;
son is he?

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν
And hearing all the people[a] he said
=as all the people heard
τοῖς μαθηταῖς· **46** προσέχετε ἀπὸ τῶν
to the disciples: Beware from(of) the
γραμματέων τῶν θελόντων περιπατεῖν ἐν
scribes – wishing to walk about in
στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς
robes and liking greetings in the
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς
marketplaces and chief seats in the
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς
synagogues and chief couches in the
δείπνοις, **47** οἱ κατεσθίουσιν τὰς οἰκίας
suppers, who devour the houses
τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται·
of the widows and under pretence long pray;
οὗτοι λήμψονται περισσότερον κρίμα.
these will receive severer judgment.

CHAPTER 21

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

21 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας
And looking up he saw [1]the [3]putting
εἰς τὸ γαζοφυλακεῖον τὰ δῶρα αὐτῶν
[4]into [6]the [5]treasury [7]the [8]gifts [9]of them
πλουσίους. **2** εἶδεν δέ τινα χήραν πενιχρὰν
[2]rich [ones]. And he saw a certain widow poor
βάλλουσαν ἐκεῖ λεπτὰ δύο, **3** καὶ εἶπεν·
putting there lepta two, and he said:

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers

ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ
Truly I tell you that – [2]widow [1]this

πτωχὴ πλεῖον πάντων ἔβαλεν· **4** πάντες
[3]poor more [than] all put; [3]all

γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς
[1]for these out of the abounding to them
=their abundance

ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ
put into the gifts, but this woman out of the

ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν
want of her [3]all [2]the [4]living [5]which

εἶχεν ἔβαλεν.
[5]she had [1]put.

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι
And some speaking[a] about the temple, that
=as some spoke

λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται
stones with beautiful and gifts it has(had)
been adorned,

εἶπεν· **6** ταῦτα ἃ θεωρεῖτε, ἐλεύσονται
he said: These things which ye behold, will come

ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ
days in which there will not be left stone on

λίθῳ ὃς οὐ καταλυθήσεται. **7** ἐπηρώτησαν δὲ
stone which will not be overthrown. And they questioned

αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν
him saying: Teacher, when therefore

ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν
these things will be? And what [will be] the sign when

μέλλῃ ταῦτα γίνεσθαι; **8** ὁ δὲ εἶπεν
[2]are about [1]these things [3]to happen? And he said

βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ
Beware lest ye be led astray; for many

ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες
will come on(in) the name of me saying:

ἐγώ εἰμι, καί· ὁ καιρὸς ἤγγικεν· μὴ
I am, and: The time has drawn near; not

πορευθῆτε ὀπίσω αὐτῶν. **9** ὅταν δὲ
go ye after them. And when

ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ
ye hear [of] wars and commotions, not

πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι
be ye scared; for it behoves these things to happen

πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. **10** Τότε
first, but not immediately the end. Then

ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ' ἔθνος
he said to them: Will be raised nation against nation

καὶ βασιλεία ἐπὶ βασιλείαν, **11** σεισμοί τε
and kingdom against kingdom, and earthquakes

places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let

μεγάλοι καὶ κατὰ τόπους λοιμοὶ καὶ λιμοὶ
great and from place to place† pestilences and famines
ἔσονται, φόβητρά τε καὶ ἀπ' οὐρανοῦ
there will be, and terrors and [3]from [4]heaven
σημεῖα μεγάλα ἔσται. 12 πρὸ δὲ τούτων
[5]signs [1]great there will be. But before these things
πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας
all they will lay *on* on you the hands
αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς
of them and will persecute, delivering to the
συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ
synagogues and prisons, being led away on(before)
βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός
kings and governors for the sake of the name
μου· 13 ἀποβήσεται ὑμῖν εἰς μαρτύριον.
of me; it will turn out to you for a testimony.
14 θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ
Put therefore in the hearts of you not
προμελετᾶν ἀπολογηθῆναι· 15 ἐγὼ γὰρ
to practise beforehand to defend [yourselves]; for I
δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ
will give you a mouth and wisdom, which not
δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ
will be able to withstand or to contradict all the
ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ
[ones] opposing you. And ye will be betrayed also
ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν
by parents and brothers and relatives
καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,
and friends, and they will put to death [some] of you,
17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ
and ye will be *being* hated by all men because of
τὸ ὄνομά μου. 18 καὶ θρὶξ ἐκ τῆς
the name of me. And a hair of the
κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται· 19 ἐν τῇ
head of you by no means will perish; in the
ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.
endurance of you ye will gain the souls of you.
20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ
But when ye see [2]being surrounded [3]by
στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι
[4]camps [1]Jerusalem, then know ye that
ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν
has drawn near the desolation of it. Then the [ones] in
τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ
– Judæa let them flee to the mountains, and
οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ
the [ones] in [the] midst of it let them depart out, and

not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and

οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς
the [ones] in the districts let them not enter into
αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως αὗταί
it, because days of vengeance these
εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.
are – to be fulfilled[d] all the things having been written.
23 οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
Woe to the pregnant women† and to the
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις·
[ones] giving suck in those – days;
ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς
for there will be distress great on the land
καὶ ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται
and wrath – people to this, and they will fall
στόματι μαχαίρης καὶ αἰχμαλωτισθή-
by [the] mouth(edge) of [the] sword and will be led
σονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ
captive to the nations all, and Jerusalem
ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ
will be *being* trodden down by nations, until
πληρωθῶσιν καιροὶ ἐθνῶν. 25 Καὶ ἔσονται
are accomplished [the] times of [the] nations. And there will be
σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις,
signs in sun and moon and stars,
καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ
and on the earth anxiety of nations in perplexity
ἤχους θαλάσσης καὶ σάλου, 26 ἀποψυχόντων
of [the] sound of [the] sea and surf, fainting
=while men faint
ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν
men[a] from fear and expectation of the
ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις
things coming on the inhabited earth; for the powers
τῶν οὐρανῶν σαλευθήσονται. 27 καὶ τότε
of the heavens will be shaken. And then
ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
they will see the Son – of man coming
ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης
in a cloud with power and glory
πολλῆς. 28 ἀρχομένων δὲ τούτων γίνεσθαι
much(great). And beginning these things[a] to happen
=when these things begin
ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν,
stand erect and lift up the heads of you,
διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. 29 Καὶ
because draws near the redemption of you. And
εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκῆν
he told [a]a parable [1]them: Ye see the fig-tree
καὶ πάντα τὰ δένδρα· 30 ὅταν προβάλωσιν
and all the trees; when [1]they burst into leaf

know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι
now, seeing from(of) yourselves ye know that
ἤδη ἐγγὺς τὸ θέρος ἐστίν· **31** οὕτως καὶ
now near the summer is; so also
ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα,
ye, when ye see these things happening,
γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία
know that near is the kingdom
τοῦ θεοῦ. **32** ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ
– of God. Truly I tell you that by no means
παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα
will pass away – generation this until all things
γένηται. **33** ὁ οὐρανὸς καὶ ἡ γῆ παρ-
happens. The heaven and the earth will
ελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύ-
pass away, but the words of me by no means will pass
σονται. **34** Προσέχετε δὲ ἑαυτοῖς μήποτε
away. And take heed to yourselves lest
βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ
become burdened of you the hearts with surfeiting
καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ
and deep drinking and anxieties of life,† and
ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη
come *on* on you suddenly – day that
35 ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας
as a snare; for it will come in *on* on all
τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς
the [ones] sitting on [the] face of all the
γῆς. **36** ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ
earth. But be ye watchful at every time
δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα
begging that ye may be able to escape these things
πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι
all – being about to happen, and to stand
ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
before the Son – of man.
37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ
Now he was [in] the days in the temple
διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος
teaching, and [in] the nights going forth
ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον
he lodged in the mountain – *being* called
ἐλαιών. **38** καὶ πᾶς ὁ λαὸς ὤρθριζεν
of olives. And all the people came in the morning
πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
to him in the temple to hear him.

CHAPTER 22

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I

22 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ
Now drew near the feast of unleavened bread –
λεγομένη πάσχα. **2** καὶ ἐζήτουν οἱ ἀρχιερεῖς
being called Passover. And [4]sought [1]the [2]chief priests
καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν
[3]and [4]the [5]scribes – how they might destroy
αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν. **3** Εἰσῆλθεν δὲ
him; for they feared the people. And entered
σατανᾶς εἰς Ἰούδαν τὸν καλούμενον
Satan into Judas – being called
Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν
Iscariot, being of the number of the
δώδεκα· **4** καὶ ἀπελθὼν συνελάλησεν τοῖς
twelve; and going he conversed with the
ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς
chief priests and captains – how to them
παραδῷ αὐτόν. **5** καὶ ἐχάρησαν, καὶ
he might betray him. And they rejoiced, and
συνέθεντο αὐτῷ ἀργύριον δοῦναι. **6** καὶ
they agreed [2]him [3]money [1]to give. And
ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ
he fully consented, and sought opportunity –
παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.
to betray[d] him apart from a crowd to them.
7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν
And came the day of unleavened bread, on which
ἔδει θύεσθαι τὸ πάσχα· **8** καὶ ἀπέστειλεν
it behoved to kill the passover [lamb]; and he sent
Πέτρον καὶ Ἰωάννην εἰπών· πορευθέντες
Peter and John saying: Going
ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. **9** οἱ
prepare ye for us the passover, that we may eat. they
δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἑτοιμάσωμεν;
And said to him: Where wishest thou [that] we may prepare?
10 ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων
And he told them: Behold[,] entering
= as ye enter
ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν
you[a] into the city will meet you
ἄνθρωπος κεράμιον ὕδατος βαστάζων·
a man a pitcher of water bearing;
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν
follow him into the house into which
εἰσπορεύεται· **11** καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ
he enters; and ye will say to the *house*-master
τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος·
of the house: Says to thee the teacher:
ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα
Where is the guest room where the passover

shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood,

μετὰ τῶν μαθητῶν μου φάγω; **12** κἀκεῖνος
with the disciples of me I may eat? And that man
ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον·
you will show upper room a large *having been* spread;*
ἐκεῖ ἑτοιμάσατε. **13** ἀπελθόντες δὲ εὗρον
there prepare ye. And going they found
καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ
as he had told them, and they prepared the
πάσχα. **14** Καὶ ὅτε ἐγένετο ἡ ὥρα,
passover. And when came the hour,
ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ.
he reclined, and the apostles with him.
15 καὶ εἶπεν πρὸς αὐτούς· ἐπιθυμίᾳ
And he said to them: With desire
ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ'
I desired this – passover to eat with
ὑμῶν πρὸ τοῦ με παθεῖν· **16** λέγω γὰρ
you before the me to suffer;[b] for I tell
ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ
you that no more by no(any) means I eat it
ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
until it is fulfilled in the kingdom – of God.
17 καὶ δεξάμενος ποτήριον εὐχαριστήσας
And taking a cup having given thanks
εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς
he said: Take this and divide among
ἑαυτούς· **18** λέγω γὰρ ὑμῖν, οὐ μὴ πίω
yourselves; for I tell you, by no means I drink
ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς
from – now [on] from the produce of the
ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ
vine until the kingdom – of God
ἔλθῃ. **19** καὶ λαβὼν ἄρτον εὐχαριστήσας
comes. And taking a loaf having given thanks
ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό
he broke and gave to them saying: This
ἐστιν τὸ σῶμά μου [τὸ ὑπὲρ ὑμῶν
is the body of me – for you
διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
being given; this do ye for – my
ἀνάμνησιν. **20** καὶ τὸ ποτήριον ὡσαύτως
memorial. And the cup similarly
μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ
after the to sup, saying: This –
ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί
cup [is] the new covenant in the blood

* That is, with carpets, and the dining couches supplied with cushions.

which is shed for you.
21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.
22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
23 And they began to enquire among themselves, which of them it was that should do this thing.
24 ¶ And there was also a strife among them, which of them should be accounted the greatest.
25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.
28 Ye are they which have continued with me in my temptations.
29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
30 That ye may eat and drink at my table in my kingdom, and sit on

μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.] **21** πλὴν
of me, – for you being shed. However
ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ'
behold[,] the hand of the [one] betraying me with
ἐμοῦ ἐπὶ τῆς τραπέζης. **22** ὅτι ὁ υἱὸς μὲν
me on the table. Because ³the ²Son ¹indeed
τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον
– of man according to the [thing] having been determined
πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ
goes, nevertheless woe – man to that
δι' οὗ παραδίδοται. **23** καὶ αὐτοὶ ἤρξαντο
through whom he is betrayed. And they began
συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη
to debate with themselves – who then it might be
ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.
of them the [one] ³this ¹being about ²to do.
24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς,
And there was also a rivalry among them,
τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. **25** ὁ δὲ
– who of them seems to be greater. So he
εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν
said to them: The kings of the nations
κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες
lord it over them, and the [ones] having authority over
αὐτῶν εὐεργέται καλοῦνται. **26** ὑμεῖς δὲ
them benefactors are called. But ye
οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν
not so, but the greater among you
γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος
let him become as the younger, and the [one] governing
ὡς ὁ διακονῶν. **27** τίς γὰρ μείζων, ὁ
as the [one] serving. For who [is] greater, the
ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ
[one] reclining or the [one] serving? not the
ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι
[one] reclining? But I in [the] midst of you am
ὡς ὁ διακονῶν. **28** ὑμεῖς δέ ἐστε οἱ
as the [one] serving. But ye are the [ones]
διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρα-
having remained throughout with me in the tempta-
σμοῖς μου· **29** κἀγὼ διατίθεμαι ὑμῖν καθὼς
tions of me; and I appoint to you as
διέθετό μοι ὁ πατήρ μου βασιλείαν,
appointed to me the Father of me a kingdom,
30 ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης
that ye may eat and drink at the table
μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε
of me in the kingdom of me, and ye will sit

thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont,

ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες
on thrones [the] twelve tribes judging
τοῦ Ἰσραήλ. **31** Σίμων Σίμων, ἰδοὺ ὁ
– of Israel. Simon[,] Simon, behold[,] –
σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς
Satan begged earnestly for you – to sift[d] as
τὸν σῖτον· **32** ἐγὼ δὲ ἐδεήθην περὶ σοῦ
the wheat; but I requested concerning thee
ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ
that might not fail the faith of thee; and thou
ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς
when having turned support the brothers
σου. **33** ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ
of thee. And he said to him: Lord, with
σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς
thee prepared I am both to prison and to
θάνατον πορεύεσθαι. **34** ὁ δὲ εἶπεν· λέγω
death to go. But he said: I tell
σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ
thee, Peter, will not sound to-day a cock
ἕως τρίς με ἀπαρνήσῃ μὴ εἰδέναι. **35** Καὶ
until thrice me thou wilt deny not to know. And
εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ
he said to them: When I sent you without
βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή
a purse and a wallet and sandals, *not*
τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθενός.
of anything were ye short? And they said: Of nothing.
36 εἶπεν δὲ αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων
And he said to them: But now the [one] having
βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ
a purse let him take [it], likewise also a wallet, and
ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ
the [one] not having let him sell the garment of him
καὶ ἀγορασάτω μάχαιραν. **37** λέγω γὰρ
and let him buy a sword. For I tell
ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ
you that this – having been written it behoves
τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων
to be finished in me, – And with lawless men
ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος
he was reckoned; for indeed the thing concerning me an end
ἔχει. **38** οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι
has. And they said: Lord, behold[,] swords
ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν ἐστιν.
here two. And he said to them: Enough it is.
39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος
And going forth he went according to the(his) habit

to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47[e] And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which

εἰς τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ
to the mountain of the olives; and [4]followed
αὐτῷ καὶ οἱ μαθηταί. 40 γενόμενος δὲ
[4]him [3]also [1]the [3]disciples. And coming
ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε
upon the place he said to them: Pray ye
μὴ εἰσελθεῖν εἰς πειρασμόν. 41 καὶ αὐτὸς
not to enter into temptation. And he
ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν,
was withdrawn from them about of a stone a throw,
καὶ θεὶς τὰ γόνατα προσηύχετο 42 λέγων·
and placing the knees he prayed saying:
πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ
Father, if thou wilt take away this –
ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά
cup from me; nevertheless not the will
μου ἀλλὰ τὸ σὸν γινέσθω. 43 [ὤφθη δὲ
of me but – thine let be. And appeared
αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.
to him an angel from heaven strengthening him.
44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον
And becoming in an agony more earnestly
προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ
he prayed; and became the sweat of him
ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ
as drops of blood falling down onto
τὴν γῆν.] 45 καὶ ἀναστὰς ἀπὸ τῆς
the earth. And rising up from the
προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς
prayer, coming to the disciples
εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,
he found [4]sleeping [1]them from the grief,
46 καὶ εἶπεν αὐτοῖς· τί καθεύδετε;
and said to them: Why sleep ye?
ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε
rising up pray ye, lest ye enter
εἰς πειρασμόν. 47 Ἔτι αὐτοῦ λαλοῦντος
into temptation. Yet him speaking[a]
=While he was yet speaking
ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς
behold[,] a crowd, and the [one] *being* named Judas one
τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν
of the twelve came before them, and drew near
τῷ Ἰησοῦ φιλῆσαι αὐτόν. 48 Ἰησοῦς δὲ
– to Jesus to kiss him. But Jesus
εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν
said to him: Judas, with a kiss the Son
τοῦ ἀνθρώπου παραδίδως; 49 ἰδόντες δὲ
– of man betrayest thou? And [4]seeing

were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε,
[1]the [ones] [2]round [3]him the thing going to be said: Lord,
εἰ πατάξομεν ἐν μαχαίρῃ; **50** καὶ ἐπάταξεν
if we shall strike with a sword? And [4]struck
εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν
[1]a certain one [2]of [3]them [7]of the [5]high priest [6]the
δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ
[6]slave and cut off [1]the [3]ear [4]of him –
δεξιόν. **51** ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν·
[2]right. And answering – Jesus said:
ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ
Permit ye until this; and touching the
ὠτίου ἰάσατο αὐτόν. **52** Εἶπεν δὲ Ἰησοῦς
ear he cured him. And said Jesus
πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν
to [1]the [9]coming [10]upon [11]him
ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ
[2]chief priests [3]and [4]captains [5]of the [6]temple [7]and
πρεσβυτέρους· ὡς ἐπὶ λῃστὴν ἐξήλθατε
[8]elders: As against a robber came ye out
μετὰ μαχαιρῶν καὶ ξύλων; **53** καθ' ἡμέραν
with swords and clubs? daily
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ
being me[a] with you in the temple not
=while I was
ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη
ye stretched out the(your) hands against me; but this
ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ
is of you the hour and the authority of the
σκότους.
darkness.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ
And having arrested him they led and
εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως·
brought *in* into the house of the high priest;
ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. **55** περι-
– and Peter followed afar off. light-
αψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ
ing And a fire in [the] centre of the court and
=when they had lit a fire . . . and had sat down together
συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος
sitting down together[a] sat – Peter among
αὐτῶν. **56** ἰδοῦσα δὲ αὐτὸν παιδίσκη τις
them. And [4]seeing [3]him [1]a certain maidservant
καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα
sitting near the light and gazing at
αὐτῷ εἶπεν· καὶ οὗτος σὺν αὐτῷ ἦν. **57** ὁ
him said: And this man with him was. he
δὲ ἠρνήσατο λέγων· οὐκ οἶδα αὐτόν,
But denied saying: I know not him,

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63¶ And the men that held Jesus mocked him, and smote *him.*

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ?

γύναι. **58** καὶ μετὰ βραχὺ ἕτερος ἰδὼν
woman. And after a short while another seeing
αὐτὸν ἔφη· καὶ σὺ ἐξ αὐτῶν εἶ. ὁ
him said: And thou of them art. –
δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί.
But Peter said: Man, I am not.
59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος
And intervening about hour one[a] [b]other man
=when about an hour had intervened
τις διϊσχυρίζετο λέγων· ἐπ' ἀληθείας καὶ
[a]a cer- emphatically saying: Of a truth also
tain asserted
οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός
this man with him was, for indeed a Galilæan
ἐστιν. **60** εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε,
he is. But said – Peter: Man,
οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι
I know not what thou sayest. And at once yet
λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. **61** καὶ
speaking him[a] sounded a cock. And
=while he was yet speaking
στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ,
turning the Lord looked at – Peter,
καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ
and remembered – Peter the word of the
κυρίου, ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα
Lord, as he told him that before a cock
φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. **62** καὶ
to sound[b] to-day thou wilt deny me thrice. And
ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς. **63** Καὶ οἱ
going *out* outside he wept bitterly. And the
ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ
men – having in charge him* mocked him
δέροντες, **64** καὶ περικαλύψαντες αὐτὸν
beating, and covering over him
ἐπηρώτων λέγοντες· προφήτευσον, τίς ἐστιν
questioned saying: Prophesy, who is
ὁ παίσας σε; **65** καὶ ἕτερα πολλὰ
the [one] playing thee? And other things many
βλασφημοῦντες ἔλεγον εἰς αὐτόν.
blaspheming they said against him.
66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ
And when came day, was assembled the
πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ
body of elders of the people, both chief priests and
γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ
scribes, and led away him to the
συνέδριον αὐτῶν, **67** λέγοντες· εἰ σὺ εἶ ὁ
council of them, saying: If thou art the

* That is, Jesus (as some texts have it).

tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς·
Christ, tell us. And he said to them:

ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· **68** ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε. **69** ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου
If I tell, by no means will ye believe; [68]if [1]and I question, by no means will ye answer. [2]from – [3]now [1]But [7]will be [4]the [5]Son – [6]of man

καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ
[8]sitting at [the] right of the power –

θεοῦ. **70** εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ
of God. And they said all: Thou therefore art the

υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη·
Son – of God? And he to them said:

ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. **71** οἱ δὲ
Ye say that I am. And they

εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρείαν;
said: Why yet have we of witness need?

αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος
for [our]selves we heard from the mouth

αὐτοῦ.
of him.

CHAPTER 23

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν
And rising up all the multitude of them

ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον. **2** ἤρξαντο
led him before – Pilate. they began

δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον
And to accuse him saying: This man

εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ
we found perverting the nation of us and

κωλύοντα φόρους Καίσαρι διδόναι, καὶ
forbidding tribute to Cæsar to give, and

λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.
saying himself Christ a king to be.

3 ὁ δὲ Πιλᾶτος ἠρώτησεν αὐτὸν λέγων·
– And Pilate questioned him saying:

σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
Thou art the king of the Jews? And he

ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις. **4** ὁ δὲ
answering him said: Thou sayest. – And

Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ
Pilate said to the chief priests and

τοὺς ὄχλους· οὐδὲν εὑρίσκω αἴτιον ἐν
the crowds: [3]No [1]I find [2]crime in

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13¶ And Pilate, when

τῷ ἀνθρώπῳ τούτῳ. **5** οἱ δὲ ἐπίσχυον λέγοντες
– man this. But they insisted saying[,]
ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ'
– He excites the people, teaching throughout
ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ
all – Judæa, even beginning from
τῆς Γαλιλαίας ἕως ὧδε. **6** Πιλᾶτος δὲ
– Galilee to here. And Pilate
ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος
hearing questioned if the man
Γαλιλαῖός ἐστιν, **7** καὶ ἐπιγνοὺς ὅτι ἐκ
a Galilæan is(was), and perceiving that of
τῆς ἐξουσίας Ἡρῴδου ἐστίν, ἀνέπεμψεν
the authority of Herod he is(was), he sent up
αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν
him to Herod, being also him(he) in
Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
Jerusalem in these – days.
8 ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη
– And Herod seeing – Jesus rejoiced
λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων
greatly; for he was of a long times wishing
ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ,
to see him because of the to hear[b] about him,
=because he had heard
καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ
and he hoped some sign to see by him
γινόμενον. **9** ἐπηρώτα δὲ αὐτὸν ἐν λόγοις
brought about. And he questioned him in words
ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
many; but he nothing answered him.
10 εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ
And stood the chief priests and the
γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.
scribes vehemently accusing him.
11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν
And despising him – Herod with
τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας,
the soldiery of him and mocking,
περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν
throwing round clothing splendid sent back him
τῷ Πιλάτῳ. **12** ἐγένοντο δὲ φίλοι ὅ τε
– to Pilate. And became friends – both
Ἡρῴδης καὶ ὁ Πιλᾶτος ἐν αὐτῇ τῇ
Herod and – Pilate on [2]same [1]the
ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν
day with each other; for they were previously in
ἔχθρᾳ ὄντες πρὸς αὐτούς. **13** Πιλᾶτος δὲ
enmity being with themselves. And Pilate

he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices

συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς
calling together the chief priests and the
ἄρχοντας καὶ τὸν λαὸν **14** εἶπεν πρὸς
leaders and the people said to
αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον
them: Ye brought to me – man
τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ
this as perverting the people, and
ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν
behold I [before] [you] [examining] [nothing]
εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν
[found] [in] – [man] [this] [crime] of the [things] which
κατηγορεῖτε κατ' αὐτοῦ. **15** ἀλλ' οὐδὲ
ye bring accusation against him. And neither
Ἡρῴδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς·
Herod; for he sent back him to us;
καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν
and behold nothing worthy of death is
πεπραγμένον αὐτῷ· **16** παιδεύσας οὖν αὐτὸν
having been done by him; chastising therefore him
ἀπολύσω.‡ **18** ἀνέκραγον δὲ παμπληθεὶ
I will release. But they shouted with the whole multitude
λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν
saying: Take this man, and release to us
τὸν Βαραββᾶν· **19** ὅστις ἦν διὰ στάσιν
– Barabbas; who was because [insurrection] of
τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον
[some] happening in the city and murder
βληθεὶς ἐν τῇ φυλακῇ. **20** πάλιν δὲ
thrown in the prison. But again
ὁ Πιλᾶτος προσεφώνησεν αὐτοῖς, θέλων
– Pilate called to them, wishing
ἀπολῦσαι τὸν Ἰησοῦν. **21** οἱ δὲ ἐπεφώνουν
to release – Jesus. But they shouted
λέγοντες· σταύρου σταύρου αὐτόν. **22** ὁ δὲ
saying: Crucify[,] crucify thou him. But he
τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν
a third time said to them: But what evil
ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου
did this man? [nothing] cause of death
εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν
I found in him; chastising therefore him
ἀπολύσω. **23** οἱ δὲ ἐπέκειντο φωναῖς
I will release. But they insisted voices
μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι,
with great asking him to be crucified,

‡ Ver. 17 omitted by Nestle; *cf.* R.V. marg., etc.

of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 ¶ And there were also

καὶ κατίσχυον αἱ φωναὶ αὐτῶν. **24** καὶ
and prevailed the voices of them. And

Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα
Pilate decided to be [carried out] the request

αὐτῶν· **25** ἀπέλυσεν δὲ τὸν διὰ στάσιν
of them; and he released the [one] because of insurrection

καὶ φόνον βεβλημένον εἰς φυλακήν, ὃν
and murder having been thrown into prison, whom

ἠτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ
they asked, - but Jesus he delivered to the

θελήματι αὐτῶν.
will of them.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι
And as they led away him, seizing

Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ'
Simon a certain Cyrenian coming from

ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν
[the] country they placed on him the cross to carry

ὄπισθεν τοῦ Ἰησοῦ. **27** Ἠκολούθει δὲ
behind - Jesus. And followed

αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν
him a much multitude of the people and of women

αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. **28** στρα-
who mourned and lamented him. turn

φεὶς δὲ πρὸς αὐτὰς Ἰησοῦς εἶπεν·
ing And to them Jesus said:

θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ'
Daughters of Jerusalem, do not weep over

ἐμέ· πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ
me; but over yourselves weep and over

τὰ τέκνα ὑμῶν, **29** ὅτι ἰδοὺ ἔρχονται
the children of you, because behold come

ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ
days in which they will say: Blessed the

στεῖραι, καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν,
barren, and the wombs which bare not,

καὶ μαστοὶ οἳ οὐκ ἔθρεψαν. **30** τότε
and breasts which gave not suck. Then

ἄρξονται λέγειν τοῖς ὄρεσιν· πέσατε ἐφ'
they will begin to say to the mountains: Fall on

ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς·
us, and to the hills: Cover us;

31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν,
because if in [a]full of sap [b]a tree these things they do,

ἐν τῷ ξηρῷ τί γένηται; **32** Ἤγοντο δὲ
in the dry what may happen? And were led

two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ
also others* criminals two with him
ἀναιρεθῆναι. **33** Καὶ ὅτε ἦλθον ἐπὶ τὸν
to be killed. And when they came upon the
τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύ-
place – *being* called Skull, there they
ρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν
crucified him and the criminals, one†
ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. **34** [ὁ δὲ
on [the] right and one† on [the] left. – And
Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς· οὐ
Jesus said: Father, forgive them; ²not
γὰρ οἴδασιν τί ποιοῦσιν.] διαμεριζόμενοι
¹for ³they know what they are doing. dividing
δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.
And the garments of him they cast lots.
35 καὶ εἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκ-
And stood the people beholding. scoff-
τήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες·
ed And also the rulers saying:
ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός
Others he saved, let him save himself, if this man
ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.
is the Christ – of God the chosen [one].
36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται
And mocked him also the soldiers
προσερχόμενοι, ὄξος προσφέροντες αὐτῷ
approaching, vinegar offering *to* him
37 καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς
and saying: If thou art the king
τῶν Ἰουδαίων, σῶσον σεαυτόν. **38** ἦν δὲ
of the Jews, save thyself. And there was
καὶ ἐπιγραφὴ ἐπ' αὐτῷ· Ο ΒΑΣΙΛΕΥΣ
also a superscription over him: THE KING
ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ. **39** Εἷς δὲ
OF THE JEWS THIS. And one
τῶν κρεμασθέντων κακούργων ἐβλασφήμει
of the hanged criminals blasphemed
αὐτόν· οὐχὶ σὺ εἶ ὁ χριστός; σῶσον
him: Not thou art the Christ? save
σεαυτὸν καὶ ἡμᾶς. **40** ἀποκριθεὶς δὲ ὁ
thyself and us. But answering the
ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῇ σὺ
other rebuking him said: Not fearest thou
τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
– God, because in the same judgment thou art?

*Luke uses ἕτεροι here with strict accuracy = "different." Jesus was not himself a criminal. Note punctuation of A.V. *Cf.* Acts 28. 1.

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44¶ And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50¶ And, behold, *there was* a man named Joseph,

41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν
And we indeed justly, for things worthy of what
ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν
we did we receive back; but this man nothing
ἄτοπον ἔπραξεν. **42** καὶ ἔλεγεν· Ἰησοῦ,
amiss did. And he said: Jesus,
μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν
remember me when thou comest into the kingdom
σου. **43** καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω,
of thee. And he said to him. Truly thee I tell,
σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
to-day with me thou wilt be in the paradise.
44 Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ
And it was now about hour sixth and
σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness came over all the land until
ὥρας ἐνάτης **45** τοῦ ἡλίου ἐκλιπόντος·
hour ninth the sun failing;[a]
=as the sun failed;
ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ
and was torn the veil of the shrine
μέσον. **46** καὶ φωνήσας φωνῇ μεγάλῃ ὁ
in the middle. And crying voice with a great –
Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου
Jesus said: Father, into hands of thee
παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ
I commit the spirit of me. And this
εἰπὼν ἐξέπνευσεν. **47** ἰδὼν δὲ ὁ ἑκατον-
saying he expired. And [3]seeing [1]the [3]cen-
τάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν
turion the thing happening glorified – God
λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος
saying: Really – man this righteous
ἦν. **48** καὶ πάντες οἱ συμπαραγενόμενοι
was. And all [1]the [2]arriving together
ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ
[1]crowds at – sight this, beholding the things
γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.
happening, smiting the(ir) breasts returned.
49 εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ
And [5]stood [2]all [3]the [ones] [1]known [4]to him
ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακο-
[6]afar off, and women the [ones] accom-
λουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι
panying him from – Galilee, seeing
ταῦτα.
these things.
50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ
And behold[,] a man by name Joseph

a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ
a councillor being, a man good and

δίκαιος, — **51** οὗτος οὐκ ἦν συγκατατεθειμένος
righteous, — this man was not agreeing with

τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, — ἀπὸ
the counsel and the action of them, — from

Ἁριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς
Arimathæa a city of the Jews, who

προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,
was awaiting the kingdom – of God,

52 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο
this man approaching – *to* Pilate asked

τὸ σῶμα τοῦ Ἰησοῦ, **53** καὶ καθελὼν
the body – of Jesus, and taking down

ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν
wrapped it in linen, and placed him

ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς
in tomb a hewn, where was not no(any)one

οὔπω κείμενος. **54** καὶ ἡμέρα ἦν παρασκευῆς,
not yet laid. And day it was of preparation,

καὶ σάββατον ἐπέφωσκεν. **55** Κατακολουθήσασαι
and a sabbath was coming on. [4]following after

δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι
[1]And [2]the [3]women, who were [1]having come *with*

ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ
[5]out of – [4]Galilee [3]with him, beheld the

μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,
tomb and how was placed the body of him,

56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ
and returning prepared spices and

μύρα.
ointment.

Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ
And [on] the [2]indeed [1]sabbath they rested according to

τὴν ἐντολήν. **24** τῇ δὲ μιᾷ τῶν σαββάτων
the commandment. But on the one of the week

ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον φέρουσαι
while still very early† upon the tomb they came carrying

ἃ ἡτοίμασαν ἀρώματα. **2** εὗρον δὲ τὸν
[2]which [3]they prepared [1]spices. And they found the

λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,
stone *having been* rolled away from the tomb,

3 εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα
and entering they found not the body

τοῦ κυρίου Ἰησοῦ. **4** καὶ ἐγένετο ἐν τῷ
of the Lord Jesus. And it was in the

ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ
=as they were perplexed
to be perplexed them[be] about this *and* behold[,]

CHAPTER 24

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass,

as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked

ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι
men two stood by them in clothing
ἀστραπτούσῃ· **5** ἐμφόβων δὲ γενομένων
shining; and terrified becoming
=as they became terrified and bent their faces
αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν
them and bending the(ir) faces[a] to the
γῆν, εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν
earth, they said to them: Why seek ye the
ζῶντα μετὰ τῶν νεκρῶν; **6** [οὐκ ἔστιν
living [one] with the dead [ones]? He is not
ὧδε, ἀλλὰ ἠγέρθη.] μνήσθητε ὡς ἐλάλησεν
here, but was raised. Remember how he spoke
ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, **7** λέγων
to you yet being in – Galilee, saying[,]
τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδο-
The Son – of man – it behoves to be de-
θῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ
livered into hands men of sinful and
σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.
to be crucified and on the third day to rise again.
8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,
And they remembered the words of him,
9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου
and returning from the tomb
ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ
reported these things all to the eleven and
πᾶσιν τοῖς λοιποῖς. **10** ἦσαν δὲ ἡ
to all the rest. Now they were the
Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία
Magdalene Mary and Joanna and Mary
ἡ Ἰακώβου· καὶ αἱ λοιπαὶ* σὺν αὐταῖς*
the [mother] of James; and the rest with them
ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. **11** καὶ
told to the apostles these things. And
ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος
seemed before them as folly
τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.* ‡
– words these, and they disbelieved them.
13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ
And behold[,] two of them on same the
ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν
day were journeying to a village being distant
σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ
furlongs sixty from Jerusalem, to which
ὄνομα Ἐμμαοῦς, **14** καὶ αὐτοὶ ὡμίλουν
name Emmaus, and they talked

* Note the feminines.
‡ Verse 12 omitted by Nestle; *cf.* R.V. marg., etc.

together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished,

πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων
to each other about all – [3]having occurred

τούτων. **15** καὶ ἐγένετο ἐν τῷ ὁμιλεῖν
[1]these things. And it came to pass in the to talk

αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς Ἰησοῦς
them and to discuss[be], *and* [him]self Jesus
=as they talked and discussed,

ἐγγίσας συνεπορεύετο αὐτοῖς· **16** οἱ δὲ
drawing near journeyed with them; but the

ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ
eyes of them were held – not

ἐπιγνῶναι αὐτόν. **17** εἶπεν δὲ πρὸς αὐτούς·
to recognize[d] him. And he said to them :

τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε
What – words these which ye exchange

πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν
with each other walking? And they stood

σκυθρωποί. **18** ἀποκριθεὶς δὲ εἷς ὀνόματι
sad-faced. And answering one by name

Κλεοπᾶς εἶπεν πρὸς αὐτόν· σὺ μόνος
Cleopas said to him : Thou only

παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ
a stranger in Jerusalem and knewest not the things

γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;
happening in it in – days these ?

19 καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν
And he said to them : What things? And they said

αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς
to him : The things about Jesus the Nazarene, who

ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ
was a *man* prophet powerful in work

καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς
and word before – God and all

τοῦ λαοῦ, **20** ὅπως τε παρέδωκαν αὐτὸν οἱ
the people, how both [7]delivered [6]him [2]the

ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς
[3]chief priests [5]and [4]the [5]rulers [6]of us to

κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.
[the] judgment of death and crucified him.

21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν
But we were hoping that he it is(was)

ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά
the [one] being about to redeem – Israel; but

γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην
– also with all these things third this
=this is the third day

ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο.
day it leads since these things happened.

22 ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν
But also [2]women [1]some of us

which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ
astonished us, being early at the
μνημεῖον, 23 καὶ μὴ εὑροῦσαι τὸ σῶμα
tomb, and not finding the body
αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων
of him came saying also a vision of angels
ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. 24 καὶ
to have seen, who say him to live. And
=that he lives.
ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ
[1]went [1]some [1]of the [ones] [2]with [2]us to the
μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ
tomb, and found so as indeed the
γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.
women said, but him they saw not.
25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ
And he said to them: O
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν
foolish [ones] and slow – in heart – to believe[d]
ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·
on(in) all things which spoke the prophets:
26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ
[1]not [2]these things [1]beboved it [1]to suffer [1]the [2]Cinist and
εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ
to enter into the glory of him? And
ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων
beginning from Moses and from all
τῶν προφητῶν διηρμήνευσεν αὐτοῖς ἐν
the prophets he explained to them in
πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.
all the scriptures the things concerning himself.
28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ
And they drew near to the village whither
ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο
they were journeying, and he pretended
πορρώτερον πορεύεσθαι. 29 καὶ παρε-
farther to journey. And they
βιάσαντο αὐτὸν λέγοντες· μεῖνον μεθ'
urged him saying: Remain with
ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν
us, because toward evening it is and has declined
ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι
now the day. And he went in – to remain[d]
σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῷ
with them. And it came to pass in the
=as he reclined
κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν
to recline him[be] with them taking the
ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδου
loaf he blessed and having broken he handed

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto

αὐτοῖς· **31** αὐτῶν δὲ διηνοίχθησαν οἱ
to them: and of them were opened up the
ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς
eyes, and they recognized him; and he
ἄφαντος ἐγένετο ἀπ' αὐτῶν. **32** καὶ
invisible became from them. And
εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία
they said to each other: Not the heart
ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει
of us burning was in us, as he spoke
ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς
to us in the way, as he opened up to us the
γραφάς; **33** Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ
scriptures? And rising up [a]same [b]in the hour
ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ εὗρον
they returned to Jerusalem, and found
ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν
having been collected the eleven and the [ones] with
αὐτοῖς, **34** λέγοντας ὅτι ὄντως ἠγέρθη ὁ
them, saying[,] – Really was raised the
κύριος καὶ ὤφθη Σίμωνι. **35** καὶ αὐτοὶ ἐξηγοῦντο
Lord and appeared to Simon. And they related
τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη
the things in the way and how he was known
αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. **36** Ταῦτα
by them in the breaking of the loaf. these things
δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν
And them saying[a] he stood in
=as they said these things
μέσῳ αὐτῶν. **37** πτοηθέντες δὲ καὶ
[the] midst of them. But scared and
ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.
terrified becoming they thought a spirit to behold.
38 καὶ εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστέ,
And he said to them: Why *having been* troubled are ye,
καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν
and why thoughts come up in
τῇ καρδίᾳ ὑμῶν; **39** ἴδετε τὰς χεῖράς
the heart of you? See the hands
μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι
of me and the feet of me, that I am
αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι
[my]self; feel me and see, because
πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς
a spirit flesh and bones has not as
ἐμὲ θεωρεῖτε ἔχοντα. ‡ **41** ἔτι δὲ ἀπιστούντων
me ye behold having. And yet disbelieving
=while they yet disbelieved
αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,
them[a] from the joy and marvelling[a],

‡ Verse 40 omitted by Nestle; *cf.* R.V. marg., etc.

them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

εἶπεν αὐτοῖς· ἔχετέ τι βρώσιμον ἐνθάδε;
he said to them: Have ye any food here?

42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ
And they handed to him [3]fish [2]of a broiled

μέρος· **43** καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
[1]part; and taking before them he ate.

44 Εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι
And he said to them: These – words

μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν
of me which I spoke to you yet being with

ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ
you, that it behoves to be fulfilled all the things

γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ
having been written in the law of Moses and

τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.
the prophets and psalms concerning me.

45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ
Then he opened up of them the mind –

συνιέναι τὰς γραφάς· **46** καὶ εἶπεν αὐτοῖς
to understand[d] the scriptures; and said to them[,]

ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν
– Thus it has been written [3]to suffer [1]the [2]Christ

καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
and to rise again out of [the] dead on the third day,

47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
and to be proclaimed on(in) the name of him

μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα
repentance unto forgiveness of sins to all

τὰ ἔθνη, — ἀρξάμενοι ἀπὸ Ἰερουσαλήμ.
the nations, — beginning from Jerusalem.

48 ὑμεῖς μάρτυρες τούτων. **49** καὶ ἰδοὺ
Ye [are] witnesses of these things. And behold

ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ
I send forth the promise of the

πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε
Father of me on you; but ye sit

ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους
in the city until [1]ye are clothed[with][3]out of [4]height

δύναμιν.
[5]power.

50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς
And he led out them until toward

Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ
Bethany, and lifting up the hands of him

εὐλόγησεν αὐτούς. **51** καὶ ἐγένετο ἐν τῷ
he blessed them. And it came to pass in the

εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν.
to bless him[be] them he withdrew from them.
=while he blessed

52 And they worshipped him, and returned to Jerusalem with great joy:
53 And were continually in the temple, praising and blessing God. Amen.

52 καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἰερουσαλὴμ
And they returned to Jerusalem
μετὰ χαρᾶς μεγάλης, **53** καὶ ἦσαν διὰ παντὸς
with joy great, and were continually
ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
in the temple blessing – God.

CHAPTER 1

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not anything made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
In [the] beginning was the Word, and the Word
ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
was with – God, and God was the Word.*
2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
This one was in [the] beginning with – God.
3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς
All things through him became, and without
αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν. **4** ἐν
him became not one thing which has become. In
αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς
him life was, and the life was the light
τῶν ἀνθρώπων· **5** καὶ τὸ φῶς ἐν τῇ
– of men; and the light in the
σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ
darkness shines, and the darkness it not
κατέλαβεν. **6** Ἐγένετο ἄνθρωπος, ἀπεσταλμένος
overtook. There was a man, *having been* sent
παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· **7** οὗτος
from God, name to him[e] John; this man
ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ
came for witness, that he might witness concerning
τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι'
the light, that all men might believe through
αὐτοῦ. **8** οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
him. He was not that – light, but that
μαρτυρήσῃ περὶ τοῦ φωτός. **9** Ἦν τὸ φῶς
he might witness concerning the light. It was the light
τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον,
– true, which enlightens every man,
ἐρχόμενον εἰς τὸν κόσμον. **10** ἐν τῷ
coming into the world. In the
κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ
world he was, and the world through him
ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
became, and the world him knew not.
11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν
To his own things he came, and his own people him
οὐ παρέλαβον. **12** ὅσοι δὲ ἔλαβον αὐτόν,
received not. But as many as received him,
ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γεν-
he gave to them right children of God to be-

* But note that the subject has the article and the predicate has it not; hence translate—"the Word was God."

that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
15¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
16 And of his fulness have all we received, and grace for grace.
17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.
18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.
19¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20 And he confessed, and denied not; but confessed, I am not the Christ.

ἔσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
come, to the [ones] believing in the name of him,
13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος
who not of bloods nor of [the] will
σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ'
of [the] flesh nor of [the] will of a man but
ἐκ θεοῦ ἐγεννήθησαν. **14** Καὶ ὁ λόγος
of God were born. And the Word
σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν,
flesh became and tabernacled among us,
καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν
and we beheld the glory of him, glory
ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος
as of an only begotten from a father, full of grace
καὶ ἀληθείας. **15** Ἰωάννης μαρτυρεῖ περὶ
and of truth. John witnesses concerning
αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν
him and has cried out saying: This man was he whom
εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν
I said: The [one] after me coming before
μου γέγονεν, ὅτι πρῶτός μου ἦν. **16** ὅτι
me has become, because first of me he was. Because
ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες
of the fulness of him we all
ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· **17** ὅτι
received, and grace instead of grace; because
ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ
the law through Moses was given, the grace and
ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
the truth through Jesus Christ became.
18 Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς
God no man has seen never; [the] only begotten
θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός,
God the [one] being in the bosom of the Father,
ἐκεῖνος ἐξηγήσατο.
that one declared [?him].

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ
And this is the witness –
Ἰωάννου, ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ
of John, when [3]sent [4]to [5]him [1]the
[2]Ἰουδαῖοι ἐξ [9]Ἰεροσολύμων [10]ἱερεῖς καὶ [7]Λευίτας
[2]Jews [9]from [10]Jerusalem [6]priests [7]and [8]Levites
ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; **20** καὶ
that they might ask him: Thou who art? And
ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ
he confessed and denied not, and
ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός.
he confessed[,] – I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

21 καὶ ἠρώτησαν αὐτόν· τί οὖν; Ἠλίας εἶ
And they asked him: What then? Elias art
σύ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ;
thou? And he says: I am not. The prophet art thou?
καὶ ἀπεκρίθη· οὔ. **22** εἶπαν οὖν αὐτῷ·
And he answered: No. They said therefore to him:
τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς
Who art thou? that an answer we may give to the [ones]
πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;
having sent us; What sayest thou concerning thyself?
23 ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
He said: I [am] a voice of [one] crying in the desert:
εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν
Make straight the way of [the] Lord, as said
Ἡσαΐας ὁ προφήτης. **24** Καὶ ἀπεσταλμένοι
Esaias the prophet. And [the ones] *having been* sent
ἦσαν ἐκ τῶν Φαρισαίων. **25** καὶ ἠρώτησαν
were of the Pharisees. And they asked
αὐτὸν καὶ εἶπαν αὐτῷ· τι οὖν βαπτίζεις
him and said to him: Why then baptizest thou
εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας
if thou art not the Christ nor Elias
οὐδὲ ὁ προφήτης; **26** ἀπεκρίθη αὐτοῖς ὁ
nor the prophet? Answered them –
Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι·
John saying: I baptize in water;
μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε,
among you stands [one] whom ye know not,
27 ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ
the [one] after me coming, of whom am not
ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα
I worthy that I should loosen of him the thong
τοῦ ὑποδήματος. **28** Ταῦτα ἐν Βηθανίᾳ
of the sandal. These things in Bethany
ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ
happened beyond the Jordan, where was
Ἰωάννης βαπτίζων. **29** Τῇ ἐπαύριον βλέπει
John baptizing. On the morrow he sees
τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ
– Jesus coming toward him, and
λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων
says: Behold[,] the Lamb – of God – taking
τὴν ἁμαρτίαν τοῦ κόσμου. **30** οὗτός ἐστιν
the sin of the world. This is he
ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται
as to whom I said: After me comes
ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι
a man who before me has become, because

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came

πρῶτός μου ἦν. **31** κἀγὼ οὐκ ἤδειν
first of me he was. And I knew not
αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ,
him, but that he might be manifested – to Israel,
διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.
therefore came I in water baptizing.
32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι
And witnessed John saying[,] –
τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς
I have beheld the Spirit coming down as
περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ'
a dove out of heaven, and he remained on
αὐτόν. **33** κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ'
him. And I knew not him, but
ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός
the [one] having sent me to baptize in water, that [one]
μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα
to me said: On whomever thou seest the Spirit
καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός
coming down and remaining on him, this
ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
is the [one] baptizing in Spirit Holy.
34 κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι
And I have seen, and have witnessed that
οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
this [one] is the Son – of God.
35 Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης
On the morrow again stood – John
καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, **36** καὶ
and of the disciples of him two, and
ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει·
looking at – Jesus walking he says:
ἴδε ὁ ἀμνὸς τοῦ θεοῦ. **37** καὶ ἤκουσαν
Behold[,] the Lamb – of God. And [1]heard
οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
[1]the [2]two [3]disciples [4]him [5]speaking and
ἠκολούθησαν τῷ Ἰησοῦ. **38** στραφεὶς δὲ
they followed – Jesus. And [2]turning
ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας
– [1]Jesus and beholding them following
λέγει αὐτοῖς· τί ζητεῖτε; οἱ δὲ εἶπαν
says to them: What seek ye? And they said
αὐτῷ· ῥαββί (ὃ λέγεται μεθερμηνευόμενον
to him: Rabbi (which is called being translated
διδάσκαλε), ποῦ μένεις; **39** λέγει αὐτοῖς·
Teacher), where remainest thou? He says to them:
ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν
Come and ye will see. They went therefore and saw

and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael

ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν
where he remains(ed), and with him remained –
ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.
day that; hour was about tenth.
40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου
It was Andrew the brother of Simon Peter
εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ
one of the two – hearing from
Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·
John and following him:
41 εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν
[3]finds [1]this one [5]first [4]the(his) [2]brother –
ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εὑρήκαμεν
[6]own Simon and tells him: We have found
τὸν Μεσσίαν (ὅ ἐστιν μεθερμηνευόμενον
the Messiah (which is being translated
χριστός). 42 ἤγαγεν αὐτὸν πρὸς τὸν
Christ). He led him to –
Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν·
Jesus. Looking at him – Jesus said:
σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ
Thou art Simon the son of John, thou shalt be called
Κηφᾶς (ὃ ἑρμηνεύεται Πέτρος). 43 Τῇ
Cephas (which is translated Peter). On the
ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν,
morrow he wished to go forth into – Galilee,
καὶ εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ
and finds Philip. And says to him –
Ἰησοῦς· ἀκολούθει μοι. 44 ἦν δὲ ὁ
Jesus: Follow me. Now was –
Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως
Philip from Bethsaida, of the city
Ἀνδρέου καὶ Πέτρου. 45 εὑρίσκει Φίλιππος
of Andrew and of Peter. [2]Finds [1]Philip
τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν
– [3]Nathanael and tells him: [He] whom wrote
Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται
Moses in the law and the prophets
εὑρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν
we have found, Jesus son – of Joseph –
ἀπὸ Ναζαρέθ. 46 καὶ εἶπεν αὐτῷ
from Nazareth. And said to him
Ναθαναήλ· ἐκ Ναζαρὲθ δύναταί τι ἀγαθὸν
Nathanael: Out of Nazareth can anything good
εἶναι; λέγει αὐτῷ ὁ Φίλιππος· ἔρχου καὶ
to be? Says to him – Philip: Come and
ἴδε. 47 εἶδεν Ἰησοῦς τὸν Ναθαναὴλ
see. [5]Saw [1]Jesus – [3]Nathanael

coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ
coming toward him and says concerning
αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ
him: Behold[,] truly an Israelite, in whom
δόλος οὐκ ἔστιν. **48** λέγει αὐτῷ Ναθαναήλ·
guile is not. Says to him Nathanael:
πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ
Whence me knowest thou? Answered Jesus and
εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι
said to him: Before *the* thee Philip to call[b]
= Philip called thee
ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. **49** ἀπεκρίθη
being under the fig-tree I saw thee. Answered
αὐτῷ Ναθαναήλ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ
him Nathanael: Rabbi, thou art the Son –
θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.
of God, thou king art – of Israel.
50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
Answered Jesus and said to him:
ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς
Because I told thee that I saw thee underneath the
συκῆς, πιστεύεις; μείζω τούτων ὄψῃ.
fig-tree, believest thou? greater [than] these things thou shalt see.
51 καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω
And he says to him: Truly truly I tell
ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ
you, ye shall see the heaven *having been* opened and
τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ
the angels – of God going up and
καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.
coming down on the Son – of man.

CHAPTER 2

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο
And on the day – third a wedding there was
ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ
in Cana – of Galilee, and was the mother
τοῦ Ἰησοῦ ἐκεῖ· **2** ἐκλήθη δὲ καὶ ὁ
– of Jesus there; and was invited both –
Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν
Jesus and the disciples of him to the
γάμον. **3** καὶ ὑστερήσαντος οἴνου λέγει ἡ
wedding. And lacking wine[a] says the
= when wine was lacking
μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· οἶνον
mother – of Jesus to him: Wine
οὐκ ἔχουσιν. **4** καὶ λέγει αὐτῇ ὁ Ἰησοῦς·
they have not. And says to her – Jesus:
τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ
What to me and to thee, woman? not yet is come the

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples:

ὥρα μου. **5** λέγει ἡ μήτηρ αὐτοῦ τοῖς
hour of me. Says the mother of him to the
διακόνοις· ὅ τι ἄν λέγῃ ὑμῖν, ποιήσατε.
servants: Whatever he tells you, do ye.
6 ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἓξ κατὰ
Now there were there stone water-pots six according to
τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι,
the purifying of the Jews lying,
χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.
containing each† measures two or three.
7 λέγει αὐτοῖς ὁ Ἰησοῦς· γεμίσατε τὰς
Tells them – Jesus: Fill ye the
ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως
water-pots of(with) water. And they filled them up to
ἄνω. **8** καὶ λέγει αὐτοῖς· ἀντλήσατε νῦν
[the] top. And he tells them: Draw now
καὶ φέρετε τῷ ἀρχιτρικλίνῳ. οἱ δὲ
and carry to the master of the feast. And they
ἤνεγκαν. **9** ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος
carried. But when tasted the master of the feast
τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει
the water [2]wine [1]having become, and did not know
πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ
whence it is(was), but the servants knew the[ones]
ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον
having drawn the water, [3]calls [4]the [5]bridegroom
ὁ ἀρχιτρίκλινος **10** καὶ λέγει αὐτῷ· πᾶς
[1]the [2]master of the feast and says to him: Every
ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν,
man first the good wine sets forth,
καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ
and when they become drunk the worse; thou
τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.
hast kept the good wine until now.
11 Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ
[1]This [4]did [2]beginning [3]of the [5]signs –
Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ
Jesus in Cana – of Galilee and
ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν
manifested the glory of him, and believed
εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
in him the disciples of him.
12 Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ
After this went down to Capernaum
αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ
he and the mother of him and
οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ
the brothers and the disciples of him, and

and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.
there remained not many days.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων,
And near was the Passover of the Jews,
καὶ ἀνέβη εἰς Ἰεροσόλυμα ὁ Ἰησοῦς.
and went up to Jerusalem – Jesus.
14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας
And he found in the temple the [ones] selling
βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς
oxen and sheep and doves and the
κερματιστὰς καθημένους, **15** καὶ ποιήσας
coindealers sitting, and having made
φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν
a lash out of ropes [2]all [1]he expelled
ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς
out of the temple, both the sheep and the
βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ
oxen, and [4]of the [5]moneychangers [1]poured out [2]the
κέρματα καὶ τὰς τραπέζας ἀνέτρεψεν,
[3]coins [6]and [4]the [7]tables [7]overturned,
16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν
and [2]to the [ones] [4]the [5]doves [3]selling
εἶπεν· ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε
[1]said: Take these things hence, do not make
τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.
the house of the Father of me a house of merchandise.
17 ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
Remembered the disciples of him that
γεγραμμένον ἐστίν· ὁ ζῆλος τοῦ οἴκου
having been written it is: The zeal of the house
σου καταφάγεταί με. **18** ἀπεκρίθησαν οὖν
of thee will consume me. Answered therefore
οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· τί σημεῖον
the Jews and said to him: What sign
δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;
showest thou to us, because these things thou doest?
19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· λύσατε τὸν
Answered Jesus and said to them: Destroy –
ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.
shrine this, and in three days I will raise it.
20 εἶπαν οὖν οἱ Ἰουδαῖοι· τεσσεράκοντα
Said therefore the Jews: In forty
καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος,
and six years was built – shrine this,
καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;
and thou in three days wilt raise it?
21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ
But that [one]* spoke about the shrine of the

*John repeatedly uses the demonstrative adjective ἐκεῖνος in the sense of "he," referring to Christ

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

σώματος αὐτοῦ. **22** ὅτε οὖν ἠγέρθη ἐκ
body of him. When therefore he was raised from
νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ
[the] dead, remembered the disciples of him
ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ
that this he said, and they believed the
γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.
scripture and the word which said – Jesus.
23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν
And when he was in – Jerusalem at
τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν
the Passover at the feast, many believed
εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ
in the name of him, beholding of him the
σημεῖα ἃ ἐποίει· **24** αὐτὸς δὲ Ἰησοῦς
signs which he was doing; [1]but [3][him]self [2]Jesus
οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν
did not commit himself to them because of the him
=because he knew
γινώσκειν πάντας, **25** καὶ ὅτι οὐ χρείαν εἶχεν
to know[b] all men, and because no need he had
ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου·
that anyone should witness concerning – man;
αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.
for he knew what was in – man.

CHAPTER 3

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων,
Now there was a man of the Pharisees,
Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν
Nicodemus name to him[c], a ruler of the
=his name,
Ἰουδαίων· **2** οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς
Jews; this man came to him of(by) night
καὶ εἶπεν αὐτῷ· ῥαββί, οἴδαμεν ὅτι ἀπὸ
and said to him: Rabbi, we know that from
θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ
God thou hast come a teacher; for no one
δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ
can these – signs *to* do which thou
ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ.
doest, except [2]is – [1]God with him.
3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἀμὴν
Answered Jesus and said to him: Truly
ἀμὴν λέγω σοι, ἐάν μή τις γεννηθῇ
truly I tell thee, except anyone is born
ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν
from above, he cannot *to* see the kingdom
τοῦ θεοῦ. **4** λέγει πρὸς αὐτὸν ὁ Νικόδημος·
– of God. Says to him – Nicodemus:
πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν;
How can a man *to* be born old being?

he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven,

μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς
not can he into the womb of the mother
αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;
of him secondly *to* enter and *to* be born?
5 ἀπεκρίθη Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι,
Answered Jesus : Truly truly I tell thee,
ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ
except anyone is born of water and
πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν
spirit, he cannot *to* enter into the
βασιλείαν τοῦ θεοῦ. **6** τὸ γεγεννημένον ἐκ
kingdom – of God. The thing *having been* born of
τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον
the flesh flesh is, and the thing *having been* born
ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. **7** μὴ
of the Spirit spirit is. not
θαυμάσῃς ὅτι εἶπόν σοι· δεῖ ὑμᾶς
Marvel because I told thee : It behoves you
γεννηθῆναι ἄνωθεν. **8** τὸ πνεῦμα ὅπου θέλει
to be born from above. The spirit(?wind) where it wishes
πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ'
blows, and the sound of it thou hearest, but
οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει·
thou knowest not whence it comes and whither it goes;
οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ
so is everyone *having been* born of the
πνεύματος. **9** ἀπεκρίθη Νικόδημος καὶ
Spirit. Answered Nicodemus and
εἶπεν αὐτῷ· πῶς δύναται ταῦτα γενέσθαι;
said to him : How can these things *to* come about?
10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· σὺ
Answered Jesus and said to him : Thou
εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα
art the teacher – of Israel and these things
οὐ γινώσκεις; **11** ἀμὴν ἀμὴν λέγω σοι ὅτι
knowest not? Truly truly I tell thee[,] –
ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν
What we know we speak and what we have seen
μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν
we witness, and the witness of us
οὐ λαμβάνετε. **12** εἰ τὰ ἐπίγεια εἶπον
ye receive not. If the earthly things I told
ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω
you and ye believe not, how if I tell
ὑμῖν τὰ ἐπουράνια πιστεύσετε; **13** καὶ
you the heavenly things will ye believe? And
οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ
no man has gone up into – heaven except

but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they

ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς
the[one] out of – heaven having come down, the Son
τοῦ ἀνθρώπου. **14** Καὶ καθὼς Μωϋσῆς ὕψωσεν
– of man. And as Moses lifted up
τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι
the serpent in the desert, so to be lifted up
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, **15** ἵνα πᾶς ὁ
it behoves the Son – of man, that everyone
πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.
believing in him may have life eternal.
16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν
For thus [2]loved – [1]God the
κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ
world, so as the Son the only begotten
ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
he gave, that everyone believing in him
μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.
may not perish but may have life eternal.
17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν
For [3]not [2]sent – [1]God the Son
εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον,
into the world that he might judge the world.
ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.
but that [3]might be saved [1]the [2]world through him.
18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται·
The [one] believing in him is not judged;
ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι
the[one]not believing already has been judged, because
μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς
he has not believed in the name of the only begotten
υἱοῦ τοῦ θεοῦ. **19** αὕτη δέ ἐστιν ἡ
Son – of God. And this is the
κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν
judgment, that the light has come into the
κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον
world and [2]loved – [1]men [3]rather
τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν
[3]the [4]darkness [5]than the light; for was(were) of them
πονηρὰ τὰ ἔργα. **20** πᾶς γὰρ ὁ φαῦλα
evil the works. For everyone evil things
πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται
doing hates the light and does not come
πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα
to the light, lest is(are) reproved the works
αὐτοῦ· **21** ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται
of him; but the [one] doing the truth comes
πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ
to the light, that may be manifested of him the

are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the

ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.
works that in God they are *having been* wrought.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ
After these things came – Jesus and the
μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ
disciples of him into *the* Judæan *land,* and
ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.
there continued with them and baptized.
23 ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν
And was also John baptizing in
Αἰνὼν ἐγγὺς τοῦ Σαλίμ, ὅτι ὕδατα
Ainon near – Salim, because waters
πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ
many was(were) there, and they came and
ἐβαπτίζοντο· **24** οὔπω γὰρ ἦν βεβλημένος
were baptized; for [3]not yet [2]was [4]*having been* cast
εἰς τὴν φυλακὴν Ἰωάννης. **25** Ἐγένετο
[5]into [6]the [7]prison [1]John. There was
οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου
therefore a questioning of the disciples of John
μετὰ Ἰουδαίου περὶ καθαρισμοῦ. **26** καὶ
with a Jew about purifying. And
ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ·
they came to – John and said to him:
ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ
Rabbi, [he] who was with thee beyond the
Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε
Jordan, to whom thou hast borne witness, behold[,]
οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς
this man baptizes and all men are coming to
αὐτόν. **27** ἀπεκρίθη Ἰωάννης καὶ εἶπεν·
him. Answered John and said:
οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ
Cannot a man *to* receive no(any)thing unless
ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.
it is *having been* given to him out of – heaven.
28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον·
[Your]selves ye to me bear witness that I said:
οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι
[3]not [2]am [1]I the Christ, but that
ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. **29** ὁ
having been sent I am before that one.* The [one]
ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ
having the bride a bridegroom is; but the
φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων
friend of the bridegroom, – standing and hearing
αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ
him, with joy rejoices because of the voice of the

* See note to 2. 21.

bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ
bridegroom. ²This ¹therefore – ⁴joy – ³my
πεπλήρωται. **30** ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ
has been fulfilled. That one it behoves to increase, ³me
δὲ ἐλαττοῦσθαι. **31** Ὁ ἄνωθεν ἐρχόμενος
¹but to decrease. The [one] from above coming
ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς
over all is; the [one] being of the earth
ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ.
of the earth is and of the earth speaks.
ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω
The [one] of – heaven coming over
πάντων ἐστίν· **32** ὃ ἑώρακεν καὶ ἤκουσεν,
all is; what he has seen and heard,
τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ
this he witnesses [to], and the witness of him
οὐδεὶς λαμβάνει. **33** ὁ λαβὼν αὐτοῦ τὴν
no man receives. The [one] receiving of him the
μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής
witness sealed that – God true
ἐστιν. **34** ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ
is. For [he] whom ²sent – ¹God the
ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ
words – of God speaks; for not by
μέτρου δίδωσιν τὸ πνεῦμα. **35** ὁ πατὴρ
measure he gives the Spirit. The Father
ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν
loves the Son, and all things has given in[to]
τῇ χειρὶ αὐτοῦ. **36** ὁ πιστεύων εἰς τὸν
the hand of him. The [one] believing in the
υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν
Son has life eternal; but the [one] disobeying
τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ
the Son will not see life, but the wrath
τοῦ θεοῦ μένει ἐπ' αὐτόν.
– of God remains on him.

CHAPTER 4

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and

4 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν
²When ¹therefore ³knew ⁴the ⁵Lord ⁶that ⁷heard
οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς
⁴the ⁵Pharisees that Jesus more disciples
ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, — **2** καίτοι γε
makes and baptizes than John, — though
Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ
Jesus [him]self baptized not but the
μαθηταὶ αὐτοῦ, — **3** ἀφῆκεν τὴν Ἰουδαίαν
disciples of him, — he left – Judæa

departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than

καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.
and went away again into – Galilee.
4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς
And it behoved him to pass through *through* –
Σαμαρείας. **5** ἔρχεται οὖν εἰς πόλιν τῆς
Samaria. He comes therefore to a city –
Σαμαρείας λεγομένην Σύχαρ, πλησίον τοῦ
of Samaria *being* called Sychar, near the
χωρίου ὃ ἔδωκεν Ἰακὼβ [τῷ] Ἰωσὴφ
piece of land which [2]gave [1]Jacob – to Joseph
τῷ υἱῷ αὐτοῦ· **6** ἦν δὲ ἐκεῖ πηγὴ τοῦ
the son of him; and was there a fountain –
Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ
of Jacob. – Therefore Jesus having become wearied from
τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ
the journey sat thus at the
πηγῇ· ὥρα ἦν ὡς ἕκτη. **7** ἔρχεται γυνὴ
fountain; [the] hour was about sixth. Comes a woman
ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει
of – Samaria to draw water. Says
αὐτῇ ὁ Ἰησοῦς· δός μοι πεῖν. **8** οἱ γὰρ
to her – Jesus: Give me to drink. For the
μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν
disciples of him had gone away into the
πόλιν, ἵνα τροφὰς ἀγοράσωσιν. **9** λέγει
city, that foods they might buy. Says
οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρῖτις· πῶς
therefore to him the woman – Samaritan: How
σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν
thou [2]a Jew [1]being [5]from [4]me [4]to drink
αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης;
[3]askest [3]woman [3]a Samaritan [1]being?
[οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.]
[1]For [4]not [3]associate [2]Jews [5]with Samaritans.
10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ἤδεις
Answered Jesus and said to her: If they knewest
τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστιν ὁ
the gift – of God, and who is the [one]
λέγων σοι· δός μοι πεῖν, σὺ ἂν ᾔτησας
saying to thee: Give me to drink, thou wouldest have asked
αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.
him and he would have given thee water living.
11 λέγει αὐτῷ· κύριε, οὔτε ἄντλημα ἔχεις
She says to him: Sir, no pail thou hast
καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν
and the well is deep; whence then
ἔχεις τὸ ὕδωρ τὸ ζῶν; **12** μὴ σὺ μείζων
hast thou the water – living? *not* thou greater

our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν
art [than] the father of us Jacob, who gave
ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ
us the well, and [him]self of it
ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα
drank and the sons of him and the cattle
αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ·
of him? Answered Jesus and said to her:
πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου
Everyone drinking of – water this
διψήσει πάλιν· 14 ὃς δ' ἂν πίῃ ἐκ τοῦ
will thirst again; but whoever drinks of the
ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ
water which I will give him, by no means
διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ
will thirst unto the age, but the water which
δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ
I will give him will become in him a fountain
ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. 15 λέγει
of water springing to life eternal. Says
πρὸς αὐτὸν ἡ γυνή· κύριε, δός μοι
to him the woman: Sir, give me
τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ
this – water, that I thirst not nor
διέρχωμαι ἐνθάδε ἀντλεῖν. 16 λέγει αὐτῇ·
come through hither to draw. He says to her:
ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ
Go call the husband of thee and come
ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν·
hither. Answered the woman and said:
οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς·
I have not a husband. Says to her – Jesus:
καλῶς εἶπες ὅτι ἄνδρα οὐκ ἔχω· 18 πέντε
Well sayest thou[.] – A husband I have not; [1]five
γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις
[1]for husbands thou hadst, and now [he] whom thou hast
οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας.
is not of thee husband; this truly thou hast said
19 λέγει αὐτῷ ἡ γυνή· κύριε, θεωρῶ
Says to him the woman: Sir, I perceive
ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες
that a prophet art thou. The fathers
ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν·
of us in – mountain this worshipped;
καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις
and ye say that in Jerusalem
ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.
is the place where to worship it behoves.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

21 λέγει αὐτῇ ὁ Ἰησοῦς· πίστευέ μοι,
Says to her – Jesus: Believe me,
γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν
woman, that is coming an hour when neither in
τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμοις
– mountain this nor in Jerusalem
προσκυνήσετε τῷ πατρί. **22** ὑμεῖς προσκυ-
will ye worship the Father. Ye wor-
νεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ
ship what ye know not, we worship what
οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων
we know, because – salvation of the Jews
ἐστίν· **23** ἀλλὰ ἔρχεται ὥρα καὶ νῦν
is; but is coming an hour and now
ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνή-
is, when the true worshippers will
σουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ·
worship the Father in spirit and truth;
καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς
for indeed the Father [2]such [1]seeks the [ones]
προσκυνοῦντας αὐτόν· **24** πνεῦμα ὁ θεός,
worshipping him; God [is] spirit,*
καὶ τοὺς προσκυνοῦντας ἐν πνεύματι καὶ
and [2]the [ones] [3]worshipping [5]in [4]spirit [7]and
ἀληθείᾳ δεῖ προσκυνεῖν. **25** λέγει αὐτῷ
[6]truth [1]it behoves [4]to worship. Says to him
ἡ γυνή· οἶδα ὅτι Μεσσίας ἔρχεται, ὁ
the woman: I know that Messiah is coming, the [one]
λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος,
being called Christ; when comes that one,
ἀναγγελεῖ ἡμῖν ἅπαντα. **26** λέγει αὐτῇ
he will announce to us all things. Says to her
ὁ Ἰησοῦς· ἐγώ εἰμι, ὁ λαλῶν σοι.
– Jesus: I am, the [one] speaking to thee.
27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ
And on this came the disciples
αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς
of him, and marvelled that with a woman
ἐλάλει· οὐδεὶς μέντοι εἶπεν· τί ζητεῖς
he was speaking; no one however said: What seekest thou
ἢ τί λαλεῖς μετ' αὐτῆς; **28** ἀφῆκεν οὖν
or why speakest thou with her? [4]Left [5]therefore
τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν
[5]the [6]waterpot [7]of her [1]the [2]woman and went away
εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις·
into the city, and says to the men:

* See note on 1. 1.

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

29 δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι
Come see a man who told me
πάντα ἃ ἐποίησα· μήτι οὗτός ἐστιν ὁ
all things which I did; *not* this is the
χριστός; **30** ἐξῆλθον ἐκ τῆς πόλεως καὶ
Christ? They went forth out of the city and
ἤρχοντο πρὸς αὐτόν. **31** Ἐν τῷ μεταξὺ
came to him. In the meantime
ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· ῥαββί,
asked him the disciples saying: Rabbi,
φάγε. **32** ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ βρῶσιν
eat. But he said to them: I food
ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. **33** ἔλεγον
have to eat which ye do not know. Said
οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις
therefore the disciples to one another: *Not* anyone
ἤνεγκεν αὐτῷ φαγεῖν; **34** λέγει αὐτοῖς ὁ
brought him to eat? Says to them
Ἰησοῦς· ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ
Jesus: My food is that I may do the
θέλημα τοῦ πέμψαντός με καὶ τελειώσω
will of the [one] having sent me and may finish
αὐτοῦ τὸ ἔργον. **35** οὐχ ὑμεῖς λέγετε ὅτι
of him the work. [3]Not [2]ye [1]say that
ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς
yet three months it is and the harvest
ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς
comes? Behold I tell you, lift up the
ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας,
eyes of you and behold the fields,
ὅτι λευκαί εἰσιν πρὸς θερισμόν. **36** ἤδη
because white they are to harvest. Already
ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει
the [one] reaping wages receives and gathers
καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων
fruit to life eternal, that [1]the [one] [2]sowing
ὁμοῦ χαίρῃ καὶ ὁ θερίζων. **37** ἐν γὰρ
[7]together [6]may rejoice [5]and [4]the [one] [3]reaping. For in
τούτῳ ὁ λόγος ἐστὶν ἀληθινός ὅτι ἄλλος
this the word is true that another(one)
ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.
is the[one] sowing and another the [one] reaping.
38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ
I sent you to reap what not
ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ
ye have laboured; others have laboured, and
ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
ye into the labour of them have entered.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ
And out of – city that many
ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ
believed in him of the Samaritans because of
τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι
the word of the woman witnessing[,] –
εἶπέν μοι πάντα ἃ ἐποίησα. **40** ὡς
He told me all things which I did. When
οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρῖται,
therefore came to him the Samaritans,
ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ
they asked him to remain with them; and
ἔμεινεν ἐκεῖ δύο ἡμέρας. **41** καὶ πολλῷ
he remained there two days. And [3]more
πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,
[1]many believed because of the word of him,
42 τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ
and to the woman they said[,] – No longer because of
τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ
– thy talk we believe; for [our]selves
ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν
we have heard, and we know that this man is
ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.
truly the Saviour of the world.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν
And after the two days he went forth
ἐκεῖθεν εἰς τὴν Γαλιλαίαν. **44** αὐτὸς γὰρ
thence into – Galilee. For [3][him]self
Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν
[1]Jesus witnessed that a prophet in
τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. **45** ὅτε
the(his) own native place honour has not. When
οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο
therefore he came into – Galilee, received
αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες
him the Galilæans, all things having seen
ὅσα ἐποίησεν ἐν Ἰεροσολύμοις ἐν τῇ
which he did in Jerusalem at the
ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
feast; [3]also [2]they [1]for went to the
ἑορτήν. **46** Ἦλθεν οὖν πάλιν εἰς τὴν
feast. He came therefore again to –
Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ
Cana – of Galilee, where he made the
ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς
water wine. And there was a certain courtier
οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ· **47** οὗτος
of whom the son ailed in Capernaum; this man

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας
hearing that Jesus comes(came) out of – Judæa
εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτὸν καὶ
into – Galilee. went to him and
ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ
asked that he would come down and would cure of him
τὸν υἱόν· ἤμελλεν γὰρ ἀποθνήσκειν. **48** εἶπεν
the son; for he was about to die. Said
οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ σημεῖα
therefore – Jesus to him: Except signs
καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.
and prodigies ye see, by no means ye believe.
49 λέγει πρὸς αὐτὸν ὁ βασιλικός· κύριε,
Says to him the courtier: Sir,
κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
come down before to die the child[b] of me.
50 λέγει αὐτῷ ὁ Ἰησοῦς· πορεύου, ὁ
Tells him – Jesus: Go, the
υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ
son of thee lives. [2]Believed [1]the [3]man [4]the
λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ
[6]word [5]which [8]said [9]to him – [7]Jesus, and
ἐπορεύετο. **51** ἤδη δὲ αὐτοῦ καταβαίνοντος
went. And already him going down[a]
=while he was going down
οἱ δοῦλοι ὑπήντησαν αὐτῷ λέγοντες ὅτι
the slaves met him saying that
ὁ παῖς αὐτοῦ ζῇ. **52** ἐπύθετο οὖν τὴν
the boy of him lives. He inquired therefore the
ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν·
hour from them in which better he had;
=he got better;
εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἑβδόμην
they said therefore to him[,] – Yesterday [at] hour seventh
ἀφῆκεν αὐτὸν ὁ πυρετός. **53** ἔγνω οὖν
left him the fever. Knew therefore
ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν
the father that in that – hour in which told
αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῇ· καὶ
him – Jesus: The son of thee lives; and
ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.
believed he and the household of him whole.
54 Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον
And this again a second sign
ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας
did – Jesus having come out of – Judæa
εἰς τὴν Γαλιλαίαν.
into Galilee.

CHAPTER 5

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων,
After these things there was a feast of the Jews,
καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. **2** ἔστιν
and went up Jesus to Jerusalem. there is
δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ
Now in – Jerusalem at the sheepgate
κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ
a pool, the [one] *being* called in Hebrew
Βηθζαθά, πέντε στοὰς ἔχουσα. **3** ἐν
Bethzatha, five porches having. In
ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων,
these lay a multitude of the ailing [ones],
τυφλῶν, χωλῶν, ξηρῶν. ‡ **5** ἦν δέ τις
blind, lame, withered. And there was a
ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη
certain man there thirty-eight years
ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· **6** τοῦτον
having in the ailment of him; [3]this man
ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς
[2]seeing – [1]Jesus [4]lying, and knowing
ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ·
that [3]much [2]already [4]time [1]he has, says to him:
θέλεις ὑγιὴς γενέσθαι; **7** ἀπεκρίθη αὐτῷ
Wishest thou whole to become? Answered him
ὁ ἀσθενῶν· κύριε, ἄνθρωπον οὐκ ἔχω,
the ailing [one]: Sir, a man I have not,
ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς
that when is troubled the water he may put me into
τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ,
the pool; but while am coming I,
ἄλλος πρὸ ἐμοῦ καταβαίνει. **8** λέγει αὐτῷ
another before me goes down. Says to him
ὁ Ἰησοῦς· ἔγειρε ἆρον τὸν κράβατόν
– Jesus: Rise[,] take the mattress
σου καὶ περιπάτει. **9** καὶ εὐθέως ἐγένετο
of thee and walk. And immediately became
ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρεν τὸν κράβατον
whole the man, and took the mattress
αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον
of him and walked. And it was a sabbath
ἐν ἐκείνῃ τῇ ἡμέρᾳ. **10** ἔλεγον οὖν οἱ
on that – day. Said therefore the
Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν,
Jews to the [one] having been healed: A sabbath it is,
καὶ οὐκ ἔξεστίν σοι ἆραι τὸν κράβατον.
and it is not lawful for thee to take the mattress.

‡ End of ver. 3 and ver. 4 omitted by Nestle; *cf.* R.V. marg., etc.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19¶ Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but

11 ὃς δὲ ἀπεκρίθη αὐτοῖς· ὁ ποιήσας
But who(he) answered them: The [one] making
με ὑγιῆ, ἐκεῖνός μοι εἶπεν· ἆρον τὸν
me whole, that one me told: Take the
κράβατόν σου καὶ περιπάτει. **12** ἠρώτησαν
mattress of thee and walk. They asked
αὐτόν· τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών
him: Who is the man – telling
σοι· ἆρον καὶ περιπάτει; **13** ὁ δὲ ἰαθεὶς
thee: Take and walk? But the [one] cured
οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς
did not know who it is(was); – for Jesus
ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.
withdrew a crowd being[a] in the place.
[a]=as there was a crowd
14 μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς
After these things finds him – Jesus
ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ἴδε ὑγιὴς
in the temple and said to him: Behold[,] whole
γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν
thou hast become; no longer sin, lest [2]worse
σοί τι γένηται. **15** ἀπῆλθεν ὁ ἄνθρωπος
[1]to thee [1]something [2]happens. Went away the man
καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς
and told the Jews that Jesus
ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. **16** καὶ διὰ
it is(was) the [one] having made him whole. And there-
τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν,
fore [2]persecuted [1]the [2]Jews – [1]Jesus,
ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. **17** ὁ δὲ
because these things he did on a sabbath. But he
ἀπεκρίνατο αὐτοῖς· ὁ πατήρ μου ἕως
answered them: The Father of me until
ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι· **18** διὰ
now works, and I work; because of
τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ
this therefore [1]the more [2]sought [3]him [1]the
Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυεν
[2]Jews [1]to kill, because not only he broke
τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον
the sabbath, but also Father [his] own
ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ
said – God [to be], equal himself making –
θεῷ. **19** Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ
to God. Answered therefore – Jesus and
ἔλεγεν αὐτοῖς· ἀμὴν ἀμὴν λέγω ὑμῖν,
said to them: Truly truly I say to you,
οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ
cannot the Son *to* do from himself

what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

οὐδέν, ἂν μή τι βλέπῃ τὸν πατέρα
no(any)thing, except what he sees the Father
ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα
doing; for whatever things that one does, these
καὶ ὁ υἱὸς ὁμοίως ποιεῖ. **20** ὁ γὰρ
also the Son likewise does. For the
πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν
Father loves the Son and all things shows
αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων
him which he does, and [1]greater [2][than] [1]these
δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
[1]he will show [1]him [1]works, that ye may marvel.
21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς
For as the Father raises the
νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς
dead and quickens, so also the Son
οὓς θέλει ζωοποιεῖ. **22** οὐδὲ γὰρ ὁ
whom he wills quickens. For not the
πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν
Father judges no(any) one, but – judgment
πᾶσαν δέδωκεν τῷ υἱῷ, **23** ἵνα πάντες
all he has given to the Son, that all men
τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα.
may honour the Son as they honour the Father.
ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα
The [one] not honouring the Son honours not the Father
τὸν πέμψαντα αὐτόν. **24** Ἀμὴν ἀμὴν
– having sent him. Truly truly
λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων
I say to you[,] – The [one] the word of me hearing
καὶ πιστεύων τῷ πέμψαντί με ἔχει
and believing the [one] having sent me has
ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται
life eternal, and into judgment comes not
ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς
but has passed over out of – death into
τὴν ζωήν. **25** ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι
– life. Truly truly I say to you[,] –
ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ
Comes an hour and now is when the dead
ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ
will hear the voice of the Son –
θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν. **26** ὥσπερ
of God and the [ones] hearing will live. as
γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως
For the Father has life in himself, so
καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.
also to the Son he gave life to have in himself.

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν,
And authority he gave him judgment to do
ὅτι υἱὸς ἀνθρώπου ἐστίν. **28** μὴ θαυμάζετε
because son of man* he is. Marvel not [at]
τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ
this, because comes an hour in which all the [ones]
ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς
in the tombs will hear the voice
αὐτοῦ **29** καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ
of him and will come forth the [ones] the good things
ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ
having done to a resurrection of life, the [ones] the
φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.
evil things having done to a resurrection of judgment
30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ
Cannot I *to* do from myself
οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις
no(any)thing; as I hear I judge, and – judgment
ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ
– my just is, because I seek not –
θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ
will – my but the will of the [one]
πέμψαντός με. **31** Ἐὰν ἐγὼ μαρτυρῶ
having sent me. If I witness
περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν
concerning myself, the witness of me is not
ἀληθής· **32** ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ
true; another there is the [one] witnessing concerning
ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ
me, and I know that true is the
μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. **33** ὑμεῖς
witness which he witnesses concerning me. Ye
ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρ-
have sent to John, and he has
τύρηκεν τῇ ἀληθείᾳ· **34** ἐγὼ δὲ οὐ παρὰ
witnessed to the truth; but I not from
ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ
man the witness receive, but
ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. **35** ἐκεῖνος
these things I say that ye may be saved. That man
ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων,
was the lamp – burning and shining,
ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς
and ye were willing to exult for
ὥραν ἐν τῷ φωτὶ αὐτοῦ. **36** Ἐγὼ δὲ
an hour in the light of him. But I

* Note the absence of the definite article here. See also Rev. 1. 12 and 14. 14.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I

ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου·
have the witness greater [than] – of John;
τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα
for the works which has given me the Father that
τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ,
I may finish them, [them]selves the works which I do,
μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με
witnesses concerning me that the Father me
ἀπέσταλκεν. **37** καὶ ὁ πέμψας με πατήρ,
has sent. And the having sent me Father,
ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε
that [one] has witnessed concerning me. Neither
φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος
voice of him never ye have heard nor form
αὐτοῦ ἑωράκατε, **38** καὶ τὸν λόγον αὐτοῦ
of him ye have seen, and the word of him
οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν
ye have not in you remaining, because [he] whom
ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.
sent that [one], this [one] ye do not believe.
39 ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε
Ye search the scriptures, because ye think
ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί
in them life eternal to have; and those
εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· **40** καὶ
are the [ones] witnessing concerning me; and
οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν
ye wish not to come to me that life
ἔχητε. **41** Δόξαν παρὰ ἀνθρώπων οὐ
ye may have. Glory from men not
λαμβάνω, **42** ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν
I receive, but I have known you that the
ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.
love – of God ye have not in yourselves.
43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός
I have come in the name of the Father
μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος
of me, and ye receive not me; if another
ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον
comes in – name the(his) own, that [one]
λήμψεσθε. **44** πῶς δύνασθε ὑμεῖς πιστεῦσαι,
ye will receive. How can ye *to* believe,
δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ
glory from one another receiving, and
τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ
the glory – from the only God
οὐ ζητεῖτε; **45** μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω
ye seek not? Do not think that I will accuse

will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

ὑμῶν πρὸς τὸν πατέρα· ἐστιν ὁ κατηγορῶν
you to the Father; there is the [one] accusing
ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. **46** εἰ
you[,] Moses, in whom ye have hoped. if
γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν
For ye believed Moses, ye would have believed
ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
me; for concerning me that [one] wrote.
47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ
But [1]if [4]the [6]of that [one] [5]letters [3]not
πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν
[2]ye believe, how – my words
πιστεύσετε;
will ye believe?

CHAPTER 6

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν
After these things went away – Jesus across
τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.
the sea – of Galilee[,] – of Tiberias.
2 ἠκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι
And followed him crowd a much, because
ἑώρων τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν
they saw the signs which he did on the
ἀσθενούντων. **3** ἀνῆλθεν δὲ εἰς τὸ ὄρος
ailing [ones]. And went up to the mountain
Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν
Jesus, and there sat with the
μαθητῶν αὐτοῦ. **4** ἦν δὲ ἐγγὺς τὸ πάσχα,
disciples of him. And was near the Passover,
ἡ ἑορτὴ τῶν Ἰουδαίων. **5** ἐπάρας οὖν
the feast of the Jews. Lifting up therefore
τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος
the(his) eyes – Jesus and beholding
ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν,
that a much crowd is(was) coming toward him,
λέγει πρὸς Φίλιππον· πόθεν ἀγοράσωμεν
he says to Philip: Whence may we buy
ἄρτους ἵνα φάγωσιν οὗτοι; **6** τοῦτο δὲ
loaves that may eat these? And this
ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει
he said testing him; for he knew
τί ἔμελλεν ποιεῖν. **7** ἀπεκρίθη αὐτῷ ὁ
what he was about to do. Answered him –
Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ
Philip: [3]Of two hundred [4]denarii [1]loaves not
ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος βραχύ τι
are enough for them, that each a little

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again

λάβῃ. **8** λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν
may take. Says to him one of the disciples
αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
of him, Andrew the brother of Simon
Πέτρου· **9** ἔστιν παιδάριον ὧδε ὃς ἔχει
Peter: There is a lad here who has
πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια·
five loaves barley and two fishes;
ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;
but [3]these [1]what [2]is(are) among so many?
10 εἶπεν ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους
Said – Jesus: Make the men*
ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ
to recline. Now there was grass much in the
τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν
place. Reclined therefore the men the number
ὡς πεντακισχίλιοι. **11** ἔλαβεν οὖν τοὺς
about five thousand. Took therefore the
ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας
loaves – Jesus and having given thanks
διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ
distributed to the [ones] lying down, likewise also
ἐκ τῶν ὀψαρίων ὅσον ἤθελον. **12** ὡς δὲ
of the fishes as much as they wished. Now when
ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ·
they were filled, he tells the disciples of him:
συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα
Gather ye the left over fragments, that
μή τι ἀπόληται. **13** συνήγαγον οὖν, καὶ
not anything is lost. They gathered therefore, and
ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ
filled twelve baskets of fragments of
τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν
the five loaves – barley which were left over
τοῖς βεβρωκόσιν. **14** Οἱ οὖν ἄνθρωποι
to the [ones] having eaten. Therefore the men*
ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι
seeing [1]what [3]he did [2]sign said[,] –
οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ
This is truly the prophet –
ἐρχόμενος εἰς τὸν κόσμον. **15** Ἰησοῦς
coming into the world. Jesus
οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ
therefore knowing that they are(were) about to come and
ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα,
seize him that they might make a king,

* That is, people. Compare ἄνδρες in ver. 10.

into a mountain himself alone.

16¶ And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς
departed again to the mountain [him]self
μόνος. **16** Ὡς δὲ ὀψία ἐγένετο, κατέβησαν
alone. And when evening came, went down
οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,
the disciples of him to the sea,
17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν
and embarking in a boat came across
τῆς θαλάσσης εἰς Καφαρναούμ. καὶ
the sea to Capernaum. And
σκοτία ἤδη ἐγεγόνει καὶ οὔπω ἐληλύθει
darkness now had come and not yet had come
πρὸς αὐτοὺς ὁ Ἰησοῦς, **18** ἥ τε θάλασσα
to them – Jesus, and the sea
ἀνέμου μεγάλου πνέοντος διηγείρετο.
wind a great blowing[a] was roused.
=as a great wind blew
19 ἐληλακότες οὖν ὡς σταδίους εἴκοσι
Having rowed therefore about furlongs twenty-
πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν
five or thirty they behold – Jesus
περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς
walking on the sea and near
τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.
the boat becoming, and they feared.
20 ὁ δὲ λέγει αὐτοῖς· ἐγώ εἰμι· μὴ
But he says to them: I am; not
φοβεῖσθε. **21** ἤθελον οὖν λαβεῖν αὐτὸν εἰς
fear ye. They wished therefore to take him into
τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον
the boat, and immediately was the boat
ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.
at the land to which they were going.
22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς
On the morrow the crowd – standing
πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον
across the sea saw that boat
ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἕν, καὶ ὅτι
other was not there except one, and that
οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ
[a]did not come *in* with [b]the [c]disciples [d]of him –
Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ
[e]Jesus in the boat but alone the
μαθηταὶ αὐτοῦ ἀπῆλθον· **23** ἄλλα ἦλθεν
disciples of him went away; [f]other [g]came
πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου
[h]boats from Tiberias near the place
ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος
where they ate the bread having given thanks

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them

τοῦ κυρίου. **24** ὅτε οὖν εἶδεν ὁ ὄχλος
the Lord.[a] When therefore saw the crowd
[a]=when the Lord had given thanks.
ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ
that Jesus is(was) not there nor the
μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ
disciples of him, embarked they in the
πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ
boats and came to Capernaum
ζητοῦντες τὸν Ἰησοῦν. **25** καὶ εὑρόντες
seeking – Jesus. And finding
αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ·
him across the sea they said to him:
ῥαββί, πότε ὧδε γέγονας; **26** ἀπεκρίθη
Rabbi, when here hast thou come? Answered
αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· ἀμὴν ἀμὴν
them – Jesus and said: Truly truly
λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε
I say to you, ye seek me not because ye saw
σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων
signs, but because ye ate of the loaves
καὶ ἐχορτάσθητε. **27** ἐργάζεσθε μὴ τὴν
and were satisfied. Work not [for] the
βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν
food – perishing, but [for] the food
τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ
– remaining to life eternal, which the
υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ
Son – of man you will give; for this [one]
ὁ πατὴρ ἐσφράγισεν ὁ θεός. **28** εἶπον
[1]the [2]Father [4]sealed – [1]God. They said
οὖν πρὸς αὐτόν· τί ποιῶμεν ἵνα ἐργαζ-
therefore to him: What may we do that we may
ώμεθα τὰ ἔργα τοῦ θεοῦ; **29** ἀπεκρίθη
work the works – of God? Answered
Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ
Jesus and said to them: This is the
ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν
work – of God, that ye believe in [him] whom
ἀπέστειλεν ἐκεῖνος. **30** εἶπον οὖν αὐτῷ·
sent that [one]. They said therefore to him:
τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν
[1]What [2]then [3]doest [4]thou [5]sign, that we may see
καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; **31** οἱ
and believe thee? what workest thou? The
πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ
fathers of us the manna ate in the
ἐρήμῳ, καθώς ἐστιν γεγραμμένον· ἄρτον
desert, as it is *having been* written: Bread

bread from heaven to eat.
32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.
34 Then said they unto him, Lord, evermore give us this bread.
35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
36 But I said unto you, That ye also have seen me, and believe not.
37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
38 For I came down from heaven, not to do mine own will, but the will of him that sent me.
39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
out of – heaven he gave them to eat.
32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν
Said therefore to them – Jesus: Truly
ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν
truly I say to you, not Moses has given
ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ
you the bread out of – heaven, but the
πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ
Father of me gives you [1]the [3]bread [4]out of
τοῦ οὐρανοῦ τὸν ἀληθινόν· **33** ὁ γὰρ ἄρτος
– [2]heaven *the* [4]true; for the bread
τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ
– of God is the [one] coming down out of –
οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.
heaven and life giving to the world.
34 εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε
They said therefore to him: Lord, always
δὸς ἡμῖν τὸν ἄρτον τοῦτον. **35** εἶπεν
give us – bread this. Said
αὐτοῖς ὁ Ἰησοῦς· ἐγώ εἰμι ὁ ἄρτος τῆς
to them – Jesus: I am the bread –
ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ
of life; the [one] coming to me by no means
πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ
hungers, and the [one] believing in me by no means
διψήσει πώποτε. **36** Ἀλλ' εἶπον ὑμῖν ὅτι
will thirst *never*. But I told you that
καὶ ἑωράκατέ [με] καὶ οὐ πιστεύετε.
both ye have seen me and do not believe.
37 πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς
All which gives to me the Father to
ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρός με
me will come, and the [one] coming to me
οὐ μὴ ἐκβάλω ἔξω, **38** ὅτι καταβέβηκα
by no means I will cast *out* outside, because I have come down
ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα
from – heaven not that I may do *the* [1]will
τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός
– [1]my but the will of the [one] having sent
με. **39** τοῦτο δέ ἐστιν τὸ θέλημα τοῦ
me. And this is the will of the [one]
πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν μοι
having sent me, that all which he has given me
μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω
I shall not lose of it, but shall raise up
αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. **40** τοῦτο
it in the last day. this

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου,
For is the will of the Father of me,
ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων
that everyone beholding the Son and believing
εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω
in him may have life eternal, and will raise up
αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. **41** Ἐγόγ-
him I in the last day. Mur-
γυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι
mured therefore the Jews about him because
εἶπεν· ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ
he said: I am the bread – having come down out
τοῦ οὐρανοῦ, **42** καὶ ἔλεγον· οὐχ οὗτός
– of heaven, and they said: Not this man
ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς
is Jesus the son of Joseph, of whom we
οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
know the father and the mother? how
νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ
now says he[,] – Out of – heaven
καταβέβηκα; **43** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
I have come down? Answered Jesus and said
αὐτοῖς· μὴ γογγύζετε μετ' ἀλλήλων.
to them: Do not murmur with one another.
44 Οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ
No one can *to* come to me unless
ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν,
the Father the [one] having sent me should draw him,
κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ
and I will raise up him in the last
ἡμέρᾳ. **45** ἔστιν γεγραμμένον ἐν τοῖς
day. It is *having been* written in the
προφήταις· καὶ ἔσονται πάντες διδακτοὶ
prophets: And they shall be all taught
θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς
of God; everyone hearing from the Father
καὶ μαθὼν ἔρχεται πρὸς ἐμέ. **46** οὐχ
and learning comes to me. Not
ὅτι τὸν πατέρα ἑώρακέν τις, εἰ μὴ ὁ
that [a]the [b]Father [c]has seen [d]anyone, except the [one]
ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν
being with – God, this [one] has seen the
πατέρα. **47** ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
Father. Truly truly I say to you, the
πιστεύων ἔχει ζωὴν αἰώνιον. **48** Ἐγώ
[one] believing has life eternal. I
εἰμι ὁ ἄρτος τῆς ζωῆς. **49** οἱ πατέρες
am the bread – of life. The fathers

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that

ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ
of you ate in the desert the manna and
ἀπέθανον· **50** οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ
died; this is the bread – out of
τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ
– heaven coming down, that anyone of
αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. **51** ἐγώ
it may eat and may not die. I
εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ
am the bread – living the [one] out of – heaven
καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ
having come down; if anyone eats of this –
ἄρτου, ζήσει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος
bread, he will live to the age; [2]indeed [3]the [4]bread
δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν
[1]and which I will give the flesh of me is
ὑπὲρ τῆς τοῦ κόσμου ζωῆς. **52** Ἐμάχοντο
for [1]the [3]of the [4]world [2]life. Fought
οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες·
therefore with one another the Jews saying:
πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν
How can this man us *to* give the(his)
σάρκα φαγεῖν; **53** εἶπεν οὖν αὐτοῖς ὁ
flesh to eat? Said therefore to them –
Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ
Jesus: Truly truly I say to you, unless
φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου
ye eat the flesh of the Son – of man
καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε
and drink of him the blood, ye have not
ζωὴν ἐν ἑαυτοῖς. **54** ὁ τρώγων μου τὴν
life in yourselves. The [one] eating of me the
σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν
flesh and drinking of me the blood has life
αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ
eternal, and I will raise up him in the last
ἡμέρᾳ. **55** ἡ γὰρ σάρξ μου ἀληθής
day. For the flesh of me [2]true
ἐστιν βρῶσις, καὶ τὸ αἷμά μου ἀληθής
[1]is [2]food, and the blood of me [2]true
ἐστιν πόσις. **56** ὁ τρώγων μου τὴν
[1]is [2]drink. The [one] eating of me the
σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ
flesh and drinking of me the blood in me
μένει κἀγὼ ἐν αὐτῷ. **57** καθὼς ἀπέστειλέν
remains and I in him. As sent
με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν
me the living Father and I live because of the

eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

πατέρα, καὶ ὁ τρώγων με κἀκεῖνος
Father, also the [one] eating me even that one
ζήσει δι' ἐμέ. **58** οὗτός ἐστιν ὁ ἄρτος ὁ
will live because of me. This is the bread –
ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον
out of heaven having come down, not as ate
οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων
the fathers and died; the [one] eating
τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.
this – bread will live unto the age.
59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν
These things he said in a synagogue teaching in
Καφαρναούμ. **60** Πολλοὶ οὖν ἀκούσαντες
Capernaum. [2]Many [1]therefore [3]hearing
ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν· σκληρός
[3]of [4]the [5]disciples [6]of him said: Hard
ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ
is – word this; who can it
ἀκούειν; **61** εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ
to hear? But knowing – Jesus in himself
ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ
that [4]are murmuring [5]about [6]this [1]the [3]disciples
αὐτοῦ, εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει;
[3]of him, said to them: This you offends?
62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου
If then ye behold the Son – of man
ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; **63** τὸ
ascending where he was at first? † The
πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ
spirit is the [thing] quickening, the flesh not
ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα
profits no(any)thing; the words which I have spoken
ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν. **64** ἀλλ'
to you spirit is(are) and life is(are). But
εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ᾔδει
there are of you some who do not believe. knew
γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν
For from [the] beginning – Jesus who are(were)
οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ
the [ones] not believing and who is(was) the
παραδώσων αὐτόν. **65** καὶ ἔλεγεν·
[one] betraying him. And he said:
διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται
Therefore I have told you that no one can
ἐλθεῖν πρός με ἐὰν μὴ ᾖ δεδομένον
to come to me unless it is *having been* given
αὐτῷ ἐκ τοῦ πατρός.
to him of the Father.

66¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

66 Ἐκ τούτου πολλοὶ τῶν μαθητῶν
From this many of the disciples
αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι
of him went away back† and no longer
μετ' αὐτοῦ περιεπάτουν. **67** εἶπεν οὖν ὁ
with him walked. Said therefore –
Ἰησοῦς τοῖς δώδεκα· μὴ καὶ ὑμεῖς
Jesus to the twelve: *Not* also ye
θέλετε ὑπάγειν; **68** ἀπεκρίθη αὐτῷ Σίμων
wish to go? Answered him Simon
Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα;
Peter: Lord, to whom shall we go away?
ῥήματα ζωῆς αἰωνίου ἔχεις· **69** καὶ ἡμεῖς
words of life eternal thou hast; and we
πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ
have believed and have known that thou art
ὁ ἅγιος τοῦ θεοῦ. **70** ἀπεκρίθη αὐτοῖς ὁ
the holy one – of God. Answered them –
Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα
Jesus: [8]Not [1]I [4]you [5]the [6]twelve
ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός
[7]chose? and of you one a devil
ἐστιν. **71** ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος
is. Now he spoke [of] – Judas [son] of Simon
Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι
Iscariot; for this one was about to betray
αὐτόν, εἷς ἐκ τῶν δώδεκα.
him, one of the twelve.

CHAPTER 7

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2¶ Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man

7 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς
And after these things walked – Jesus
ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ
in – Galilee; for he did not wish in –
Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ
Judæa to walk, because [3]were seeking [4]him [1]the
Ἰουδαῖοι ἀποκτεῖναι. **2** ἦν δὲ ἐγγὺς ἡ
[2]Jews [5]to kill. Now was near the
ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. **3** εἶπον
feast of the Jews the Tabernacles. Said
οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ·
therefore to him the brothers of him:
μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν,
Depart hence and go into – Judæa,
ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν τὰ
that also the disciples of thee will behold the
ἔργα σου ἃ ποιεῖς· **4** οὐδεὶς γάρ τι ἐν
works of thee which thou doest; for no one anything in

that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ
secret does and seeks [him]self in [the] open
εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν
to be. If these things thou doest, manifest thyself
τῷ κόσμῳ. **5** οὐδὲ γὰρ οἱ ἀδελφοὶ
to the world. For not the brothers
αὐτοῦ ἐπίστευον εἰς αὐτόν. **6** λέγει οὖν
of him believed in him. Says therefore
αὐτοῖς ὁ Ἰησοῦς· ὁ καιρὸς ὁ ἐμὸς
to them – Jesus: *The* [3]time – [1]my
οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος
not yet is arrived, but *the* [3]time – [1]your
πάντοτέ ἐστιν ἕτοιμος. **7** οὐ δύναται ὁ
always is ready. Cannot the
κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι
world *to* hate you, but me it hates, because
ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα
I witness about it that the works
αὐτοῦ πονηρά ἐστιν. **8** ὑμεῖς ἀνάβητε εἰς
of it evil is(are). [2]Ye [1]go [3]up to
τὴν ἑορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν
the feast; I am not going up to –
ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὔπω
feast this, because *the* my time not yet
πεπλήρωται. **9** ταῦτα δὲ εἰπὼν αὐτοῖς
has been fulfilled. And these things saying to them
ἔμεινεν ἐν τῇ Γαλιλαίᾳ. **10** Ὡς δὲ
he remained in – Galilee. But when
ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν,
went up the brothers of him to the feast,
τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλὰ
then also he went up, not manifestly but
ὡς ἐν κρυπτῷ. **11** οἱ οὖν Ἰουδαῖοι
as in secret. Therefore the Jews
ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον·
sought him at the feast and said:
ποῦ ἐστιν ἐκεῖνος; **12** καὶ γογγυσμὸς περὶ
Where is that man? And [3]murmuring [4]about
αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν
[3]him [1]there was [2]much in the crowds; some
ἔλεγον ὅτι ἀγαθός ἐστιν· ἄλλοι [δὲ]
said[,] – A good man he is; but others
ἔλεγον· οὔ, ἀλλὰ πλανᾷ τὸν ὄχλον.
said: No, but he deceives the crowd.
13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ
No one however openly spoke about
αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.
him because of the fear of the Jews.

14¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

14 Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη
But now the feast being in [its] middle[a] went up
= in the middle of the feast
Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν.
Jesus to the temple and taught.
15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες·
Marvelled therefore the Jews saying:
πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;
How this man letters knows not having learned?
16 ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν·
Answered therefore them Jesus and said:
ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ
The my teaching is not mine but of the
πέμψαντός με· **17** ἐάν τις θέλῃ τὸ θέλημα
[one] having sent me; if anyone wishes the will
αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς,
of him to do, he will know concerning the teaching,
πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ'
whether of – God it is or I from
ἐμαυτοῦ λαλῶ. **18** ὁ ἀφ' ἑαυτοῦ λαλῶν
myself speak. The [one] from himself speaking
τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν
his own glory seeks; but the [one] seeking
τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος
the glory of the [one] having sent him, this man
ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ
true is and unrighteousness in him not
ἔστιν. **19** οὐ Μωϋσῆς ἔδωκεν ὑμῖν τὸν
is. Not Moses gave you the
νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν
law? and no one of you does the
νόμον. τί με ζητεῖτε ἀποκτεῖναι;
law. Why me seek ye to kill?
20 ἀπεκρίθη ὁ ὄχλος· δαιμόνιον ἔχεις·
Answered the crowd: A demon thou hast;
τίς σε ζητεῖ ἀποκτεῖναι; **21** ἀπεκρίθη
who thee seeks to kill? Answered
Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἓν ἔργον ἐποίησα
Jesus and said to them: One work I did
καὶ πάντες θαυμάζετε. **22** διὰ τοῦτο
and all ye marvel. Because of this
Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν, —
Moses has given you – circumcision, –
οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ
not that of – Moses it is but of
τῶν πατέρων, — καὶ ἐν σαββάτῳ
the fathers, — and on a sabbath
περιτέμνετε ἄνθρωπον. **23** εἰ περιτομὴν
ye circumcise a man. If [a]circumcision

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ

λαμβάνει [ὁ] ἄνθρωπος ἐν σαββάτῳ ἵνα
[2]receives – [1]a man on a sabbath that
μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε
is not broken the law of Moses, with me are ye angry
ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν
because a whole man healthy I made on
σαββάτῳ; **24** μὴ κρίνετε κατ' ὄψιν, ἀλλὰ
a sabbath? Judge not according to face, but
τὴν δικαίαν κρίσιν κρίνατε. **25** Ἔλεγον
– righteous judgment judge. Said
οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· οὐχ
therefore some of the Jerusalemites: [2]Not
οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; **26** καὶ
[3]this man [1]is it whom they are seeking to kill? and
ἴδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ
behold openly he speaks, and nothing to him
λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ
they say. Perhaps indeed knew the
ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός;
rulers that this is the Christ?*
27 ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ
But this man we know whence he is; but [2]the
χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει
[3]Christ [1]when comes, no one knows
πόθεν ἐστίν. **28** ἔκραξεν οὖν ἐν τῷ ἱερῷ
whence he is. [3]Cried out [2]therefore [4]in [5]the [6]temple
διδάσκων ὁ Ἰησοῦς καὶ λέγων· κἀμὲ
[7]teaching – [1]Jesus [8]and [9]saying: Both me
οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ'
ye know and ye know whence I am; and from
ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς
myself I have not come, but he is true
ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·
the [one] having sent me, whom ye know not;
29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι
I know him, because [2]from [3]him [1]I am
κἀκεῖνός με ἀπέστειλεν. **30** Ἐζήτουν οὖν
[4]and that one [6]me [5]sent. They sought therefore
αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ'
him to arrest, and no one laid *on* on
αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ
him the hand, because not yet had come the
ὥρα αὐτοῦ. **31** Ἐκ τοῦ ὄχλου δὲ πολλοὶ
hour of him. [3]of [4]the [5]crowd [1]But [2]many
ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· ὁ
believed in him, and said: [1]The

* As this question is introduced by μήποτε, a negative answer is expected; see page xiii, and note ver. 31 below.

cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 ¶ In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

χριστὸς ὅταν ἔλθῃ, μὴ πλείονα σημεῖα
[2]Christ [1]when [4]comes, *not* more signs

ποιήσει ὧν οὗτος ἐποίησεν; **32** ἤκουσαν
will he do [than] which this man did? [3]Heard

οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ
[1]the [3]Pharisees [4]the [2]crowd [5]murmuring [6]about

αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς
[8]him [7]these things. and [9]sent [1]the [2]chief priests

καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν
[3]and [4]the [5]Pharisees [7]attendants that they might arrest

αὐτόν. **33** εἶπεν οὖν ὁ Ἰησοῦς· ἔτι
him. Said therefore – Jesus : Yet

χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω
time a little with you I am and I go

πρὸς τὸν πέμψαντά με. **34** ζητήσετέ με
to the [one] having sent me. Ye will seek me

καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ
and will not find, and where am I

ὑμεῖς οὐ δύνασθε ἐλθεῖν. **35** εἶπον οὖν
ye cannot *to* come. Said therefore

οἱ Ἰουδαῖοι πρὸς ἑαυτούς· ποῦ οὗτος
the Jews to themselves : Where this man

μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν
is about to go, that we will not find

αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων
him? *not* to the dispersion of the Greeks

μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς
is he about to go and to teach the

Ἕλληνας; **36** τίς ἐστιν ὁ λόγος οὗτος
Greeks? What is – word this

ὃν εἶπεν· ζητήσετέ με καὶ οὐχ εὑρήσετε
which he said : Ye will seek me and will not find,

καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε
and where am I ye cannot

ἐλθεῖν;
to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ
Now in the last day the great [day]

τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς καὶ ἔκραξε
of the feast stood – Jesus and cried out

λέγων· ἐάν τις διψᾷ, ἐρχέσθω πρός μι
saying : If anyone thirsts, let him come to m

καὶ πινέτω. **38** ὁ πιστεύων εἰς ἐμέ
and drink. The [one] believing in me

καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆ
as said the scripture, [1]rivers [5]out of [6]th

κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος
[7]belly [8]of him [4]will flow [3]water [2]of livin

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος
But this he said concerning the Spirit
οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες
whom were about to receive the [ones] believing
εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα, ὅτι
in him; for not yet was [?the) Spirit, because
Ἰησοῦς οὐδέπω ἐδοξάσθη. **40** Ἐκ τοῦ
Jesus not yet was glorified. [Some] of the
ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων
crowd therefore hearing – words these
ἔλεγον [ὅτι]· οὗτός ἐστιν ἀληθῶς ὁ
said –: This man is truly the
προφήτης· **41** ἄλλοι ἔλεγον· οὗτός ἐστιν ὁ
prophet; Others said: This man is the
χριστός· οἱ δὲ ἔλεγον· μὴ γὰρ ἐκ τῆς
Christ; But others† said: *Not* then out of –
Γαλιλαίας ὁ χριστὸς ἔρχεται; **42** οὐχ ἡ
Galilee the Christ comes? not the
γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ,
scripture said that of the seed of David,
καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν
and from Bethlehem the village where was
Δαυίδ, ἔρχεται ὁ χριστός; **43** σχίσμα
David, comes the Christ? A division
οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν·
therefore became in the crowd because of him;
44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν,
and [3]some [4]wished [2]of [3]them to arrest him,
ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.
but no one laid *on* on him the(his) hands.
45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς
Came therefore the attendants to the
ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς
chief priests and Pharisees, and [2]said [3]to them
ἐκεῖνοι· διὰ τί οὐκ ἠγάγετε αὐτόν;
[1]those: Why did ye not bring him?
46 ἀπεκρίθησαν οἱ ὑπηρέται· οὐδέποτε
Answered the attendants: Never
ἐλάλησεν οὕτως ἄνθρωπος, ὡς οὗτος λαλεῖ
spoke so a man, as [1]this [3]speaks
ὁ ἄνθρωπος. **47** ἀπεκρίθησαν οὖν αὐτοῖς
– [2]man. Answered therefore them
οἱ Φαρισαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε;
the Pharisees: *Not* also ye have been deceived?
48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν
not anyone of the rulers believed
εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; **49** ἀλλὰ
in him or of the Pharisees? But

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν
– crowd this – not knowing the
νόμον ἐπάρατοί εἰσιν. **50** λέγει Νικόδημος
law cursed are. Says Nicodemus
πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον,
to them, the [one] having come to him firstly,
εἷς ὢν ἐξ αὐτῶν· **51** μὴ ὁ νόμος ἡμῶν
one being of them: *Not* the law of us
κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ
judges the man unless it hears
πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ;
first from him and knows what he does?
52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· μὴ καὶ
They answered and said to him: *Not* also
σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ
thou of – Galilee art? search and
ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ
see that out of – Galilee a prophet not
ἐγείρεται.
is raised.

53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον
And they went each one to the house
αὐτοῦ, **8** Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ
of him, but Jesus went to the
Ὄρος τῶν Ἐλαιῶν. **2** Ὄρθρου δὲ πάλιν
Mount of the Olives. And at dawn again
παρεγένετο εἰς τὸ ἱερόν [, καὶ πᾶς ὁ
he arrived in the temple, and all the
λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας
people came to him, and sitting
ἐδίδασκεν αὐτούς]. **3** Ἄγουσιν δὲ οἱ
he taught them. And lead the
γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ
scribes and the Pharisees a woman in
μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν
adultery *having been* caught, and standing her
ἐν μέσῳ **4** λέγουσιν αὐτῷ Διδάσκαλε,
in [the] midst they say to him[,] Teacher,
αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφώρῳ
this – woman has been caught in the act
μοιχευομένη· **5** ἐν δὲ τῷ νόμῳ [ἡμῖν]
committing adultery; now in the law to us
Μωυσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν·
Moses enjoined – such to stone;
σὺ οὖν τί λέγεις; **6** [τοῦτο δὲ ἔλεγον
thou therefore what sayest thou? But this they said
πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν
tempting him, that they might have to accuse

CHAPTER 8

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But

Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye can-

αὐτοῦ.] ὁ δὲ Ἰησοῦς κάτω κύψας τῷ
him. – But Jesus down stooping with the
δακτύλῳ κατέγραφεν εἰς τὴν γῆν. **7** ὡς δὲ
finger wrote in the earth. But as
ἐπέμενον ἐρωτῶντες [αὐτόν], ἀνέκυψεν καὶ
they remained questioning him, he stood erect and
εἶπεν [αὐτοῖς] Ὁ ἀναμάρτητος ὑμῶν
said to them[,] The [one] sinless of you
πρῶτος ἐπ' αὐτὴν βαλέτω λίθον. **8** καὶ
first on her let him cast a stone. And
πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.
again stooping down he wrote in the earth.
9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἷς καθ'
And they hearing went out one by
εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ
one beginning from the older ones, and
κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ
he was left alone, and the woman in [the] midst
οὖσα. **10** ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν
being. And standing erect – Jesus said
αὐτῇ Γύναι, ποῦ εἰσιν; οὐδείς σε κατέκρινεν;
to her[,] Woman, where are they? no one thee condemned?
11 ἡ δὲ εἶπεν Οὐδείς, κύριε. εἶπεν δὲ
And she said[,] No one, sir. So said
ὁ Ἰησοῦς Οὐδὲ ἐγώ σε κατακρίνω·
– Jesus[,] Neither I thee condemn;
πορεύου, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.
go, from – now no longer sin.
12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς
Again therefore to them spoke – Jesus
λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου·
saying: I am the light of the world;
ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν
the [one] following me by no means will walk in
τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.
the darkness, but will have the light – of life.
13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ
Said therefore to him the Pharisees; Thou concerning
σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ
thyself witnessest; the witness of thee not
ἔστιν ἀληθής. **14** ἀπεκρίθη Ἰησοῦς καὶ
is true. Answered Jesus and
εἶπεν αὐτοῖς· κἂν ἐγὼ μαρτυρῶ περὶ
said to them: Even if I witness concerning
ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου,
myself, true is the witness of me,
ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω·
because I know whence I came and where I go;

not tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ
but ye know not whence I come or
ποῦ ὑπάγω. 15 ὑμεῖς κατὰ τὴν σάρκα
where I go. Ye according to the flesh
κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. 16 καὶ
judge, I judge not no(any)one. even
ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ
if judge But I, the judgment – my
ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ'
true is, because alone I am not, but
ἐγὼ καὶ ὁ πέμψας με. 17 καὶ ἐν τῷ
I and the [one] having sent me. even in the
νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο
law And – your it has been written that of two
ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.
men the witness true is.
18 ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ,
I am the [one] witnessing concerning myself,
καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με
and witnesses concerning me the having sent me
πατήρ. 19 ἔλεγον οὖν αὐτῷ· ποῦ ἐστιν ὁ
Father. They said therefore to him: Where is the
πατήρ σου; ἀπεκρίθη Ἰησοῦς· οὔτε ἐμὲ
Father of thee? Answered Jesus: Neither me
οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ
ye know nor the Father of me; if me
ἤδειτε, καὶ τὸν πατέρα μου ἂν ἤδειτε.
ye knew, also the Father of me ye would have known.
20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ
These – words he spoke in the
γαζοφυλακείῳ διδάσκων ἐν τῷ ἱερῷ· καὶ
treasury teaching in the temple; and
οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει
no one seized him, because not yet had come
ἡ ὥρα αὐτοῦ.
the hour of him.
21 Εἶπεν οὖν πάλιν αὐτοῖς· ἐγὼ ὑπάγω
He said therefore again to them: I go
καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ
and ye will seek me, and in the sin
ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς
of you ye will die; where I go ye
οὐ δύνασθε ἐλθεῖν. 22 ἔλεγον οὖν οἱ
cannot to come. Said therefore the
Ἰουδαῖοι· μήτι ἀποκτενεῖ ἑαυτόν, ὅτι
Jews: Not will he kill himself, because
λέγει· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε
he says: Where I go ye cannot

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to

ἐλθεῖν; **23** καὶ ἔλεγεν αὐτοῖς· ὑμεῖς ἐκ
to come? And he said to them: Ye of
τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί·
the things below are, I of the things above am;
ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ
ye of this – world are, I
οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. **24** εἶπον
am not of – world this. I said
οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις
therefore to you that ye will die in the sins
ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ
of you; for if ye believe not that I
εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.
am, ye will die in the sins of you.
25 ἔλεγον οὖν αὐτῷ· σὺ τίς εἶ; εἶπεν
They said therefore to him: [3]Thou [1]who [2]art? Said
αὐτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὅ τι καὶ
to them – Jesus: [5]at all † [1]Why [2]indeed
λαλῶ ὑμῖν; **26** πολλὰ ἔχω περὶ ὑμῶν
[3]speak I [4]to you? Many things I have about you
λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με
to speak and to judge; but the [one] having sent me
ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ'
true is, and I what I heard from
αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον.
him, these things I speak in the world.
27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς
They did not know that [2]the [3]Father [4]to them
ἔλεγεν. **28** εἶπεν οὖν ὁ Ἰησοῦς· ὅταν
[1]he spoke [of]. Said therefore – Jesus: When
ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε
ye lift up the Son – of man, then
γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ
ye will know that I am, and from myself
ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ
I do nothing, but as taught me the
πατήρ, ταῦτα λαλῶ. **29** καὶ ὁ πέμψας
Father, these things I speak. And the [one] having sent
με μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέν με
me with me is; he did not leave me
μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ
alone, because I the things pleasing to him do
πάντοτε.
always.
30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίσ-
These things him saying[a] many be-
=As he said these things
τευσαν εἰς αὐτόν. **31** ἔλεγεν οὖν ὁ Ἰησοῦς
lieved in him. Said therefore – Jesus

those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I

πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους·
to the having believed him Jews:
ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ,
If ye continue in the word – my,
ἀληθῶς μαθηταί μού ἐστε, 32 καὶ γνώσεσθε
truly disciples of me ye are, and ye will know
τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει
the truth, and the truth will free
ὑμᾶς. 33 ἀπεκρίθησαν πρὸς αὐτόν· σπέρμα
you. They answered to him: Seed
Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν
of Abraham we are, and to no one have we been enslaved
πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι
never; how thou sayest that free
γενήσεσθε; 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·
ye will become? Answered them – Jesus:
ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν
Truly truly I tell you that everyone doing
τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.
– sin a slave is – of sin.
35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ
But the slave does not remain in the house
εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν
unto the age; the son remains unto the
αἰῶνα. 36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,
age. If therefore the Son you frees,
ὄντως ἐλεύθεροι ἔσεσθε. 37 Οἶδα ὅτι
really free ye will be. I know that
σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με
seed of Abraham ye are; but ye seek me
ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ
to kill, because the word – my finds no room
ἐν ὑμῖν. 38 ἃ ἐγὼ ἑώρακα παρὰ τῷ
in you. What I have seen with the
πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκού-
Father I speak; and ye therefore what ye
σατε παρὰ τοῦ πατρὸς ποιεῖτε. 39 ἀπεκρί-
heard from the father ye do. They
θησαν καὶ εἶπαν αὐτῷ· ὁ πατὴρ ἡμῶν Ἀβραάμ
answered and said to him: The father of us Abraham
ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς· εἰ τέκνα
is. Says to them – Jesus: If children
τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ
– of Abraham ye are, the works – of Abraham
ποιεῖτε· 40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι,
ye do; but now ye seek me to kill,
ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα,
a man who the truth to you has spoken,

have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not,

ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ
which I heard from – God; this Abraham
οὐκ ἐποίησεν. **41** ὑμεῖς ποιεῖτε τὰ ἔργα
did not. Ye do the works
τοῦ πατρὸς ὑμῶν. εἶπαν οὖν αὐτῷ· ἡμεῖς ἐκ
of the father of you. They said to him: We of
πορνείας οὐκ ἐγεννήθημεν, ἕνα πατέρα
fornication were not born, one father
ἔχομεν τὸν θεόν. **42** εἶπεν αὐτοῖς ὁ
we have[,] – God. Said to them –
Ἰησοῦς· εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν,
Jesus: If – God father of you was,
ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ
ye would have loved me; for I of – God
ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ
came forth and have come; for not from myself
ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. **43** διὰ τί
I have come, but that one me sent. Why
τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε;
the [2]speech – [1]my know ye not?
ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν
because ye cannot *to* hear *the* [2]word –
ἐμόν. **44** ὑμεῖς ἐκ τοῦ πατρὸς τοῦ
[1]my. Ye of the father *of* the
διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ
devil are and the desires of the
πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος
father of you ye wish to do. That one
ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν
a murderer was from [the] beginning, and in
τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν
the truth stood not, because not is
ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος,
truth in him. When he speaks the lie,
ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν
out of his own things he speaks, because a liar he is
καὶ ὁ πατὴρ αὐτοῦ. **45** ἐγὼ δὲ ὅτι τὴν
and the father of it. But [2]I [1]because [4]the
ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. **46** τίς
[3]truth [5]say, ye do not believe me. Who
ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ
of you reproves me concerning sin? If
ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ
truth I say, why [2]ye [1]do not believe
μοι; **47** ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα
me? The [one] being of – God the words
τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ
– of God hears; therefore ye not

because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be

ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.
hear, because of – God ye are not.

48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν
Answered the Jews and said
αὐτῷ· οὐ καλῶς λέγομεν ἡμεῖς ὅτι
to him: [1]Not [4]well [2]say [3]we [5]that
Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;
[2]a Samaritan [3]art [1]thou [4]and [5]a demon [6]hast?
49 ἀπεκρίθη Ἰησοῦς· ἐγὼ δαιμόνιον οὐκ
Answered Jesus: I a demon not
ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ
have, but I honour the Father of me, and
ὑμεῖς ἀτιμάζετέ με. **50** ἐγὼ δὲ οὐ ζητῶ
ye dishonour me. But I seek not
τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ
the glory of me; there is the [one] seeking and
κρίνων. **51** ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν
judging. Truly truly I tell you, if
τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον
anyone – my word keeps, death
οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. **52** εἶπαν
by no means will he behold unto the age. Said
αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι
to him the Jews: Now we have known that
δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ
a demon thou hast. Abraham died and the
προφῆται, καὶ σὺ λέγεις· ἐάν τις τὸν
prophets, and thou sayest: If anyone the
λόγον μου τηρήσῃ, οὐ μὴ γεύσηται
word of me keeps, by no means will he taste
θανάτου εἰς τὸν αἰῶνα. **53** μὴ σὺ μείζων
of death unto the age. *Not* thou greater
εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις
art [than] the father of us Abraham, who
ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα
died? and the prophets died; whom
σεαυτὸν ποιεῖς; **54** ἀπεκρίθη Ἰησοῦς· ἐὰν
thyself makest thou? Answered Jesus: If
ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν
I glorify myself, the glory of me nothing
ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με,
is; [4]is [1]the [2]Father [3]of me the [one] glorifying me,
ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν,
whom ye say[,] – God of us he is.
55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ
and ye have not known him, but I
οἶδα αὐτόν. κἂν εἴπω ὅτι οὐκ οἶδα
know him. Even if I say that I know not

a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ
him, I shall be like you a liar; but
οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.
I know him and the word of him I keep.
56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο
Abraham the father of you was glad
ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν
that he should see *the* [2]day – [1]my, and he saw
καὶ ἐχάρη. **57** εἶπαν οὖν οἱ Ἰουδαῖοι
and rejoiced. Said therefore the Jews
πρὸς αὐτόν· πεντήκοντα ἔτη οὔπω ἔχεις
to him: Fifty years not yet thou hast
καὶ Ἀβραὰμ ἑώρακας; **58** εἶπεν αὐτοῖς
and Abraham hast thou seen? Said to them
Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν
Jesus: Truly truly I tell you, before
Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. **59** ἦραν
Abraham to become[b] I am. They took
= became
οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν·
therefore stones that they might cast on him;
Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ
but Jesus was hidden and went forth out of the
ἱεροῦ.
temple.

CHAPTER 9

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν
And passing along he saw a man blind
ἐκ γενετῆς. **2** καὶ ἠρώτησαν αὐτὸν οἱ
from birth. And asked him the
μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἥμαρτεν,
disciples of him saying: Rabbi, who sinned,
οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς
this man or the parents of him, that blind
γεννηθῇ; **3** ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος
he was born? Answered Jesus: Neither this man
ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα
sinned nor the parents of him, but that
φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
might be manifested the works – of God in him.
4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ
Us it behoves to work the works of the
πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται
[one] having sent me while day it is; comes
νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. **5** ὅταν
night when no one can *to* work. When
ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.
in the world I am, light I am of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened

6 ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν
These things having said he spat on the ground and made
πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέθηκεν
clay out of the spittle, and ¹put *on*
αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς,
²of him ⁴the ³clay ⁵on ⁶the ⁷eyes,
7 καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν
and said to him: Go wash in the
κολυμβήθραν τοῦ Σιλωάμ (ὃ ἑρμηνεύεται
pool – of Siloam (which is translated
ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο,
having been sent). He went therefore and washed,
καὶ ἦλθεν βλέπων. **8** Οἱ οὖν γείτονες
and came seeing. Therefore the neighbours
καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον,
and the [ones] beholding him formerly, †
ὅτι προσαίτης ἦν, ἔλεγον· οὐχ οὗτός
that a beggar he was, said: ²Not ³this man
ἐστιν ὁ καθήμενος καὶ προσαιτῶν; **9** ἄλλοι
¹is the [one] sitting and begging? Some
ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι ἔλεγον·
said[,] – This is he; others said:
οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος
No, but like *to* him he is. That [one]
ἔλεγεν ὅτι ἐγώ εἰμι. **10** ἔλεγον οὖν
said[,] – I am. They said therefore
αὐτῷ· πῶς [οὖν] ἠνεῴχθησάν σου οἱ
to him: How then were opened of thee the
ὀφθαλμοί; **11** ἀπεκρίθη ἐκεῖνος· ὁ ἄνθρωπος
eyes? Answered that [one]: The man
ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ
– *being* named Jesus clay made and
ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν
anointed of me the eyes and told
μοι ὅτι ὕπαγε εἰς τὸν Σιλωὰμ καὶ
me[,] – Go to – Siloam and
νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.
wash; going therefore and washing I saw.
12 καὶ εἶπαν αὐτῷ· ποῦ ἐστιν ἐκεῖνος;
And they said to him: Where is that [one]?
λέγει· οὐκ οἶδα. **13** Ἄγουσιν αὐτὸν
He says: I do not know. They lead him
πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν.
to the Pharisees, the at one time blind.
14 ἦν δὲ σάββατον ἐν ᾗ ἡμέρᾳ τὸν
Now it was a sabbath on which day ³the
πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν
⁴clay ²made – ¹Jesus and opened

his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened

αὐτοῦ τοὺς ὀφθαλμούς. **15** πάλιν οὖν
of him the eyes. Again therefore
ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς
[4]asked [5]him [2]also [1]the [3]Pharisees how
ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν
he saw. And he said to them : Clay
ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ
he put *on* [4]of me [1]on [3]the [2]eyes, and
ἐνιψάμην, καὶ βλέπω. **16** ἔλεγον οὖν ἐκ
I washed, and I see. Said therefore of
τῶν Φαρισαίων τινές· οὐκ ἔστιν οὗτος
the Pharisees some : [4]not [3]is [1]This
παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
[5]from [6]God – [1]man, because the sabbath
οὐ τηρεῖ. ἄλλοι [δὲ] ἔλεγον· πῶς δύναται
he keeps not. But others said : How can
ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;
man a sinful such signs *to* do?
καὶ σχίσμα ἦν ἐν αὐτοῖς. **17** λέγουσιν
And a division there was among them. They say
οὖν τῷ τυφλῷ πάλιν· τί σὺ λέγεις
therefore to the blind man again : What thou sayest
περὶ αὐτοῦ, ὅτι ἠνέῳξέν σου τοὺς
about him, because he opened of thee the
ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν.
eyes? And he said[,] – A prophet he is.
18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ
Did not believe therefore the Jews about
αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν,
him that he was blind and saw,
ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ
until they called the parents of him
τοῦ ἀναβλέψαντος **19** καὶ ἠρώτησαν αὐτοὺς
of the [one] having seen and asked them
λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν
saying : This is the son of you, whom
ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς
ye say that blind he was born? how
οὖν βλέπει ἄρτι; **20** ἀπεκρίθησαν οὖν οἱ
then sees he now? Answered therefore the
γονεῖς αὐτοῦ καὶ εἶπαν· οἴδαμεν ὅτι
parents of him and said : We know that
οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς
this is the son of us and that blind
ἐγεννήθη· **21** πῶς δὲ νῦν βλέπει οὐκ
he was born; but how now he sees not
οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς
we know, or who opened of him the eyes

his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered

ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε,
we know not; him ask ye,
ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
age he has, he about himself will speak.
22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφο-
These things said the parents of him because they
βοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο
feared the Jews; for already had agreed
οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ
the Jews that if anyone him should acknowledge
χριστόν, ἀποσυνάγωγος γένηται.
[to be] Christ, put away from [the] synagogue he would be.
23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι
Therefore the parents of him said[.]
ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε. **24** Ἐφώνησαν
Age he has, him question ye. They called
οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν
therefore the man a second time who was
τυφλός, καὶ εἶπαν αὐτῷ· δὸς δόξαν τῷ
blind, and said to him: Give glory –
θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος
to God; we know that this – man
ἁμαρτωλός ἐστιν. **25** ἀπεκρίθη οὖν ἐκεῖνος
sinful is. Answered therefore that [one]:
εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα,
If sinful he is I know not; one thing I know,
ὅτι τυφλὸς ὢν ἄρτι βλέπω. **26** εἶπαν
that blind being now I see. They said
οὖν αὐτῷ· τί ἐποίησέν σοι; πῶς ἤνοιξέν
therefore to him: What did he to thee? how opened he
σου τοὺς ὀφθαλμούς; **27** ἀπεκρίθη αὐτοῖς·
of thee the eyes? He answered them:
εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί
I told you already and ye heard not; why
πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς
again wish ye to hear? *not* also ye
θέλετε αὐτοῦ μαθηταὶ γενέσθαι; **28** καὶ
wish of him disciples to become? And
ἐλοιδόρησαν αὐτὸν καὶ εἶπαν· σὺ μαθητὴς
they reviled him and said: Thou a disciple
εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν
art of that man, but we – of Moses are
μαθηταί· **29** ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ
disciples; we know that by Moses
λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν
has spoken – God, but this man we know not
πόθεν ἐστίν. **30** ἀπεκρίθη ὁ ἄνθρωπος
whence he is. Answered the man

and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

καὶ εἶπεν αὐτοῖς· ἐν τούτῳ γὰρ τὸ
and said to them: In this then the
θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε
marvellous thing is, that ye do not know
πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς
whence he is, and he opened of me the
ὀφθαλμούς. **31** οἴδαμεν ὅτι ὁ θεὸς
eyes. We know that – God
ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ' ἐάν τις
sinful men does not hear, but if anyone
θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ,
godfearing is and the will of him does,
τούτου ἀκούει. **32** ἐκ τοῦ αἰῶνος οὐκ
this man he hears. From the age not
ἠκούσθη ὅτι ἠνέῳξέν τις ὀφθαλμοὺς τυφλοῦ
it was heard that [5]opened [1]anyone eyes of a blind man
γεγεννημένου· **33** εἰ μὴ ἦν οὗτος παρὰ
having been born; if [3]not [2]was [4]this man from
θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. **34** ἀπεκρίθησαν
God, he could not *to* do no(any)thing. They answered
καὶ εἶπαν αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης
and said to him: In sins thou wast born
ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον
wholly, and thou teachest us? and they cast *out*
αὐτὸν ἔξω. **35** Ἤκουσεν Ἰησοῦς ὅτι
him outside. Heard Jesus that
ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν
they cast *out* him outside, and finding him
εἶπεν· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ
said: Thou believest in the Son –
ἀνθρώπου; **36** ἀπεκρίθη ἐκεῖνος καὶ εἶπεν·
of man? Answered that [one] and said:
καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς
And who is he, sir, that I may believe in
αὐτόν; **37** εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ
him? Said to him – Jesus: Both
ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ
thou hast seen him and the [one] speaking with thee
ἐκεῖνός ἐστιν. **38** ὁ δὲ ἔφη· πιστεύω, κύριε·
that [one] is. And he said: I believe, sir;
καὶ προσεκύνησεν αὐτῷ. **39** καὶ εἶπεν ὁ
and he worshipped him. And said –
Ἰησοῦς· εἰς κρίμα ἐγὼ εἰς τὸν κόσμον
Jesus: For judgment I into – world
τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες
this came, that the [ones] not seeing
βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.
may see and the [ones] seeing blind may become.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

40 "Ηκουσαν ἐκ τῶν Φαρισαίων ταῦτα
[5]heard [1][Some] [3]of [2]the [4]Pharisees [6]these things
οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπαν αὐτῷ·
– [6]with [7]him [5]being, and they said to him:
μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; **41** εἶπεν
Not also we blind are? Said
αὐτοῖς ὁ Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ
to them – Jesus: If blind ye were, not
ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι
ye would have had sin; but now ye say[,] –
βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.
We see; the sin of you remains.

CHAPTER 10

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what

10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ
Truly truly I say to you, the [one] not
εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν
entering through the door into the
αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων
fold of the sheep but going up
ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ
by another way, that [one] a thief is and
λῃστής· **2** ὁ δὲ εἰσερχόμενος διὰ τῆς
a robber; but the [one] entering through the
θύρας ποιμήν ἐστιν τῶν προβάτων. **3** τούτῳ
door shepherd is of the sheep. To this [one]
ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς
the doorkeeper opens, and the sheep the
φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα
voice of him hears, and the(his) own sheep
φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά.
he calls by name and leads out them.
4 ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν
When the(his) own all he puts forth, in front of
αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ
them he goes, and the sheep him
ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ·
follows, because they know the voice of him;
5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν,
but a stranger by no means will they follow,
ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ
but will flee from him, because not
οἴδασιν τῶν ἀλλοτρίων τὴν φωνήν.
they know of the strangers the voice.
6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
This – allegory told them –
Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα
Jesus; but those men knew not what things

things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

ἦν ἃ ἐλάλει αὐτοῖς. **7** Εἶπεν οὖν πάλιν
they were which he spoke to them. Said therefore again
ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι
– Jesus : Truly truly I say to you that
ἐγώ εἰμι ἡ θύρα τῶν προβάτων. **8** πάντες
I am the door of the sheep. All
ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ
who came before me thieves are and
λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
robbers; but did not hear them the
πρόβατα. **9** ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ
sheep. I am the door; through me
ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύ-
if anyone enters, he will be saved, and will go
σεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.
in and *will* go out and pasture *will* find.
10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα
The thief comes not except that
κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον
he may steal and kill and destroy; I came
ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.
that life they may have and abundantly *they* may have.
11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ
I am the shepherd – good. The
ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν
shepherd – good the life of him lays down
ὑπὲρ τῶν προβάτων· **12** ὁ μισθωτὸς καὶ
for the sheep; the hireling and
οὐκ ὢν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα
not being a shepherd, of whom is(are) not the sheep
ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ
[his] own, beholds the wolf coming and
ἀφίησιν τὰ πρόβατα καὶ φεύγει, — καὶ
leaves the sheep and flees, — and
ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει· —
the wolf seizes them and scatters; —
13 ὅτι μισθωτός ἐστιν καὶ οὐ μέλει
because a hireling he is and it matters not
αὐτῷ περὶ τῶν προβάτων. **14** ἐγώ εἰμι
to him about the sheep. I am
ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ
the shepherd – good, and I know –
ἐμὰ καὶ γινώσκουσί με τὰ ἐμά, **15** καθὼς
mine and [2]know [3]me – [1]mine, as
γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν
[3]knows [4]me [1]the [2]Father and I know the
πατέρα, καὶ τὴν ψυχήν μου τίθημι ὑπὲρ
Father, and the life of me I lay down for

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the

τῶν προβάτων. **16** καὶ ἄλλα πρόβατα
the sheep. And other sheep
ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·
I have which is(are) not of – fold this;
κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς
those also it behoves me to bring, and the voice
μου ἀκούσουσιν, καὶ γενήσεται μία ποίμνη,
of me they will hear, and there will become one flock,
εἷς ποιμήν. **17** διὰ τοῦτό με ὁ πατὴρ
one shepherd. Therefore me the Father
ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου,
loves because I lay down the life of me,
ἵνα πάλιν λάβω αὐτήν. **18** οὐδεὶς ἦρεν
that again I may take it. No one took
αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν
it from me, but I lay down it
ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν,
from myself. Authority I have to lay down it,
καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν·
and authority I have again to take it;
ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ
this – commandment I received from the
πατρός μου. **19** Σχίσμα πάλιν ἐγένετο ἐν
Father of me. A division again there was among
τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.
the Jews because of – words these.
20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· δαιμόνιον
And said many of them: A demon
ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
he has and raves; why him hear ye?
21 ἄλλοι ἔλεγον· ταῦτα τὰ ῥήματα οὐκ
Others said: These – words not
ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται
is(are) of one demon-possessed; *not* a demon can
τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;
of blind men eyes *to* open?
22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς
There was then the Dedication in –
Ἱεροσολύμοις· χειμὼν ἦν· **23** καὶ περιεπάτει
Jerusalem; winter it was; and walked
ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ
– Jesus in the temple in the porch –
Σολομῶνος. **24** ἐκύκλωσαν οὖν αὐτὸν οἱ
of Solomon. Surrounded therefore him the
Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· ἕως πότε
Jews and said to him: Until when
τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ
the life(soul) of us holdest thou * ? if thou art

* That is, in suspense.

Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them,

ὁ χριστός, εἰπὸν ἡμῖν παρρησίᾳ. **25** ἀπεκρίθη
the Christ, tell us plainly. Answered
αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν, καὶ
them – Jesus: I told you, and
οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ
ye do not believe; the works which I do in the
ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ
name of the Father of me, these witnesses
περὶ ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύετε,
concerning me; but ye do not believe,
26 ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν
because ye are not of *the* [1]sheep –
ἐμῶν. **27** τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς
[1]my. *the* sheep – My the voice
μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ
of me hear, and I know them, and
ἀκολουθοῦσίν μοι, **28** κἀγὼ δίδωμι αὐτοῖς
they follow me, and I give to them
ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς
life eternal, and by no means they perish unto
τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ
the age, and [2]shall not seize [1]anyone them
ἐκ τῆς χειρός μου. **29** ὁ πατήρ μου ὃ
out of the hand of me. The Father of me who
δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ
has given to me [than] all greater is, and
οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς
no one can *to* seize out of the hand
τοῦ πατρός. **30** ἐγὼ καὶ ὁ πατὴρ ἕν
of the Father. I and the Father one
ἐσμεν. **31** Ἐβάστασαν πάλιν λίθους οἱ
we are. Lifted again stones the
Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. **32** ἀπ-
Jews that they might stone him. An-
εκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ ἔργα
swered them – Jesus: Many [2]works
ἔδειξα ὑμῖν καλὰ ἐκ τοῦ πατρός· διὰ
[3]I showed [4]you [1]good of the Father; because of
ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε;
which [2]of them [1]work [4]me [3]stone ye?
33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· περὶ
Answered him the Jews: Concerning
καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ
a good work we do not stone thee but concerning
βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν
blasphemy, and because thou a man being
ποιεῖς σεαυτὸν θεόν. **34** ἀπεκρίθη αὐτοῖς
makest thyself God. Answered them

Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

ὁ Ἰησοῦς· οὐκ ἔστιν γεγραμμένον ἐν τῷ
– Jesus : Is it not *having been* written in the
νόμῳ ὑμῶν ὅτι ἐγὼ εἶπα· θεοί ἐστε;
law of you[,] – I said : Gods ye are?
35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ
[1]if [3]those [2]he called [4]gods with whom the
λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται
word – of God was, and cannot
λυθῆναι ἡ γραφή, **36** ὃν ὁ πατὴρ
to be broken the scripture, [3][him] whom [4]the [5]Father
ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον
[6]sanctified [7]and [8]sent [9]into [10]the [11]world
ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον·
[1]ye [2]tell[,] – Thou blasphemest, because I said :
υἱὸς τοῦ θεοῦ εἰμι; **37** εἰ οὐ ποιῶ τὰ ἔργα
Son – of God I am? If I do not the works
τοῦ πατρός μου, μὴ πιστεύετέ μοι· **38** εἰ δὲ
of the Father of me, do not believe me; but if
ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις
I do, even if me ye do not believe, the works
πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε
believe, that ye may know[a] and continue to know[a]
ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.
that in me the Father [is] and I in the Father.
39 Ἐζήτουν οὖν αὐτὸν πάλιν πιάσαι· καὶ
They sought therefore him again to arrest; and
ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
he went forth out of the hand of them.
40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ
And he went away again across the
Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης
Jordan to the place where was John
τὸ πρῶτον βαπτίζων, καὶ ἔμενεν ἐκεῖ.
at first baptizing, and remained there.
41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ
And many came to him and
ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν
said[,] – John indeed sign did
οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ
none, but all things how many said John about
τούτου ἀληθῆ ἦν. **42** καὶ πολλοὶ ἐπίστευσαν
this man true was(were). And many believed
εἰς αὐτὸν ἐκεῖ.
in him there.

CHAPTER 11

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the

11 [4]Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ
Now there was a certain man ailing, Lazarus from

[a] Different tenses (aorist and present) of the same verb.

town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth,

Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ
Bethany, of the village of Mary and
Μάρθας τῆς ἀδελφῆς αὐτῆς. **2** ἦν δὲ
Martha the sister of her. And it was
Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ
Mary the [one] anointing the Lord with ointment
καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς
and wiping off the feet of him with the
θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος
hairs of her, of whom the brother Lazarus
ἠσθένει. **3** ἀπέστειλαν οὖν αἱ ἀδελφαὶ
ailed. Sent therefore the sisters
πρὸς αὐτὸν λέγουσαι· κύριε, ἴδε ὃν
to him saying: Lord, behold[,] [he] whom
φιλεῖς ἀσθενεῖ. **4** ἀκούσας δὲ ὁ Ἰησοῦς
thou lovest ails. And hearing – Jesus
εἶπεν· αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς
said: This – ailment is not to
θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ,
death but for the glory – of God,
ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.
that may be glorified the Son – of God through it.
5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ
Now [1]loved – [2]Jesus – Martha and
τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.
the sister of her and – Lazarus.
6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν
When therefore he heard that he ails(ed), then –
ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας·
he remained [1]in [2]which [3]he was [3]place two days;
7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς·
then after this he says to the disciples:
ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. **8** λέγουσιν
Let us go into – Judæa again. Say
αὐτῷ οἱ μαθηταί· ῥαββί, νῦν ἐζήτουν
to him the disciples: Rabbi, [4]now [5]were [5]seeking
σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
[7]thee [6]to stone [1]the [2]Jews, and again goest thou
ἐκεῖ; **9** ἀπεκρίθη Ἰησοῦς· οὐχὶ δώδεκα
there? Answered Jesus: Not twelve
ὧραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ
hours are there of the day? if anyone walks
ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς
in the day, he does not stumble, because the light
τοῦ κόσμου τούτου βλέπει· **10** ἐὰν δέ
– world of this he sees; but if
τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει,
anyone walks in the night, he stumbles,

because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. **11** ταῦτα
because the light is not in him. These things
εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς·
he said, and after this he says to them:
Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ
Lazarus the friend of us has fallen asleep; but
πορεύομαι ἵνα ἐξυπνίσω αὐτόν. **12** εἶπαν
I am going that I may awaken him. Said
οὖν οἱ μαθηταὶ αὐτῷ· κύριε, εἰ κεκοίμηται,
there- the disciples to him: Lord, if he has fallen asleep,
fore
σωθήσεται. **13** εἰρήκει δὲ ὁ Ἰησοῦς περὶ
he will be healed. Now had spoken – Jesus concerning
τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι
the death of him; but those men thought that
περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
concerning the sleep – of slumber he says.
14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς
Then therefore told them – Jesus
παρρησίᾳ· Λάζαρος ἀπέθανεν, **15** καὶ χαίρω
plainly: Lazarus died, and I rejoice
δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην
because of you, that ye may believe, that I was not
ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. **16** εἶπεν
there; but let us go to him. Said
οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς
therefore Thomas – *being* called Twin to the(his)
συμμαθηταῖς· ἄγωμεν καὶ ἡμεῖς ἵνα
fellow-disciples: Let go also we(us) that
ἀποθάνωμεν μετ' αὐτοῦ. **17** Ἐλθὼν οὖν
we may die with him. Coming therefore
ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἤδη
– Jesus found him ³four ²already
ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. **18** ἦν δὲ
³days having(being) in the tomb. Now was
Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ
Bethany near – Jerusalem about ³away
σταδίων δεκαπέντε. **19** πολλοὶ δὲ ἐκ τῶν
²furlongs ¹fifteen. And many of the
Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν
Jews had come to – Martha
καὶ Μαριάμ, ἵνα παραμυθήσωνται αὐτὰς
and Mary, that they might console them
περὶ τοῦ ἀδελφοῦ. **20** ἡ οὖν Μάρθα ὡς
concerning the(ir) brother. – Therefore Martha when
ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν
she heard that Jesus is(was) coming, met
αὐτῷ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.
him; but Mary in the house sat.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the

21 εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν·
Said therefore – Martha to Jesus:
κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανεν ὁ
Lord, if thou wast here, would not have died the
ἀδελφός μου. **22** καὶ νῦν οἶδα ὅτι ὅσα ἂν
brother of me. And now I know that whatever things
αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.
thou askest – God [3]will give [1]thee – [2]God.
23 λέγει αὐτῇ ὁ Ἰησοῦς· ἀναστήσεται ὁ
Says to her – Jesus: Will rise again the
ἀδελφός σου. **24** λέγει αὐτῷ ἡ Μάρθα·
brother of thee. Says to him – Martha:
οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει
I know that he will rise again in the resurrection
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. **25** εἶπεν αὐτῇ ὁ
in the last day. Said to her –
Ἰησοῦς· ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ
Jesus: I am the resurrection and the
ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ
life; the [one] believing in me even if he should die
ζήσεται, **26** καὶ πᾶς ὁ ζῶν καὶ πιστεύων
will live, and everyone living and believing
εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·
in me by no means dies unto the age:
πιστεύεις τοῦτο; **27** λέγει αὐτῷ· ναί, κύριε·
believest thou this? She says to him: Yes, Lord;
ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ
I have believed that thou art the Christ the
υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.
Son – of God [1]the [3]into [4]the [5]world [2][one] coming.
28 καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν
And this saying she went away and called
Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα·
Mary the sister of her secretly saying:
ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.
The Teacher is here and calls thee.
29 ἐκείνη δὲ ὡς ἤκουσεν, ἐγείρεται ταχὺ
And that [one] when she heard, rose quickly
καὶ ἤρχετο πρὸς αὐτόν· **30** οὔπω δὲ
and came to him; now not yet
ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ'
had come – Jesus into the village, but
ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν
was still in the place where met
αὐτῷ ἡ Μάρθα. **31** οἱ οὖν Ἰουδαῖοι
him – Martha. Therefore the Jews
οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ
the [ones] being with her in the house and

house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him,

παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ
consoling her, seeing – Mary
ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν,
that quickly she rose up and went out,
ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει
followed her, thinking[,] – She is going
εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. **32** ἡ
to the tomb that she may weep there. –
οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς,
Therefore Mary when she came where was Jesus,
ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς
seeing him fell of him at the
πόδας, λέγουσα αὐτῷ· κύριε, εἰ ἦς ὧδε,
feet, saying to him : Lord, if thou wast here.
οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός.
[4]would not [3]of me [2]have died [1]the [5]brother.
33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν
Jesus therefore when he saw her weeping
καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους
and [1]the [3]coming with [4]her [2]Jews
κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ
weeping, groaned in the(his) spirit and
ἐτάραξεν ἑαυτόν, **34** καὶ εἶπεν· ποῦ
troubled himself, and said : Where
τεθείκατε αὐτόν; λέγουσιν αὐτῷ· κύριε,
have ye put him? They say to him : Lord,
ἔρχου καὶ ἴδε. **35** ἐδάκρυσεν ὁ Ἰησοῦς.
come and see. Shed tears – Jesus.
36 ἔλεγον οὖν οἱ Ἰουδαῖοι· ἴδε πῶς
Said therefore the Jews : See how
ἐφίλει αὐτόν. **37** τινὲς δὲ ἐξ αὐτῶν
he loved him. But some of them
εἶπαν· οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας
said : Could not this man the [one] opening
τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα
the eyes of the blind man *to* cause that
καὶ οὗτος μὴ ἀποθάνῃ; **38** Ἰησοῦς οὖν
even this man should not die? Jesus therefore
πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται
again groaning in himself comes
εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ
to the tomb; now it was a cave, and
λίθος ἐπέκειτο ἐπ' αὐτῷ. **39** λέγει ὁ
a stone was lying *on* on it. Says –
Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ
Jesus : Lift ye the stone. Says to him
ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα·
the sister of the [one] having died Martha :

Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστιν.
Lord, now he smells; for fourth [day] it is.
40 λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἶπόν
Says to her – Jesus: Not I told
σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν
thee that if thou believest thou wilt see the glory
τοῦ θεοῦ; 41 ἦραν οὖν τὸν λίθον. ὁ
– of God? They lifted therefore the stone. –
δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω
And Jesus lifted the(his) eyes up
καὶ εἶπεν· πάτερ, εὐχαριστῶ σοι ὅτι
and said: Father, I thank thee that
ἤκουσάς μου. 42 ἐγὼ δὲ ἤδειν ὅτι
thou didst hear me. And I knew that
πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν
always me thou hearest; but because of the
ὄχλον τὸν περιεστῶτα εἶπον, ἵνα
crowd – standing round I said, that
πιστεύσωσιν ὅτι σύ με ἀπέστειλας.
they may believe that thou me didst send.
43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ
And these things saying voice with a great
ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω. 44 ἐξῆλθεν
he cried out: Lazarus, come out. Came out
ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ
the [one] having died *having been* bound the feet and
τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ
the hands with bandages, and the face of him
σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ
with a napkin had been bound round. Says to them –
Ἰησοῦς· λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.
Jesus: Loosen him and let him *to* go.
45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ
Many therefore of the Jews, the [ones]
ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι
having come to – Mary and having beheld
ὃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· 46 τινὲς δὲ
what he did, believed in him; but some
ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους
of them went away to the Pharisees
καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.
and told them what things did Jesus.
47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ
Assembled therefore the chief priests and the
Φαρισαῖοι συνέδριον, καὶ ἔλεγον· τί
Pharisees a council, and said: What
ποιοῦμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ
are we doing, because this – man many

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand:

ποιεῖ σημεῖα; **48** ἐὰν ἀφῶμεν αὐτὸν οὕτως,
[1]does [2]signs? If we leave him thus,
πάντες πιστεύσουσιν εἰς αὐτόν, καὶ
all men will believe in him, and
ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν
will come the Romans and will take of us
καὶ τὸν τόπον καὶ τὸ ἔθνος. **49** εἷς
both the place and the nation. [3]one
δέ τις ἐξ αὐτῶν Καϊαφᾶς, ἀρχιερεὺς
[1]But [2]a certain of them[,] Caiaphas, high priest
ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς·
being – year of that, said to them:
ὑμεῖς οὐκ οἴδατε οὐδέν, **50** οὐδὲ λογίζεσθε
Ye know not no(any)thing, nor reckon
ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος
that it is expedient for us that one man
ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον
should die for the people and not all
τὸ ἔθνος ἀπόληται. **51** τοῦτο δὲ ἀφ'
the nation perish. But this from
ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν
himself he said not, but high priest being
τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι
– year of that he prophesied that
ἔμελλεν Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ
was about Jesus to die for the
ἔθνους, **52** καὶ οὐχ ὑπὲρ τοῦ ἔθνους
nation, and not for the nation
μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ
only, but that also the children – of God
τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.
– *having been* scattered he might gather into one.
53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο
From [1]that [3]therefore – [2]day they took counsel
ἵνα ἀποκτείνωσιν αὐτόν. **54** Ὁ οὖν
that they might kill him. – Therefore
Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν
Jesus no longer openly walked among
τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς
the Jews, but went away thence into
τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραΐμ
the country near the desert, to [2]Ephraim
λεγομένην πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν
[2]*being* called [1]a city, and there remained with the
μαθητῶν.
disciples.
55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν
Now was near the Passover of the

and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς
Jews, and went up many to
Ἰερουσάλυμα ἐκ τῆς χώρας πρὸ τοῦ
Jerusalem out of the country before the
πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς.
Passover, that they might purify themselves.
56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον
They sought therefore – Jesus and said
μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες·
with one another in the temple standing:
τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς
What seems it to you? that by no means he comes to
τὴν ἑορτήν; **57** δεδώκεισαν δὲ οἱ ἀρχιερεῖς
the feast? Now had given the chief priests
καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις
and the Pharisees commands that if anyone
γνῷ ποῦ ἐστιν μηνύσῃ, ὅπως πιάσωσιν
knew where he is(was) he should inform, so as they might arrest

CHAPTER 12

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

αὐτόν. **12** Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν
him. – Therefore Jesus [3]before [1]six [2]days
τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου
the Passover came to Bethany, where
ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν
was Lazarus, whom [2]raised [3]out of [the] [4]dead
Ἰησοῦς. **2** ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ,
[1]Jesus. They made therefore for him a supper there,
καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς
and – Martha served, – but Lazarus one
ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ· **3** ἡ
was of the [ones] reclining with him; –
οὖν Μαριὰμ λαβοῦσα λίτραν μύρου
therefore Mary taking a pound [3]ointment
νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς
[4]of spikenard [1]of pure [2]costly anointed the
πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς
feet – of Jesus and wiped off with the
θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ
hairs of her the feet of him; and the
οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ
house was filled of(with) the odour of the
μύρου. **4** λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης
ointment. And says Judas the Iscariot
εἷς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων
one of the disciples of him, the [one] being about
αὐτὸν παραδιδόναι· **5** διὰ τί τοῦτο τὸ
him to betray: Why this –
μύρον οὐκ ἐπράθη τριακοσίων δηναρίων
ointment not was sold of(for) three hundred denarii

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the

καὶ ἐδόθη πτωχοῖς; **6** εἶπεν δὲ τοῦτο
and given to [the] poor? But he said this
οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ,
not because about the poor it mattered to him,
ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον
but because a thief he was and ³the ⁴bag
ἔχων τὰ βαλλόμενα ἐβάσταζεν.
¹having ²the things ³being put [in] ⁴carried. *
7 εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν,
Said therefore – Jesus: Leave her,
ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
that to the day of the burial
μου τηρήσῃ αὐτό· **8** τοὺς πτωχοὺς γὰρ
of me she may keep it; ³the ⁴poor ¹for
πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ
always ye have with yourselves, but me
οὐ πάντοτε ἔχετε. **9** Ἔγνω οὖν ὁ ὄχλος
not always ye have. Knew therefore the crowd
πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστιν,
great of the Jews that there he is(was),
καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον,
and they came not because of – Jesus only,
ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν
but that also – Lazarus they might see whom
ἤγειρεν ἐκ νεκρῶν. **10** ἐβουλεύσαντο δὲ
he raised out of [the] dead. But took counsel
οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον
the chief priests that also – Lazarus
ἀποκτείνωσιν, **11** ὅτι πολλοὶ δι' αὐτὸν
they might kill, because ¹many ⁴because of ²him
ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς
⁴went ³of the Jews and believed in
τὸν Ἰησοῦν.
– Jesus.

12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ
On the morrow the crowd much –
ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι
coming to the feast, hearing that
ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, **13** ἔλαβον
is(was) coming Jesus to Jerusalem, took
τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς
the branches of the palm-trees and went out to
ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον· ὡσαννά,
a meeting with him, and cried out: Hosanna.
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
being blessed the [one] coming in [the] name

* This may mean "stole"; *cf.* our euphemism for "steal"—to "lift" a thing.

King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and

κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.
of [the] Lord, even the king – of Israel.
14 εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν
And [a]having found – [1]Jesus a young ass sat
ἐπ' αὐτό, καθώς ἐστιν γεγραμμένον·
on it, as it is *having been* written :
15 μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ
Fear not, daughter of Sion : behold[,] the
βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ
king of thee comes, sitting on
πῶλον ὄνου. 16 ταῦτα οὐκ ἔγνωσαν
a foal of an ass. These things knew not
αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε
of him the disciples at first, but when
ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι
was glorified Jesus, then they remembered that
ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ
these things were on him *having been* written and
ταῦτα ἐποίησαν αὐτῷ. 17 ἐμαρτύρει οὖν
these things they did to him. Witnessed therefore
ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν
the crowd – being with him when –
Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ
Lazarus he called out of the tomb and
ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ τοῦτο
raised him out of [the] dead. Therefore
καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι
also met him the crowd, because
ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ
[t]they heard [4]this [2]him [3]to have done[b] –
σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπαν
[5]sign. Therefore the Pharisees said
πρὸς ἑαυτούς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε
to themselves : Behold ye that ye profit not
οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.
no(any)thing; see[,] the world after him went(is gone).
20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν
Now there were [2]Greeks [1]some of the
ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ
[ones] going up that they might worship at the
ἑορτῇ· 21 οὗτοι οὖν προσῆλθον Φιλίππῳ
feast; these therefore approached *to* Philip
τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ
the [one] from Bethsaida – of Galilee, and
ἠρώτων αὐτὸν λέγοντες· κύριε, θέλομεν
asked him saying : Sir, we wish
τὸν Ἰησοῦν ἰδεῖν. 22 ἔρχεται ὁ Φίλιππος
– Jesus to see. Comes – Philip

telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας
and tells – Andrew; comes Andrew
καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.
and Philip and tell – Jesus.
23 ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων·
– And Jesus answers them saying:
ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ
Has come the hour that is glorified the Son –
ἀνθρώπου. **24** ἀμὴν ἀμὴν λέγω ὑμῖν,
of man. Truly truly I say to you,
ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς
unless the grain – of wheat falling into
τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει·
the ground dies, it alone remains;
ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.
but if it dies, much fruit it bears.
25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει
The [one] loving the life of him loses
αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ
it, and the [one] hating the life of him
ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον
in – world this unto life eternal
φυλάξει αὐτήν. **26** ἐὰν ἐμοί τις διακονῇ,
will keep it. If me anyone serves,
ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγώ,
me let him follow, and where am I,
ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται·
there also *the* [2]servant – [1]my will be;
ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν
if anyone me serves, will honour him
ὁ πατήρ. **27** νῦν ἡ ψυχή μου τετάρακται,
the Father. Now the soul of me has been troubled,
καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ
and what may I say? Father, save me out of
τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον
– hour this. But therefore I came
εἰς τὴν ὥραν ταύτην. **28** πάτερ, δόξασόν
to – hour this. Father, glorify
σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ
of thee the name. Came therefore a voice out of
τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν
– heaven: Both I glorified and again
δοξάσω. **29** ὁ οὖν ὄχλος ὁ ἑστὼς καὶ
I will glorify. Therefore the crowd – standing and
ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι
hearing said thunder to have happened; others
ἔλεγον· ἄγγελος αὐτῷ λελάληκεν.
said: An angel to him has spoken.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37¶ But though he had done so many miracles

30 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ
Answered Jesus and said: Not because of me
ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.
– voice this has happened but because of you.
31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου·
Now judgment is – world of this;
νῦν ὁ ἄρχων τοῦ κόσμου τούτου
now the ruler – world of this
ἐκβληθήσεται ἔξω· **32** κἀγὼ ἐὰν ὑψωθῶ
shall be cast *out* outside; and I if I am lifted up
ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς
out of the earth, all men will draw to
ἐμαυτόν. **33** τοῦτο δὲ ἔλεγεν σημαίνων
myself. And this he said signifying
ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.
by what kind of death he was about to die.
34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· ἡμεῖς
Answered therefore him the crowd: We
ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς
heard out of the law that the Christ
μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις
remains unto the age, and how sayest
σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ
thou that it behoves to be lifted up the Son –
ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ
of man? who is this – Son –
ἀνθρώπου; **35** εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
of man? Said therefore to them – Jesus:
ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν
Yet a little time the light among you
ἐστιν. περιπατεῖτε ὡς τὸ φῶς ἔχετε,
is. Walk while the light ye have,
ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ
lest darkness you overtakes; and
ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν
the [one] walking in the darkness knows not
ποῦ ὑπάγει. **36** ὡς τὸ φῶς ἔχετε,
where he is going. While the light ye have,
πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς
believe in the light, that sons of light
γένησθε.
ye may become.
Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν
These things spoke Jesus, and going away
ἐκρύβη ἀπ' αὐτῶν. **37** Τοσαῦτα δὲ αὐτοῦ
was hidden from them. But so many him
σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ
signs having done[a] before them not

[a] = But while he did so many signs

before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me

ἐπίστευον εἰς αὐτόν, **38** ἵνα ὁ λόγος
they believed in him, that the word
Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν
of Esaias the prophet might be fulfilled which
εἶπεν· κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ
he said: Lord, who believed the report
ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι
of us? and the arm of [the] Lord to whom
ἀπεκαλύφθη; **39** διὰ τοῦτο οὐκ ἠδύναντο
was it revealed? Therefore they could not
πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας·
to believe, because again said Esaias:
40 τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ
He has blinded of them the eyes and
ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα
hardened of them the heart, that
μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν
they might not see with the eyes and understand
τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι
with the heart and might turn, and I will cure
αὐτούς. **41** ταῦτα εἶπεν Ἡσαΐας ὅτι
them. These things said Esaias because
εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν
he saw the glory of him, and spoke
περὶ αὐτοῦ. **42** ὅμως μέντοι καὶ ἐκ
about him. Nevertheless however even of
τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν,
the rulers many believed in him,
ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν,
but because of the Pharisees did not confess,
ἵνα μὴ ἀποσυνάγωγοι γένωνται·
lest put out of [the] synagogue they should become;
43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων
for they loved the glory – of men
μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.
more than the glory – of God.
44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· ὁ
But Jesus cried out and said: The
πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ
[one] believing in me believes not in me
ἀλλὰ εἰς τὸν πέμψαντά με, **45** καὶ ὁ
but in the [one] having sent me, and the
θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με
[one] beholding me beholds the [one] having sent me
46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα
I a light into the world have come
ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ
that everyone believing in me in the

should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

σκοτίᾳ μὴ μείνῃ. **47** καὶ ἐάν τίς μου
darkness may not remain. And if anyone of me
ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ,
hears the words and keeps not,
ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον
I do not judge him; for I came not
ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω
that I might judge the world, but that I might save
τὸν κόσμον. **48** ὁ ἀθετῶν ἐμὲ καὶ μὴ
the world. The [one] rejecting me and not
λαμβάνων τὰ ῥήματά μου ἔχει τὸν
receiving the words of me has the
κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα,
[one] judging him; the word which I spoke,
ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
that will judge him in the last day.
49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα,
Because I of myself did not speak,
ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι
but [1]the [3]having sent [4]me [6]Father [5]he [7]me
ἐντολὴν δέδωκεν τί εἴπω καὶ τί
[8]commandment [9]has given what I may say and what
λαλήσω. **50** καὶ οἶδα ὅτι ἡ ἐντολὴ
I may speak. And I know that the commandment
αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν ἐγὼ
of him life eternal is. What things therefore I
λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ,
speak, as has said to me the Father,
οὕτως λαλῶ.
so I speak.

CHAPTER 13

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα
Now before the feast of the Passover
εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ
[4]knowing – [1]Jesus that came of him the
ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου
hour that he should remove out of – world this
πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους
to the Father, loving the(his) own
τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν
– in the world, to [the] end he loved
αὐτούς. **2** καὶ δείπνου γινομένου, τοῦ
them. And supper taking place,[a] the
=during supper,
διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν
devil now having put[a] into the heart
=as the devil had now put
ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος
that [4]should betray [5]him [1]Judas [3][son] of Simon

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

Ἰσκαριώτης, **3** εἰδὼς ὅτι πάντα ἔδωκεν
[1]Iscariot, knowing* that all things gave
αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ
him the Father into the(his) hands, and
ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν
that from God he came forth and to
θεὸν ὑπάγει, **4** ἐγείρεται ἐκ τοῦ δείπνου
God goes, he rises out of(from) the supper
καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν
and places [aside] the(his) garments, and taking
λέντιον διέζωσεν ἑαυτόν· **5** εἶτα βάλλει
a towel he girded himself; then he puts
ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν
water into the basin, and began to wash
τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν
the feet of the disciples and to wipe off
τῷ λεντίῳ ᾧ ἦν διεζωσμένος.
with the towel with which he was *having been* girded.
6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον·
He comes therefore to Simon Peter;
λέγει αὐτῷ· κύριε, σύ μου νίπτεις τοὺς
he says to him: Lord, thou of me washest the
πόδας; **7** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
feet? Answered Jesus and said to him:
ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι,
What I am doing thou knowest not yet,
γνώσῃ δὲ μετὰ ταῦτα. **8** λέγει αὐτῷ
but thou wilt know after these things. Says to him
Πέτρος· οὐ μὴ νίψῃς μου τοὺς πόδας
Peter: By no means shalt thou wash of me the feet
εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ·
unto the age. [2]Answered [1]Jesus [3]him:
ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ'
Unless I wash thee, thou hast no part with
ἐμοῦ. **9** λέγει αὐτῷ Σίμων Πέτρος·
me. Says to him Simon Peter:
κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ
Lord, not the feet of me only but
καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. **10** λέγει
also the hands and the head. Says
αὐτῷ Ἰησοῦς· ὁ λελουμένος οὐκ ἔχει
to him Jesus: The [one] having been bathed has not
χρείαν [εἰ μὴ τοὺς πόδας] νίψασθαι,
need except the feet to wash,
ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς
but is clean wholly; and ye
καθαροί ἐστε, ἀλλ' οὐχὶ πάντες. **11** ᾔδει
clean are, but not all. he knew

* Repeated from ver. 1; the subject is therefore again "Jesus".

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say

γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο
For the [one] betraying him; therefore
εἶπεν ὅτι οὐχὶ πάντες καθαροί ἐστε.
he said[,] – Not all clean ye are.
12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν
When therefore he washed the feet of them
καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν
and took the garments of him and reclined
πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πε-
again, he said to them: Do ye know what I
ποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτέ με· ὁ
have done to you? Ye call me: The
διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς
Teacher and the Lord, and well
λέγετε· εἰμὶ γάρ. 14 εἰ οὖν ἐγὼ ἔνιψα
ye say; for I am. If therefore I washed
ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ
of you the feet the Lord and the
διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων
Teacher, also ye ought of one another
νίπτειν τοὺς πόδας· 15 ὑπόδειγμα γὰρ
to wash the feet; for an example
ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα
I gave you that as I did
ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν
to you also ye may do. Truly truly
λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων
I tell you, is not a slave greater [than]
τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων
the lord of him, nor a sent one greater [than]
τοῦ πέμψαντος αὐτόν. 17 εἰ ταῦτα
the [one] sending him. If these things
οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.
ye know, blessed are ye if ye do them.
18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ
Not concerning [2]all [1]you I speak; I
οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ
know whom I chose; but that the
γραφὴ πληρωθῇ· ὁ τρώγων μου τὸν
scripture may be fulfilled: The [one] eating of me the
ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.
bread lifted up against me the heel of him.
19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι,
From now I tell you before the to happen,
=it happens,
ἵνα πιστεύητε ὅταν γένηται ὅτι ἐγώ
that ye may believe when it happens that I
εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
am. Truly truly I say to you, the

unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them*

λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει,
[one] receiving whomever I may send me receives,
ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν
and the [one] me receiving receives the [one]
πέμψαντά με. 21 ταῦτα εἰπὼν Ἰησοῦς
having sent me. These things saying Jesus
ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν
was troubled in the(his) spirit and witnessed
καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι
and said: Truly truly I tell you that
εἷς ἐξ ὑμῶν παραδώσει με. 22 ἔβλεπον
one of you will betray me. Looked
εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ
at one another the disciples being perplexed about
τίνος λέγει. 23 ἦν ἀνακείμενος εἷς ἐκ
whom he speaks. Was reclining one of
τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ
the disciples of him in the bosom –
Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· 24 νεύει
of Jesus, whom [2]loved – [1]Jesus; nods
οὖν τούτῳ Σίμων Πέτρος καὶ λέγει
therefore to this one Simon Peter and says
αὐτῷ· εἰπὲ τίς ἐστιν περὶ οὗ λέγει.
to him: Say who it is about whom he speaks.
25 ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ
Falling back that one thus on the
στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ· κύριε,
breast – of Jesus he says to him: Lord,
τίς ἐστιν; 26 ἀποκρίνεται οὖν ὁ Ἰησοῦς·
who is it? Answers therefore – Jesus:
ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον
That one it is to whom I shall dip the morsel
καὶ δώσω αὐτῷ. βάψας οὖν [τὸ]
and shall give him. Dipping therefore the
ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδᾳ
morsel he takes and gives to Judas
Σίμωνος Ἰσκαριώτου. 27 καὶ μετὰ τὸ
[son] of Simon Iscariot. And after the
ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ
morsel then entered into that one –
σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς· ὃ
Satan. Says therefore to him Jesus: What
ποιεῖς ποίησον τάχιον. 28 τοῦτο [δὲ]
thou doest do quickly. But this
οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί
no one knew of the [ones] reclining for what
εἶπεν αὐτῷ· 29 τινὲς γὰρ ἐδόκουν, ἐπεὶ
he told him; for some thought, since

thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει
the bag had Judas, that tells
αὐτῷ Ἰησοῦς· ἀγόρασον ὧν χρείαν
him Jesus: Buy [the] things of which need
ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς
we have for the feast, or to the poor
ἵνα τι δῷ. **30** λαβὼν οὖν τὸ
that something he should give. Having taken therefore the
ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ
morsel that one went out immediately; and it was
νύξ.
night.

31 Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς·
When therefore he went out, says Jesus:
νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου,
Now was(is) glorified the Son – of man,
καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· **32** εἰ
and – God was(is) glorified in him; if
ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς
– God was(is) glorified in him, both – God
δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς
will glorify him in him, and immediately
δοξάσει αὐτόν. **33** τεκνία, ἔτι μικρὸν
will glorify him. Children, yet a little while
μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς
with you I am; ye will seek me, and as
εἶπον τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ
I said to the Jews that where I
ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ
go ye cannot *o* come, also
ὑμῖν λέγω ἄρτι. **34** Ἐντολὴν καινὴν
to you I say now. commandment A new
δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους,
I give you, that ye love one another,
καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς
as I loved you that also ye
ἀγαπᾶτε ἀλλήλους. **35** ἐν τούτῳ γνώσονται
love one another. By this will know
πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν
all men that to me[o] disciples ye are, if
ἀγάπην ἔχητε ἐν ἀλλήλοις. **36** Λέγει
love ye have among one another. Says
αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις;
to him Simon Peter: Lord, where goest thou?
ἀπεκρίθη Ἰησοῦς· ὅπου ὑπάγω οὐ δύνασαί
Answered Jesus: Where I go thou canst not
μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ
me now *to* follow, but thou wilt follow

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER 14

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8¶ Philip saith unto

ὕστερον. **37** λέγει αὐτῷ [ὁ] Πέτρος·
later. Says to him – Peter:
κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι
Lord, why can I not thee *to* follow
ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.
yet? the life of me for thee I will lay down.
38 ἀποκρίνεται Ἰησοῦς· τὴν ψυχήν σου
Answers Jesus: The life of thee
ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω
for me wilt thou lay down? truly truly I tell
σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ
thee, by no means a cock crows until
ἀρνήσῃ με τρίς. **14** Μὴ ταρασσέσθω
thou deniest me thrice. Let not be troubled
ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ
of you the heart; believe in – God, also
εἰς ἐμὲ πιστεύετε. **2** ἐν τῇ οἰκίᾳ τοῦ
in me believe. In the house of the
πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή,
Father of me abodes many there are; otherwise,
εἶπον ἂν ὑμῖν· ὅτι πορεύομαι ἑτοιμάσαι
I would have told you; because I go to prepare
τόπον ὑμῖν· **3** καὶ ἐὰν πορευθῶ καὶ
a place for you; and if I go and
ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ
prepare a place for you, again I come and
παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα
will receive you to myself, that
ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε. **4** Καὶ
where am I also ye may be. And
ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.
where I go ye know the way.
5 λέγει αὐτῷ Θωμᾶς· κύριε, οὐκ οἴδαμεν
Says to him Thomas: Lord, we know not
ποῦ ὑπάγεις· πῶς οἴδαμεν τὴν ὁδόν;
where thou goest; how do we know the way?
6 λέγει αὐτῷ Ἰησοῦς· ἐγώ εἰμι ἡ ὁδὸς
Says to him Jesus: I am the way
καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται
and the truth and the life; no one comes
πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. **7** εἰ
to the Father except through me. If
ἐγνώκειτέ με, καὶ τὸν πατέρα μου
ye had known me, also the Father of me
ἂν ἤδειτε. ἀπ' ἄρτι γινώσκετε αὐτὸν
ye would have known. From now ye know him
καὶ ἑωράκατε. **8** Λέγει αὐτῷ Φίλιππος·
and have seen. Says to him Philip:

him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, I will do *it*.

15¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ
Lord, show us the Father, and
ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ ὁ Ἰησοῦς·
it suffices for us. Says to him – Jesus:
τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι καὶ
So long time with you I am and
οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς
thou hast not known me, Philip? The [one] having seen
ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις·
me has seen the Father; how thou sayest:
δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις
Show us the Father? believest thou not
ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ
that I in the Father and the Father
ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω
in me is? the words which I say
ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ
to you from myself I speak not; but the Father
ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
in me remaining does the works of him.
11 πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ
Believe ye me that I in the Father
καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ
and the Father in me; otherwise, because of
τὰ ἔργα αὐτὰ πιστεύετε. 12 ἀμὴν ἀμὴν
the works [them]selves believe ye. Truly truly
λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ
I tell you, the [one] believing in me the
ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει,
works which I do that one also will do,
καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ
and greater [than] these he will do, because I
πρὸς τὸν πατέρα πορεύομαι· 13 καὶ ὅ τι
to the Father am going; and what-
ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο
ever ye ask in the name of me, this
ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ
I will do, that may be glorified the Father in the
υἱῷ. 14 ἐάν τι αἰτήσητέ με ἐν τῷ
Son. If anything ye ask me in the
ὀνόματί μου, ἐγὼ ποιήσω. 15 Ἐὰν
name of me, I will do. If
ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς
ye love me, *the* [commandments – [my
τηρήσετε. 16 κἀγὼ ἐρωτήσω τὸν πατέρα
ye will keep. And I will request the Father
καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα
and another Comforter he will give you, that

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will

ᾖ μεθ' ὑμῶν εἰς τὸν αἰῶνα, **17** τὸ
he may be with you unto the age, the
πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος
Spirit – of truth, which* the world
οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ
cannot *to* receive, because it beholds not it*
οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό,
nor knows; ye know it,*
ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.
because with you he remains and in you will be.
18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι
I will not leave you orphans, I am coming
πρὸς ὑμᾶς. **19** ἔτι μικρὸν καὶ ὁ κόσμος
to you. Yet a little and the world
με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ
me no longer beholds, but ye behold
με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.
me, because I live also ye will live.
20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς
In that – day will know ye
ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς
that I in the Father of me and ye
ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. **21** Ὁ ἔχων
in me and I in you. The [one] having
τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,
the commandments of me and keeping them,
ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν
that is the [one] loving me; and the [one] loving
με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου,
me will be loved by the Father of me,
κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ
and I will love him and will manifest to him
ἐμαυτόν. **22** λέγει αὐτῷ Ἰούδας, οὐχ
myself. Says to him Judas, not
ὁ Ἰσκαριώτης· κύριε, καὶ τί γέγονεν
the Iscariot: Lord, and what has happened
ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ
that to us thou art about to manifest thyself and
οὐχὶ τῷ κόσμῳ; **23** ἀπεκρίθη Ἰησοῦς
not to the world? Answered Jesus
καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ με,
and said to him: If anyone loves me,
τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ
the word of me he will keep, and the Father
μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν
of me will love him, and to him

* The gender of these pronouns agrees, of course, with the antecedent πνεῦμα (neuter); and this has been kept though the personal Spirit of God is meant. Elsewhere, masculine pronouns are in fact used.

come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment,

ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ
we will come and abode with him
ποιησόμεθα. **24** ὁ μὴ ἀγαπῶν με τοὺς
we will make. The[one] not loving me the
λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν
words of me keeps not; and the word which
ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ
ye hear is not mine but [1]of the
πέμψαντός με πατρός. **25** Ταῦτα λελάληκα
[2]having sent [4]me [3]Father. These things I have spoken
ὑμῖν παρ' ὑμῖν μένων· **26** ὁ δὲ παρά-
to you with you remaining; but the Com-
κλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ
forter, the Spirit – Holy which will send the
πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς
Father in the name of me, that one you
διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα
will teach all things and remind you [of] all things
ἃ εἶπον ὑμῖν ἐγώ. **27** Εἰρήνην ἀφίημι
which [2]told [3]you [1]I. Peace I leave
ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν·
to you, [2]peace – [1]my I give you;
οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι
not as the world gives I give
ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία
you. Let not be troubled of you the heart
μηδὲ δειλιάτω. **28** ἠκούσατε ὅτι ἐγὼ
nor let it be fearful. Ye heard that I
εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς
told you: I go and come to
ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι
you. If ye loved me, ye would have rejoiced that
πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ
I am going to the Father, because the Father
μείζων μού ἐστιν. **29** καὶ νῦν εἴρηκα
greater[than] me(I) is. And now I have told
ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται
you before to happen, that when it happens
=it happens,
πιστεύσητε. **30** οὐκέτι πολλὰ λαλήσω μεθ'
ye may believe. No longer many things I will speak with
ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων·
you, for [6]is coming [1]the [5]of the [4]world [3]ruler;
καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, **31** ἀλλ'
and in me he has not no(any)thing, but
ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν
that may know the world that I love the
πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ
Father, and as commanded me the

even so I do. Arise, let us go hence.

πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν
Father, so I do. Rise, let us go
ἐντεῦθεν.
hence.

CHAPTER 15

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

15 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή,
I am the vine – true,
καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.
and the Father of me the husbandman is.
2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν,
Every branch in me not bearing fruit,
αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον,
he takes it, and every [branch] the fruit bearing,
καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.
he prunes it that fruit more it may bear.
3 ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον
Now ye clean are because of the word
ὃν λελάληκα ὑμῖν· μείνατε ἐν ἐμοί,
which I have spoken to you; remain in me,
κἀγὼ ἐν ὑμῖν. **4** καθὼς τὸ κλῆμα
and I in you. As the branch
οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ
cannot fruit *to* bear from itself unless
μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς
it remains in the vine, so not ye
ἐὰν μὴ ἐν ἐμοὶ μένητε. **5** ἐγώ εἰμι
unless in me ye remain. I am
ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων
the vine, ye the branches. The [one] remaining
ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ, οὗτος φέρει
in me and I in him, this one bears
καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε
fruit much, because apart from me ye cannot
ποιεῖν οὐδέν. **6** ἐὰν μή τις μένῃ ἐν
to do no(any)thing. Unless anyone remains in
ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ
me, he was(is) cast outside as the branch and
ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς
was(is) dried, and they gather them and into
τὸ πῦρ βάλλουσιν, καὶ καίεται. **7** ἐὰν
the fire they cast, and they are burned. If
μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου
ye remain in me and the words of me
ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσασθε,
in you remains, whatever ye wish ask,
καὶ γενήσεται ὑμῖν. **8** ἐν τούτῳ ἐδοξάσθη
and it shall happen to you. By this was glorified

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that what-

ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε
the Father of me, that fruit much ye bear
καὶ γενήσεσθε ἐμοὶ μαθηταί. 9 καθὼς
and ye will be to me[e] disciples. As
ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς
loved me the Father, I also you
ἠγάπησα· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
loved; remain ye in *the* [1]love – [1]my.
10 ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε
If the commandments of me ye keep, ye will remain
ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τοῦ πατρός
in the love of me, as I of the Father
μου τὰς ἐντολὰς τετήρηκα καὶ μένω
of me the commandments have kept and remain
αὐτοῦ ἐν τῇ ἀγάπῃ. 11 Ταῦτα λελάληκα
of him in the love. These things I have spoken
ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ
to you that *the* [3]joy – [1]my in you may be
καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 12 αὕτη
and the joy of you may be filled. This
ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε
is *the* [2]commandment – [1]my, that ye love
ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα
one another as I loved you. [1]Greater
ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις
[3]than] [4]this [2]love no one has, that anyone
τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων
the life of him should lay down for the friends
αὐτοῦ. 14 ὑμεῖς φίλοι μού ἐστε, ἐὰν
of him. Ye friends of me are, if
ποιῆτε ὃ ἐγὼ ἐντέλλομαι ὑμῖν. 15 οὐκέτι
ye do what I command you. No longer
λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν
I call you slaves, because the slave knows not
τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ
what does of him the lord; but you
εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα
I have called friends, because all things which I heard
παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.
from the Father of me I made known to you.
16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ
Not ye me chose, but I
ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα
chose you, and appointed you that
ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ
ye should go and fruit should bear and
ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅ τι ἂν
the fruit of you should remain, that whatever

soever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί
ye may ask the Father in the name
μου δῷ ὑμῖν. 17 ταῦτα ἐντέλλομαι ὑμῖν,
of me he may give you. These things I command you,
ἵνα ἀγαπᾶτε ἀλλήλους. 18 Εἰ ὁ κόσμος
that ye love one another. If the world
ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον
you hates, ye know that me before
ὑμῶν μεμίσηκεν. 19 εἰ ἐκ τοῦ κόσμου ἦτε,
you it has hated. If of the world ye were,
ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ
the world [would] [the(its)] [own] [have loved]; but because
ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ
of the world ye are not, but I
ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο
chose you out of the world, therefore
μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε
hates you the world. Remember ye
τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ
the word which I said to you: Not
ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ.
is a slave greater [than] the lord of him.
εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν·
If me they persecuted, also you they will persecute;
εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν
if the word of me they kept, also –
ὑμέτερον τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα
yours they will keep. But these things all
ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου,
they will do to you because of the name of me,
ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.
because they know not the [one] having sent me.
22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν
Unless I came and spoke to them, sin
οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν
they had not had; but now cloak they have not
περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ
concerning the sin of them. The [one] me
μισῶν καὶ τὸν πατέρα μου μισεῖ. 24 εἰ
hating also the Father of me hates. If
τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς
the works I did not among them which no man
ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν·
other did, sin they had not had;
νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν
but now both they have seen and have hated
καὶ ἐμὲ καὶ τὸν πατέρα μου. 25 ἀλλ'
both me and the Father of me. But

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ
that may be fulfilled the word – in the law
αὐτῶν γεγραμμένος ὅτι ἐμίσησάν με
of them having been written[,] – They hated me
δωρεάν. 26 Ὅταν ἔλθῃ ὁ παράκλητος
freely. When comes the Comforter
ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός,
whom I will send to you from the Father,
τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ
the Spirit – of truth which from the
πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει
Father proceeds, that one will witness
περὶ ἐμοῦ· 27 καὶ ὑμεῖς δὲ μαρτυρεῖτε,
concerning me; [2]also [1]ye [3]and witness,
ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.
because from [the] beginning with me ye are.

CHAPTER 16

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ
These things I have spoken to you that not
σκανδαλισθῆτε. 2 ἀποσυναγώγους ποιή-
ye be offended. Put away from [the] synagogue they
σουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ
will make you; but comes an hour that everyone
ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν
killing you thinks service to offer
τῷ θεῷ. 3 καὶ ταῦτα ποιήσουσιν ὅτι
– to God. And these things they will do because
οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.
they knew not the Father nor me.
4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν
But these things I have spoken to you that when
ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν,
comes the hour of them ye may remember them,
ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν
that I told you. And these things to you
ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν
from [the] beginning I said not, because with you
ἤμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά
I was. But now I am going to the [one] having sent
με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με·
me, and not one of you asks me:
ποῦ ὑπάγεις; 6 ἀλλ' ὅτι ταῦτα λελάληκα
Where goest thou? but because these things I have spoken
ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν
to you, – grief has filled of you the
καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω
heart. But I the truth tell

the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω.
you, it is expedient for you that I should go away.
ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος
For if I go not away, the Comforter
οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ,
by no means comes to you; but if I go,
πέμψω αὐτὸν πρὸς ὑμᾶς. **8** καὶ ἐλθὼν
I will send him to you. And coming
ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας
that one will reprove the world concerning sin
καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·
and concerning righteousness and concerning judgment;
9 περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν
concerning sin, – because they believe not
εἰς ἐμέ· **10** περὶ δικαιοσύνης δέ, ὅτι
in me; concerning righteousness, – because
πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι
to the Father I am going and no longer
θεωρεῖτέ με· **11** περὶ δὲ κρίσεως, ὅτι
ye behold me; concerning – judgment, because
ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.
the ruler – world of this has been judged.
12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ'
Yet many things I have you to tell, but
οὐ δύνασθε βαστάζειν ἄρτι· **13** ὅταν δὲ
ye cannot *to* bear now; but when
ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας,
comes that one, the Spirit – of truth,
ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν·
he will guide you into the truth all;
οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα
for not will he speak from himself, but what things
ἀκούει λαλήσει, καὶ τὰ ἐρχόμενα
he hears he will speak, and the coming things
ἀναγγελεῖ ὑμῖν. **14** ἐκεῖνος ἐμὲ δοξάσει,
he will announce to you. That one me will glorify,
ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ
because of the of me* he will receive and will announce
ὑμῖν. **15** πάντα ὅσα ἔχει ὁ πατὴρ ἐμά
to you. All things which has the Father mine
ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ
is(are); therefore I said that of the of me*
λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. **16** Μικρὸν
he receives and will announce to you. A little while
καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν
and no longer ye behold me, and again
μικρὸν καὶ ὄψεσθέ με. **17** εἶπαν οὖν
a little while and ye will see me. Said therefore

* Understand "that which is mine".

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing.

ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους·
[some] of the disciples of him to one another:
τί ἐστιν τοῦτο ὃ λέγει ἡμῖν· μικρὸν
What is this which he tells us: A little while
καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν
and ye behold not me, and again a little while
καὶ ὄψεσθέ με; καί· ὅτι ὑπάγω
and ye will see me? and: Because I am going
πρὸς τὸν πατέρα; **18** ἔλεγον οὖν· τοῦτο
to the Father? They said therefore: [3]This
τί ἐστιν ὃ λέγει τὸ μικρόν; οὐκ οἴδαμεν
[1]what [2]is which he says[,] the "little while"? We do not know
τί λαλεῖ. **19** ἔγνω Ἰησοῦς ὅτι ἤθελον
what he speaks. Knew Jesus that they wished
αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· περὶ
him to question, and said to them: Concerning
τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον·
this seek ye with one another because I said:
μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
A little while and ye behold not me, and again
μικρὸν καὶ ὄψεσθέ με; **20** ἀμὴν ἀμὴν
a little while and ye will see me? Truly truly
λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε
I tell you that will weep and will lament
ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς
ye, and the world will rejoice; ye
λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς
will be grieved, but the grief of you into
χαρὰν γενήσεται. **21** ἡ γυνὴ ὅταν τίκτῃ
joy will become. The woman when she gives birth
λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς·
grief has, because came the hour of her;
ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι
but when she brings forth the child, no longer
μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν
she remembers the distress because of the joy
ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.
that was born a man into the world.
22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε·
And ye therefore now indeed grief have;
πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται
but again I will see you, and [4]will rejoice
ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν
[3]of you [1]the [2]heart, and the joy of you
οὐδεὶς αἴρει ἀφ' ὑμῶν. **23** καὶ ἐν ἐκείνῃ τῇ
no one takes from you. And in that –
ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.
day me ye will not question no(any)thing.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

ἀμὴν ἀμὴν λέγω ὑμῖν, ἄν τι αἰτήσητε
Truly truly I tell you, whatever ye ask
τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί
the Father he will give you in the name
μου. **24** ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν
of me. Until now ye asked not no(any)thing
ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήμψεσθε,
in the name of me; ask, and ye will receive,
ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.
that the joy of you may be *having been* filled.
25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
These things in allegories I have spoken to you;
ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις
comes an hour when no longer in allegories
λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ
I will speak to you, but plainly concerning the
πατρὸς ἀπαγγελῶ ὑμῖν. **26** ἐν ἐκείνῃ τῇ
Father will declare to you. In that -
ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε,
day in the name of me ye will ask,
καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω
and I tell not you that I will request
τὸν πατέρα περὶ ὑμῶν· **27** αὐτὸς γὰρ
the Father concerning you; for [him]self
ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
the Father loves you, because ye me
πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ
have loved and have believed that I
παρὰ τοῦ θεοῦ ἐξῆλθον. **28** ἐξῆλθον
from - God came forth. I came forth
ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν
out of the Father and have come into the
κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ
world; again I leave the world and
πορεύομαι πρὸς τὸν πατέρα. **29** Λέγουσιν
go to the Father. Say
οἱ μαθηταὶ αὐτοῦ· ἴδε νῦν ἐν παρρησίᾳ
the disciples of him: Behold[,] now in plainness
λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.
thou speakest, and [2]allegory [1]no thou sayest.
30 νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ
Now we know that thou knowest all things and
οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν
no need hast that anyone thee should question: by
τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.
this we believe that from God thou camest forth.
31 ἀπεκρίθη αὐτοῖς Ἰησοῦς· ἄρτι πιστεύετε;
Answered them Jesus: Now believe ye?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

32 ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα
behold[,] comes an hour and has come that
σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κἀμὲ
ye are scattered each one to the(his) own and me
μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι
alone ye leave; and I am not alone, because
ὁ πατὴρ μετ' ἐμοῦ ἐστιν. **33** ταῦτα
the Father with me is. These things
λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην
I have spoken to you that in me peace
ἔχητε. ἐν τῷ κόσμῳ θλῖψιν ἔχετε·
ye may have. In the world distress ye have;
ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
but cheer ye up, I have overcome the world.

CHAPTER 17

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the

17 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας
These things spoke Jesus, and lifting up
τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν
the eyes of him to – heaven
εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν
said: Father, has come the hour; glorify
σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ,
of thee the Son, that the Son may glorify thee,
2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης
as thou gavest him authority of(over) all
σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ
flesh, that all which thou hast given him he may give
αὐτοῖς ζωὴν αἰώνιον. **3** αὕτη δέ ἐστιν
to them life eternal. And this is
ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν
– eternal life, that they may know thee the
μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας
only true God and [he] whom thou didst send
Ἰησοῦν Χριστόν. **4** ἐγώ σε ἐδόξασα
Jesus Christ. I thee glorified
ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ
on the earth, the work finishing which
δέδωκάς μοι ἵνα ποιήσω· **5** καὶ νῦν
thou hast given to me that I should do; and now
δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ
glorify me thou, Father, with thyself
τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον
with the glory which I had before *the* the world
=before the world was
εἶναι παρὰ σοί. **6** Ἐφανέρωσά σου τὸ
to be[b] with thee. I manifested of thee the
ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι
name to the men whom thou gavest to me

received *them*, and
known surely that I
out from thee, and
ave believed that
idst send me.
pray for them: I
ot for the world,
r them which thou
iven me; for they
ne.
nd all mine are
nd thine are mine;
m glorified in them.
nd now I am no
in the world, but
are in the world,
ome to thee. Holy
keep through thine
ame those whom
ast given me, that
ey be one, as we *are*.
hile I was with
the world, I kept
thy name: those
ou gavest me I
ept, and none of
lost, but the son
dition; that the
e might be ful-

nd now come I
and these things
in the world, that
ight have my joy

which thou gavest to me I have given to them, and they
ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρά
received, and knew truly that from
σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ
thee I came forth, and they believed that thou
με ἀπέστειλας. **9** ἐγὼ περὶ αὐτῶν ἐρωτῶ·
me didst send. I concerning them make request;
οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ
not concerning the world do I make request, but concerning
ὧν δέδωκάς μοι, ὅτι σοί εἰσιν,
[those] whom thou hast given to me, because to thee they are.
=thine
10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ
and [3]*the* [2]my things [1]all [4]thine [5]is(are) and
τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς.
the thy things mine, and I have been glorified in them.
11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ
And no longer am I in the world, and
αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς
they in the world are, and I to
σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς
thee come. Father holy, keep them
ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι,
in the name of thee which thou hast given to me,
ἵνα ὦσιν ἓν καθὼς ἡμεῖς. **12** ὅτε ἤμην
that they may be one as we. When I was
μετ' αὐτῶν, ἐγὼ ἐτήρουν αὐτοὺς ἐν
with them, I kept them in
τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ
the name of thee which thou hast given to me, and
ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο
I guarded, and not one of them perished
εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ
except the son – perdition, that the
γραφὴ πληρωθῇ. **13** νῦν δὲ πρὸς σὲ
scripture might be fulfilled. But now to thee
ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ
I come, and these things I speak in the world
ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν
that they may have *the* [2]joy – [1]my



fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be

πεπληρωμένην ἐν ἑαυτοῖς. **14** ἐγὼ δέδωκα
having been fulfilled in themselves. I have given
αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος
to them the word of thee, and the world
ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ
hated them, because they are not of the
κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
world as I am not of the
κόσμου. **15** οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς
world. I do not request that thou shouldest take them
ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς
out of the world, but that thou shouldest keep them
ἐκ τοῦ πονηροῦ. **16** ἐκ τοῦ κόσμου
out of the evil [?one]. Of the world
οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
they are not as I am not of the
κόσμου. **17** ἁγίασον αὐτοὺς ἐν τῇ
world. Sanctify them in(?by) the
ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.
truth; *the* [2]word – [1]thy truth is.
18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
As me thou didst send into the world,
κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·
I also sent them into the world;
19 καὶ ὑπὲρ αὐτῶν [ἐγὼ] ἁγιάζω ἐμαυτόν,
and on behalf of them I sanctify myself,
ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.
that [3]may be [2]also [1]they *having been* sanctified in truth.
20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,
[2]Not [3]concerning [4]these [1]but I make request only,
ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ
but also concerning the [ones] believing through
τοῦ λόγου αὐτῶν εἰς ἐμέ, **21** ἵνα πάντες
the word of them in me, that all
ἓν ὦσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ
one may be, as thou, Father, in me
κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν
and I in thee, that also they in us
ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ
may be, that the world may believe that thou
με ἀπέστειλας. **22** κἀγὼ τὴν δόξαν ἣν
me didst send. And I the glory which
δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν
thou hast given to me have given to them, that they may be
ἓν καθὼς ἡμεῖς ἕν· **23** ἐγὼ ἐν αὐτοῖς
one as we [are] one; I in them
καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι
and thou in me, that they may be *having been* perfected

made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

εἰς ἕν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ
in one, that may know the world that thou
με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς
me didst send and didst love them
καθὼς ἐμὲ ἠγάπησας. **24** Πατήρ, ὃ
as me thou didst love. Father, what
δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ
thou hast given to me, I wish that where am I
κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν
those also may be with me, that they may behold
τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι
the [2]glory – [1]my, which thou hast given to me
ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.
because thou didst love me before [the] foundation of [the] world.
25 πατὴρ δίκαιε, καὶ ὁ κόσμος σε
Father righteous, indeed the world thee
οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι
knew not, but I thee knew, and these
ἔγνωσαν ὅτι σύ με ἀπέστειλας· **26** καὶ
knew that thou me didst send; and
ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ
I made known to them the name of thee and
γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς
will make known, that the love [with] which thou lovedst
με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς.
me in them may be and I in them.

CHAPTER 18

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees,

18 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν
These things having said Jesus went forth with
τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου
the disciples of him across the torrent
τοῦ Κεδρών, ὅπου ἦν κῆπος, εἰς ὃν
– Kedron, where there was a garden, into which
εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.
entered he and the disciples of him.
2 ᾔδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς
[1]Now [2]knew [3]also [4]Judas [5]the [one] [6]betraying
αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη
[6]him [5]the [7]place, because often assembled
Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτου.
Jesus there with the disciples of him.
3 ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν
– Therefore Judas taking the band
καὶ ἐκ τῶν ἀρχιερέων καὶ [ἐκ] τῶν
and [2]from [3]the [4]chief priests [5]and [6]from [7]the
Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ
[8]Pharisees [1]attendants comes there with

cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and

φανῶν καὶ λαμπάδων καὶ ὅπλων. **4** Ἰησοῦς
lanterns and lamps and weapons. Jesus
οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν
therefore knowing all the things coming on him
ἐξῆλθεν καὶ λέγει αὐτοῖς· τίνα ζητεῖτε;
went forth and says to them: Whom seek ye?
5 ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν
They answered him: Jesus the
Ναζωραῖον. λέγει αὐτοῖς· ἐγώ εἰμι.
Nazarene. He tells them: I am.
εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς
Now stood also Judas the [one] betraying
αὐτὸν μετ' αὐτῶν. **6** ὡς οὖν εἶπεν
him with them. When therefore he told
αὐτοῖς· ἐγώ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω
them: I am, they went away back †
καὶ ἔπεσαν χαμαί. **7** πάλιν οὖν
and fell on the ground. Again therefore
ἐπηρώτησεν αὐτούς· τίνα ζητεῖτε; οἱ δὲ
he questioned them: Whom seek ye? And they
εἶπαν· Ἰησοῦν τὸν Ναζωραῖον. **8** ἀπεκρίθη
said: Jesus the Nazarene. Answered
Ἰησοῦς· εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ
Jesus: I told you that I am; if
οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·
therefore me ye seek, allow these to go;
9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι
that might be fulfilled the word which he said, –
οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ
[Those] whom thou hast given to me, I lost not of
αὐτῶν οὐδένα. **10** Σίμων οὖν Πέτρος
them no(any)one. [1]Simon [3]therefore [2]Peter
ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν
having a sword drew it and smote
τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν
[1]the [3]of the [4]high priest [2]slave and cut off
αὐτοῦ τὸ ὠτάριον τὸ δεξιόν· ἦν δὲ
of him the [2]ear – [1]right; and was
ὄνομα τῷ δούλῳ Μάλχος. **11** εἶπεν οὖν
name to the slave[2] Malchus. Said therefore
ὁ Ἰησοῦς τῷ Πέτρῳ· βάλε τὴν μάχαιραν
– Jesus – to Peter: Put the sword
εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν
into the sheath; the cup which has given
μοι ὁ πατήρ, οὐ μὴ πίω αὐτό;
to me the Father, by no means shall I drink it?
12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος
Therefore the band and the chiliarch

the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then

καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον
and the attendants of the Jews took
τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν, **13** καὶ
– Jesus and bound him, and
ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ
led to Annas first; for he was
πενθερὸς τοῦ Καϊαφᾶ, ὃς ἦν ἀρχιερεὺς
father-in-law – of Caiaphas, who was high priest
τοῦ ἐνιαυτοῦ ἐκείνου· **14** ἦν δὲ Καϊαφᾶς
– year of that; now it was Caiaphas
ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι
the [one] having advised the Jews that
συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ
it is(was) expedient one man to die on behalf of
τοῦ λαοῦ. **15** Ἠκολούθει δὲ τῷ Ἰησοῦ
the people. And followed – Jesus
Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ
Simon Peter and another disciple. – And
μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ,
disciple that was known to the high priest,
καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν
and entered with – Jesus into the court
τοῦ ἀρχιερέως, **16** ὁ δὲ Πέτρος εἱστήκει
of the high priest, – but Peter stood
πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ
at the door outside. Went out therefore the
μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως
[1]disciple – [2]other – known of(to) the high priest
καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγεν
and told the portress, and brought in
τὸν Πέτρον. **17** λέγει οὖν τῷ Πέτρῳ ἡ
– Peter. Says therefore – to Peter the
παιδίσκη ἡ θυρωρός· μὴ καὶ σὺ ἐκ
maidservant the portress: *Not* also thou of
τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
the disciples art – man of this?
λέγει ἐκεῖνος· οὐκ εἰμί. **18** εἱστήκεισαν δὲ
Says that one: I am not. And stood
οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν
the slaves and the attendants a fire
πεποιηκότες, ὅτι ψῦχος ἦν, καὶ
having made, because cold it was, and
ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ'
were warming themselves; and was also – Peter with
αὐτῶν ἑστὼς καὶ θερμαινόμενος. **19** Ὁ
them standing and warming himself. – [1]The
οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν
[2]therefore [1]high priest questioned – Jesus

asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25¶ And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς
about the disciples of him and about the
διδαχῆς αὐτοῦ. **20** ἀπεκρίθη αὐτῷ Ἰησοῦς·
teaching of him. Answered him Jesus:
ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ
I with plainness have spoken to the world; I
πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν
always taught in a synagogue and in
τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι
the temple, where all the Jews
συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα
come together, and in secret I spoke
οὐδέν. **21** τί με ἐρωτᾷς; ἐρώτησον
nothing. Why me questionest thou? question
τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε
the [ones] having heard what I spoke to them; behold[,]
οὗτοι οἴδασιν ἃ εἶπον ἐγώ. **22** ταῦτα
these know what things said I. These things
δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν
and him saying[a] one standing by of the
=And as he said this
ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ
attendants gave a blow – to Jesus
εἰπών· οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ;
saying: Thus answerest thou the high priest?
23 ἀπεκρίθη αὐτῷ Ἰησοῦς· εἰ κακῶς
Answered him Jesus: If ill
ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ·
I spoke, witness concerning the evil;
εἰ δὲ καλῶς, τί με δέρεις; **24** ἀπέστειλεν
but if well, why me beatest thou? [3]Sent
οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς
[1]therefore [4]him – [2]Annas *having been* bound to
Καϊαφᾶν τὸν ἀρχιερέα. **25** Ἦν δὲ Σίμων
Caiaphas the high priest. Now was Simon
Πέτρος ἑστὼς καὶ θερμαινόμενος. εἶπον
Peter standing and warming himself. They said
οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν
therefore to him: *Not* also thou of the disciples
αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν·
of him art? Denied that one and said:
οὐκ εἰμί. **26** λέγει εἷς ἐκ τῶν δούλων τοῦ
I am not. Says one of the slaves of the
ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν
high priest, [3]a relative [1]being [2][of him] of whom [5]cut off
Πέτρος τὸ ὠτίον· οὐκ ἐγώ σε εἶδον
[4]Peter [6]the [7]ear: [3]Not [1]I [4]thee [5]saw
ἐν τῷ κήπῳ μετ' αὐτοῦ; **27** πάλιν οὖν
in the garden with him? Again therefore

27 Peter then denied again: and immediately the cock crew.

28¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am

ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ
denied Peter, and immediately a cock
ἐφώνησεν.
sounded(crew).

28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ
They lead therefore – Jesus from –
Καϊαφᾶ εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ·
Caiaphas to the prætorium; and it was early;
καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,
and they entered not into the prætorium,
ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ
lest they should be defiled but might eat the
πάσχα. **29** ἐξῆλθεν οὖν ὁ Πιλᾶτος ἔξω
passover. Went forth therefore – Pilate outside
πρὸς αὐτοὺς καὶ φησίν· τίνα κατηγορίαν
to them and says: What accusation
φέρετε τοῦ ἀνθρώπου τούτου; **30** ἀπεκρίθησαν
bring ye – man of this? They answered
καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν
and said to him: Unless was
οὗτος κακὸν ποιῶν, οὐκ ἄν σοι
this man evil doing, [2]would [3]not [1]to thee
παρεδώκαμεν αὐτόν. **31** εἶπεν οὖν αὐτοῖς
[1]we [4]have [5]delivered [6]him. Said therefore to them
ὁ Πιλᾶτος· λάβετε αὐτὸν ὑμεῖς, καὶ
– Pilate: Take him ye, and
κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.
according to the law of you judge ye him.
εἶπον αὐτῷ οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν
Said to him the Jews: For us it is not lawful
ἀποκτεῖναι οὐδένα· **32** ἵνα ὁ λόγος τοῦ
to kill no(any)one; that the word –
Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ
of Jesus might be fulfilled which he said signifying by what
θανάτῳ ἤμελλεν ἀποθνήσκειν. **33** Εἰσῆλθεν
death he was about to die. Entered
οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλᾶτος
therefore again into the prætorium – Pilate
καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν
and called – Jesus and said
αὐτῷ· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
to him: Thou art the king of the Jews?
34 ἀπεκρίθη Ἰησοῦς· ἀφ' ἑαυτοῦ σὺ τοῦτο
Answered Jesus: From [thy]self [2]thou [3]this
λέγεις, ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;
[1]sayest, or others told thee about me?
35 ἀπεκρίθη ὁ Πιλᾶτος· μήτι ἐγὼ
Answered – Pilate: *not* I

I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ
a Jew am? *the* [2]nation – [1]thy and
οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί
the chief priests delivered thee to me; what
ἐποίησας; **36** ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία
didst thou? Answered Jesus: *The* [3]kingdom
ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·
– [1]my is not of – world this;
εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία
if of – world this was *the* [2]kingdom
ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο,
– [1]my, *the* [2]attendants [3]would – [1]my [4]have struggled,
ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν
that I should not be delivered to the Jews; [1]now
δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.
[1]but *the* [2]kingdom – [1]my is not hence.
37 εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος· οὐκοῦν
Said therefore to him – Pilate: Not really
βασιλεὺς εἶ σύ; ἀπεκρίθη [ὁ] Ἰησοῦς·
a king art thou? Answered – Jesus:
σὺ λέγεις ὅτι βασιλεύς εἰμι. ἐγὼ εἰς
Thou sayest that a king I am. I for
τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα
this have been born and for this I have come
εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ
into the world, that I might witness to the
ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας
truth; everyone being of the truth
ἀκούει μου τῆς φωνῆς. **38** λέγει αὐτῷ
hears of me the voice. Says to him
ὁ Πιλᾶτος· τί ἐστιν ἀλήθεια; Καὶ
– Pilate: What is truth? And
τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς
this having said again he went forth to the
Ἰουδαίους, καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν
Jews, and tells them: [1]I [2]no
εὑρίσκω ἐν αὐτῷ αἰτίαν. **39** ἔστιν δὲ
[1]find [2]in [3]him [4]crime. But there is
συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν
a custom to you[e] that one I should release to you
ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω
at the Passover; will ye therefore [that] I release
ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; **40** ἐκραύ-
to you the king of the Jews? They cried
γασαν οὖν πάλιν λέγοντες· μὴ τοῦτον,
out therefore again saying: Not this man,
ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς
but – Barabbas [1]But [2]was – [2]Barabbas

CHAPTER 19

THEN Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8¶ When Pilate therefore heard that saying, he was the more afraid;

λῃστής. **19** Τότε οὖν ἔλαβεν ὁ Πιλᾶτος
[a] robber. Then therefore [took] – [Pilate]
τὸν Ἰησοῦν καὶ ἐμαστίγωσεν. **2** καὶ οἱ
– [Jesus] and scourged [him]. And the
στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν
soldiers having plaited a wreath out of thorns
ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον
put [it] on of him the head, and [a] garment
πορφυροῦν περιέβαλον αὐτόν, **3** καὶ ἤρχοντο
[a] purple [they] threw round [him], and came
πρὸς αὐτὸν καὶ ἔλεγον· χαῖρε ὁ βασιλεὺς
to him and said: Hail[,] – king
τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ
of the Jews; and they gave him
ῥαπίσματα. **4** Καὶ ἐξῆλθεν πάλιν ἔξω
blows. And went forth again outside
ὁ Πιλᾶτος καὶ λέγει αὐτοῖς· ἴδε ἄγω
– Pilate and says to them: Behold [I] bring
ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν
[to] you [him] [out], that ye may know that no
αἰτίαν εὑρίσκω ἐν αὐτῷ. **5** ἐξῆλθεν
crime I find in him. Came forth
οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον
therefore – Jesus outside, wearing the thorny
στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ
wreath and the purple garment. And
λέγει αὐτοῖς· ἰδοὺ ὁ ἄνθρωπος. **6** ὅτε
he says to them: Behold[,] the man. When
οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ
therefore saw him the chief priests and the
ὑπηρέται, ἐκραύγασαν λέγοντες· σταύρωσον
attendants, they shouted saying: Crucify[.]
σταύρωσον. λέγει αὐτοῖς ὁ Πιλᾶτος·
crucify. Says to them – Pilate:
λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε·
[Take] [him] [ye] and crucify;
ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.
for I find not in him crime.
7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς
Answered him the Jews: We
νόμον ἔχομεν, καὶ κατὰ τὸν νόμον
a law have, and according to the law
ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν
he ought to die, because Son of God himself
ἐποίησεν. **8** Ὅτε οὖν ἤκουσεν ὁ Πιλᾶτος
he made. When therefore heard – Pilate
τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, **9** καὶ
this – word, more he was afraid, and

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The

εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ
entered into the prætorium again and
λέγει τῷ Ἰησοῦ· πόθεν εἶ σύ; ὁ δὲ
says – to Jesus: Whence art thou? – But
Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
Jesus answer did not give him.
10 λέγει οὖν αὐτῷ ὁ Πιλᾶτος· ἐμοὶ
Says therefore to him – Pilate: To me
οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω
speakest thou not? knowest thou not that authority I have
ἀπολῦσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί
to release thee and authority I have to crucify
σε; **11** ἀπεκρίθη Ἰησοῦς· οὐκ εἶχες
thee? Answered Jesus: Thou hadst not
ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν
[a]authority [b]against [c]me [d]no(any) unless it was
δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ
having been given thee from above; therefore the [one]
παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.
having delivered me to thee a greater sin has.
12 ἐκ τούτου ὁ Πιλᾶτος ἐζήτει ἀπολῦσαι
From this – Pilate sought to release
αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες·
him; but the Jews shouted saying:
ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ
If this man thou releasest, thou art not a friend –
Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν
of Cæsar; everyone a king himself making
ἀντιλέγει τῷ Καίσαρι. **13** Ὁ οὖν Πιλᾶτος
speaks against – Cæsar. – Therefore Pilate
ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω
hearing – words these brought outside
τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος
– Jesus, and sat on a tribunal
εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ
in a place *being* called Pavement, but in Hebrew
Γαββαθά. **14** ἦν δὲ παρασκευὴ τοῦ
Gabbatha. Now it was preparation of the
πάσχα, ὥρα ἦν ὡς ἕκτη· καὶ λέγει
Passover, hour it was about sixth; and he says
τοῖς Ἰουδαίοις· ἴδε ὁ βασιλεὺς ὑμῶν.
to the Jews; Behold[,] the king of you.
15 ἐκραύγασαν οὖν ἐκεῖνοι· ἆρον ἆρον,
Shouted therefore those: Take[,] take,
σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλᾶτος·
crucify him. Says to them – Pilate:
τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν
The king of you shall I crucify? Answered

chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified

οἱ ἀρχιερεῖς· οὐκ ἔχομεν βασιλέα εἰ
the chief priests: We have not a king ex-
μὴ Καίσαρα. **16** τότε οὖν παρέδωκεν
cept Cæsar. Then therefore he delivered
αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.
him to them that he should be crucified.
Παρέλαβον οὖν τὸν Ἰησοῦν· **17** καὶ
They took therefore – Jesus; and
βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν
carrying [3]to himself [c] [1]the [2]cross he went forth
εἰς τὸν λεγόμενον κρανίου τόπον, ὃ
to [1]the [2]being called [4]of a skull [3]place, which
λέγεται Ἑβραϊστὶ Γολγοθά, **18** ὅπου αὐτὸν
is called in Hebrew Golgotha, where him
ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο
they crucified, and with him others two
ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν
on this side and on that, † and in the middle –
Ἰησοῦν. **19** ἔγραψεν δὲ καὶ τίτλον ὁ
Jesus. And wrote also a title –
Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ·
Pilate and put [it] on the cross;
ἦν δὲ γεγραμμένον· ΙΗΣΟΥΣ Ο
and it was *having been* written: JESUS THE
ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ
NAZARENE THE KING OF THE
ΙΟΥΔΑΙΩΝ. **20** τοῦτον οὖν τὸν τίτλον
JEWS. [1]This [3]therefore – [4]title
πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι
[1]many [2]read [3]of the [4]Jews, because
ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου
[2]near [3]was [1]the [3]place [4]the [5]city [6]where
ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον
[5]was crucified – [1]Jesus; and it was *having been* written
Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί. **21** ἔλεγον
in Hebrew, in Latin, in Greek. Said
οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων·
therefore – to Pilate the chief priests of the Jews:
μὴ γράφε· ὁ βασιλεὺς τῶν Ἰουδαίων,
Write not: The king of the Jews,
ἀλλ' ὅτι ἐκεῖνος εἶπεν· βασιλεύς εἰμι
but that that man said: King I am
τῶν Ἰουδαίων. **22** ἀπεκρίθη ὁ Πιλᾶτος·
of the Jews. Answered – Pilate:
ὃ γέγραφα, γέγραφα. **23** Οἱ οὖν
What I have written, I have written. Therefore the
στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν,
soldiers. when they crucified – Jesus,

Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon

ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν
took the garments of him and made
τέσσερα μέρη, ἑκάστῳ στρατιώτῃ μέρος,
four parts, to each soldier a part,
καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄρραφος,
and the tunic. Now was the tunic seamless,
ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. **24** εἶπαν
from the top woven throughout. They said
οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν,
therefore to one another: Let us not tear it,
ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται·
but let us cast lots about it of whom it shall be;
ἵνα ἡ γραφὴ πληρωθῇ· διεμερίσαντο τὰ
that the scripture might be fulfilled: They parted the
ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν
garments of me to themselves and over the raiment
μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται
of me they cast a lot. [a]The –* [a]therefore [a]soldiers
ταῦτα ἐποίησαν. **25** εἱστήκεισαν δὲ παρὰ
[a]these things did. [a]there stood [a]But by
τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ
the cross – of Jesus the mother of him
καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία
and the sister of the mother of him, Mary
ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.
the [?wife] – of Clopas and Mary the Magdalene.
26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ
Jesus therefore seeing the(his) mother and
τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει
the disciple standing by whom he loved, says
τῇ μητρί· γύναι, ἴδε ὁ υἱός σου.
to the(his) mother: Woman, behold[,] the son of thee.
27 εἶτα λέγει τῷ μαθητῇ· ἴδε ἡ μήτηρ
Then he says to the disciple: Behold[,] the mother
σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν
of thee. And from that – hour took
ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. **28** Μετὰ
the disciple her to his own [home]. † After
τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα
this knowing – Jesus that now all things
τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει·
have been finished, that might be fulfilled the scripture, says:
διψῶ. **29** σκεῦος ἔκειτο ὄξους μεστόν·
I thirst. A vessel was set of vinegar full;
σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσσώπῳ
[a]a sponge therefore [a]full [a]of the [a]vinegar [a]a hyssop§

* *μέν* is scarcely translatable. But note the *δέ* in ver. 25: John contrasts two groups—the soldiers and the women.

§ It has been suggested that *ὑσσώπῳ* is a graphic error for *ὑσσῷ* (*pilum*), pike; but *cf.* Mat. 27. 48.

hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.
[3]putting [2]'round they brought [it] to of him the mouth.
30 ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς
When therefore took the vinegar – Jesus
εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν
he said: It has been finished, and inclining the(his) head
παρέδωκεν τὸ πνεῦμα.
delivered up the(his) spirit.
31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ
The [3]therefore [1]Jews, since preparation
ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ
it was, that might not remain on the cross the
σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη
bodies on the sabbath, for was great
ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν
the day of that – sabbath, they asked
τὸν Πιλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ
– Pilate that might be broken of them the
σκέλη καὶ ἀρθῶσιν. 32 ἦλθον οὖν οἱ
legs and they might be taken. Came therefore the
στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν
soldiers, and of the –* first broke
τὰ σκέλη καὶ τοῦ ἄλλου τοῦ
the legs and of the other –
συσταυρωθέντος αὐτῷ· 33 ἐπὶ δὲ τὸν
crucified with him; [3]on [1]but –
Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν
[4]Jesus [2]coming, when they saw already him
τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,
to have died, they did not break of him the legs,
34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ
but one of the soldiers with a lance of him
τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα
the side pricked, and there came out immediately blood
καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν,
and water. And the [one] having seen has witnessed,
καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία,
and true of him is the witness,
καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα
and that one knows that truly he says, that
καὶ ὑμεῖς πιστεύητε. 36 ἐγένετο γὰρ
also ye may believe. For happened
ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· ὀστοῦν
these things that the scripture might be fulfilled: A bone
οὐ συντριβήσεται αὐτοῦ. 37 καὶ πάλιν
shall not be broken of him. And again
ἑτέρα γραφὴ λέγει· ὄψονται εἰς ὃν
another scripture says: They shall look at [him] whom

* See note on 19. 24. Here see ver. 33—two actions contrasted.

38¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

ἐξεκέντησαν. **38** Μετὰ δὲ ταῦτα ἠρώτησεν
they pierced. Now after these things [14]asked
τὸν Πιλᾶτον [1]Ἰωσὴφ ἀπὸ [2]Ἁριμαθαίας,
– [15]Pilate [1]Joseph [2]from [3]Arimathæa,
ὢν μαθητὴς [τοῦ] [6]Ἰησοῦ κεκρυμμένος
[4]being [5]a disciple – [6]of Jesus [8]*having been* hidden
δὲ διὰ τὸν φόβον τῶν [13]Ἰουδαίων, ἵνα
[7]but [9]because of [10]the [11]fear [12]of the [13]Jews, that
ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
he might take the body – of Jesus; and
ἐπέτρεψεν ὁ Πιλᾶτος. ἦλθεν οὖν καὶ ἦρεν
allowed – Pilate. He came therefore and took
τὸ σῶμα αὐτοῦ. **39** ἦλθεν δὲ καὶ Νικόδημος,
the body of him. And came also Nicodemus,
ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον,
the [one] having come to him of(by) night at first,†
φέρων μίγμα σμύρνης καὶ ἀλόης ὡς
bearing a mixture of myrrh and aloes about
λίτρας ἑκατόν. **40** ἔλαβον οὖν τὸ σῶμα
pounds a hundred. They took therefore the body
τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις
– of Jesus and bound it in sheets
μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν
with the spices, as custom is
τοῖς Ἰουδαίοις ἐνταφιάζειν. **41** ἦν δὲ
with the Jews to bury. Now there was
ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος,
in the place where he was crucified a garden,
καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν
and in the garden tomb a new, in
ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος· **42** ἐκεῖ
which never yet no(any) one was *having been* put; there
οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων,
therefore because of the preparation of the Jews,
ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν
because near was the tomb, they put –
Ἰησοῦν.
Jesus.

CHAPTER 20

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the

20 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία
Now on the one(first) [day] of the week Mary
ἡ Μαγδαληνὴ ἔρχεται πρωΐ σκοτίας ἔτι
the Magdalene comes early darkness yet
=while it was yet dark
οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν
being[a] to the tomb, and sees the

stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

λίθον ἠρμένον ἐκ τοῦ μνημείου.
stone having been taken out of the tomb.
2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα
She runs therefore and comes to Simon
Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν
Peter and to the other disciple whom
ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· ἦραν
[he] loved — [the] Jesus, and says to them: They took
τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν
the Lord out of the tomb, and we do not know
ποῦ ἔθηκαν αὐτόν. **3** Ἐξῆλθεν οὖν ὁ
where they put him. Went forth therefore -
Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο
Peter and the other disciple, and came
εἰς τὸ μνημεῖον. **4** ἔτρεχον δὲ οἱ δύο
to the tomb. And ran the two
ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν
together; and the other disciple ran before
τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος
more quickly [than] - Peter and came first
εἰς τὸ μνημεῖον, **5** καὶ παρακύψας βλέπει
to the tomb, and stooping sees
κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.
lying the sheets, not however he entered.
6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκο-
Comes therefore also Simon Peter follow-
λουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ
ing him, and entered into the
μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα,
tomb; and he beholds the sheets lying,
7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς
and the kerchief, which was on the
κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων
head of him, not with the sheets
κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς
lying but apart having been wrapped up in
ἕνα τόπον. **8** τότε οὖν εἰσῆλθεν καὶ
one place. Then therefore entered also
ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς
the other disciple - having come first to
τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·
the tomb, and he saw and believed;
9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι
for not yet they knew the scripture, that
δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
it behoves him from [the] dead to rise again.
10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ
Went away therefore again to themselves* the

* That is, to their own home; *cf.* 19. 27.

11¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father;

μαθηταί. **11** Μαρία δὲ εἱστήκει πρὸς
disciples. But Mary stood at
τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν
the tomb outside weeping. As therefore
ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον,
she was weeping, she stooped into the tomb,
12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς
and beholds two angels in white
καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ
sitting, one at the head and
ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ
one at the feet, where lay the
σῶμα τοῦ Ἰησοῦ. **13** καὶ λέγουσιν αὐτῇ
body – of Jesus. And say to her
ἐκεῖνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς
those: Woman, why weepest thou? She says to them[,]
ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα
– They took the Lord of me, and I know not
ποῦ ἔθηκαν αὐτόν. **14** ταῦτα εἰποῦσα
where they put him. These things saying
ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν
she turned back,† and beholds –
Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς
Jesus standing, and knew not that Jesus
ἐστιν. **15** λέγει αὐτῇ Ἰησοῦς· γύναι,
it is(was). Says to her Jesus: Woman,
τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα
why weepest thou? whom seekest thou? That one thinking
ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῷ· κύριε,
that the gardener it is(was), says to him: Sir,
εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ
if thou didst carry him, tell me where
ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ. **16** λέγει
thou didst put him, and I him will take. Says
αὐτῇ Ἰησοῦς· Μαριάμ. στραφεῖσα ἐκείνη
to her Jesus: Mary. Turning that one
λέγει αὐτῷ Ἑβραϊστί· ῥαββουνί (ὃ λέγεται
says to him in Hebrew: Rabboni (which is said
διδάσκαλε). **17** λέγει αὐτῇ Ἰησοῦς· μή
Teacher). Says to her Jesus: Not
μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς
me touch, for not yet have I ascended to
τὸν πατέρα· πορεύου δὲ πρὸς τοὺς
the Father; but go thou to the
ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· ἀναβαίνω
brothers of me and tell them: I ascend
πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν
to the Father of me and Father of you

and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord.

καὶ θεόν μου καὶ θεὸν ὑμῶν. **18** ἔρχεται
and God of me and God of you. Comes
Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς
Mary the Magdalene announcing to the
μαθηταῖς ὅτι ἑώρακα τὸν κύριον, καὶ
disciples[,] – I have seen the Lord, and
ταῦτα εἶπεν αὐτῇ.
these things he said to her.

19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ
Being therefore early evening[a] – day on that
= Therefore when it was early evening
τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν
the one(first) of the week, and the doors
κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ
having been shut[a] where were the disciples because of
τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς
the fear of the Jews, came – Jesus
καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς·
and stood in the midst, and says to them:
εἰρήνη ὑμῖν. **20** καὶ τοῦτο εἰπὼν ἔδειξεν
Peace to you. And this saying he showed
καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς.
both the(his) hands and the(his) side to them.
ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν
Rejoiced therefore the disciples seeing the
κύριον. **21** εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς]
Lord. Said therefore to them – Jesus
πάλιν· εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν
again: Peace to you; as has sent
με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς. **22** καὶ
me the Father, I also send you. And
τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς·
this saying he breathed in and says to them:
λάβετε πνεῦμα ἅγιον. **23** ἄν τινων
Receive ye Spirit Holy. Of whomever
ἀφῆτε τὰς ἁμαρτίας, ἀφέωνται αὐτοῖς·
ye forgive the sins, they have been forgiven to them;
ἄν τινων κρατῆτε, κεκράτηνται.
of whomever ye hold, they have been held.

24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα,
But Thomas one of the twelve,
ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν
– *being* called Twin, was not with them
ὅτε ἦλθεν Ἰησοῦς. **25** ἔλεγον οὖν αὐτῷ
when came Jesus. Said therefore to him
οἱ ἄλλοι μαθηταί· ἑωράκαμεν τὸν κύριον.
the other disciples: We have seen the Lord.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the

ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν
But he said to them: Unless I see in
ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων
the hands of him the mark of the nails
καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν
and put the finger of me into the
τόπον τῶν ἥλων καὶ βάλω μου τὴν
place of the nails and put of me the
χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
hand into the side of him, by no means
πιστεύσω. **26** Καὶ μεθ' ἡμέρας ὀκτὼ
will I believe. And after days eight
πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ
again were within the disciples of him, and
Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς
Thomas with them. Comes – Jesus
τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς
the doors having been shut[a], and stood in
τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν. **27** εἶτα
the midst and said: Peace to you. Then
λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν
he says – to Thomas: Bring the finger
σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ
of thee here and see the hands of me, and
φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν
bring the hand of thee and put into the
πλευράν μου, καὶ μὴ γίνου ἄπιστος
side of me, and be not faithless
ἀλλὰ πιστός. **28** ἀπεκρίθη Θωμᾶς καὶ
but faithful. Answered Thomas and
εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός
said to him: The Lord of me and the God
μου. **29** λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι
of me. Says to him – Jesus: Because
ἑώρακάς με, πεπίστευκας; μακάριοι οἱ
thou hast seen me, hast thou believed? blessed the [ones]
μὴ ἰδόντες καὶ πιστεύσαντες.
not seeing and§ believing.
30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα
Many –* therefore and other signs
ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν,
did – Jesus before the disciples,
ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ
which is(are) not *having been* written in – roll
τούτῳ· **31** ταῦτα δὲ γέγραπται ἵνα
this; but these* has(ve) been written that
πιστεύητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ
ye may believe that Jesus is the Christ the

* See note on 19. 24 and 32.

§ καί sometimes = and yet; see 5. 40; 8. 55; 9. 30; 16. 32; 17. 11.

Son of God; and that believing ye might have life through his name.

υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν
Son – of God, and that believing life
ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.
ye may have in the name of him.

CHAPTER 21

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple

21 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν
After these things manifested himself again
Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης
Jesus to the disciples on the sea
τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως.
– of Tiberias; and he manifested [himself] thus.
2 ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς
There were together Simon Peter and Thomas
ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ
– *being* called Twin and Nathanael –
ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ
from Cana – of Galilee and the [sons] –
Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν
of Zebedee and others of the disciples
αὐτοῦ δύο. **3** λέγει αὐτοῖς Σίμων Πέτρος·
of him two. Says to them Simon Peter:
ὑπάγω ἁλιεύειν. λέγουσιν αὐτῷ· ἐρχόμεθα
I am going to fish. They say to him: Are coming
καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν
also we with thee. They went forth and embarked
εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ
in the boat, and in that – night
ἐπίασαν οὐδέν. **4** πρωΐας δὲ ἤδη γινομένης
they caught nothing. Early morning but now becoming[a]
=But when it became early morning
ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι
stood Jesus in(on) the shore; not however
ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν.
knew the disciples that Jesus it is(was).
5 λέγει οὖν αὐτοῖς Ἰησοῦς· παιδία, μή
Says therefore to them Jesus: Children, *not*
τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ·
any fish have ye? They answered him:
οὔ. **6** ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ
No. So he said to them: Cast in the
δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ
right parts of the boat the net, and
εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ
ye will find. They cast therefore, and [no longer [it
ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν
[to drag [were they able from the multitude of the
ἰχθύων. **7** λέγει οὖν ὁ μαθητὴς ἐκεῖνος
fishes. Says therefore – disciple that

whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· ὁ κύριός
whom [3]loved – [1]Jesus – to Peter: The Lord
ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι
it is. [3]Simon [1]therefore [3]Peter, hearing that
ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο,
the Lord it is(was), [5][with]the [4]coat [1]girded himself,
ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς
for he was naked, and threw himself into
τὴν θάλασσαν· **8** οἱ δὲ ἄλλοι μαθηταὶ
the sea; but the other disciples
τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν
in the little boat came, for not they were far
ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν
from the land but about from cubits
διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.
two hundred dragging the net of the fishes.
9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν
When therefore they disembarked onto the land, they see
ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον
a coal fire lying and a fish lying on
καὶ ἄρτον. **10** λέγει αὐτοῖς ὁ Ἰησοῦς·
and bread. Says to them – Jesus:
ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε
Bring from the fishes which ye caught
νῦν. **11** ἀνέβη Σίμων Πέτρος καὶ εἵλκυσεν
now. Went up Simon Peter and dragged
τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων
the net to the land full fishes
μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ
of great a hundred fifty three; and
τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.
so many being[2] was not torn the net.
12 λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε ἀριστήσατε.
Says to them – Jesus: Come breakfast ye.
οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι
No one dared of the disciples to question
αὐτόν· σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός
him: Thou who art? knowing that the Lord
ἐστιν. **13** ἔρχεται Ἰησοῦς καὶ λαμβάνει
it is(was). Comes Jesus and takes
τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ
the bread and gives to them, and the
ὀψάριον ὁμοίως. **14** τοῦτο ἤδη τρίτον
fish likewise. This [was] now [the] third [time] [that]
ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς
[4]was manifested [1]Jesus to the disciples raised
ἐκ νεκρῶν.
from [the] dead.

15¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned

15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ
When therefore they breakfasted, says –
Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου,
to Simon Peter – Jesus: Simon [son] of John,
ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ·
lovest thou me more [than] these? He says to him:
ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει
Yes, Lord, thou knowest that I love thee. He says
αὐτῷ· βόσκε τὰ ἀρνία μου. **16** λέγει
to him: Feed the lambs of me. He says
αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου,
to him again secondly: Simon [son] of John,
ἀγαπᾷς με; λέγει αὐτῷ· ναί, κύριε,
lovest thou me? He says to him: Yes, Lord,
σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ·
thou knowest that I love thee. He says to him:
ποίμαινε τὰ προβάτιά μου. **17** λέγει
Shepherd the little sheep of me. He says
αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς
to him the third [time]: Simon [son] of John, lovest thou
με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ
me? Was grieved – Peter that he said to him
τὸ τρίτον· φιλεῖς με; καὶ εἶπεν αὐτῷ·
the third [time]: Lovest thou me? and said to him:
κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις
Lord, all things thou knowest, thou knowest
ὅτι φιλῶ σε· λέγει αὐτῷ Ἰησοῦς· βόσκε
that I love thee; says to him Jesus: Feed
τὰ προβάτιά μου. **18** ἀμὴν ἀμὴν λέγω
the little sheep of me. Truly truly I tell
σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν
thee, when thou wast younger, thou girdedst thyself
καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ
and walkedst where thou wishedst; but when
γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ
thou growest old, thou wilt stretch out the hands of thee, and
ἄλλος ζώσει σε καὶ οἴσει ὅπου οὐ θέλεις.
another will gird thee and will carry where thou wishest not.
19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ
And this he said signifying by what death
δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει
he will glorify – God. And this saying he tells
αὐτῷ· ἀκολούθει μοι. **20** ἐπιστραφεὶς ὁ
him: Follow me. Turning –
Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ
Peter sees the disciple whom [1]loved –
Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν
[1]Jesus following, who also leaned

on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ
at the supper on the breast of him and
εἶπεν· κύριε, τίς ἐστιν ὁ παραδιδούς σε;
said: Lord, who is the[one] betraying thee?
21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ
[4]This one [5]therefore [6]seeing – [1]Peter says –
Ἰησοῦ· κύριε, οὗτος δὲ τί; **22** λέγει
to Jesus: Lord, and this one what? Says
αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν
to him – Jesus: If him I wish to remain
ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι
until I come, what to thee? [2]thou [3]me
ἀκολούθει. **23** ἐξῆλθεν οὖν οὗτος ὁ λόγος
[1]follow. Went forth therefore this – word
εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος
to the brothers that – disciple that
οὐκ ἀποθνήσκει· οὐκ εἶπεν δὲ αὐτῷ ὁ
does not die; but said not to him –
Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ'· ἐὰν
Jesus that he does not die, but: If
αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς
him I wish to remain until I come, what to
σέ;
thee?

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν
This is the disciple – witnessing
περὶ τούτων καὶ ὁ γράψας ταῦτα,
concerning these and – having these
things written things,
καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία
and we know that true of him the witness
ἐστίν. **25** Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ
is. And there are also other many which
things
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται
did – Jesus, which if they were written
καθ' ἕν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον
singly,† [5]not [4][it]self [1]I think [2]the [3]world
χωρήσειν τὰ γραφόμενα βιβλία.
[4]to contain [7]the [6]being written [5]rolls.

CHAPTER 1

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the

1 Τὸν μὲν πρῶτον λόγον ἐποιησάμην
The – first account I made
περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο
concerning all things, O Theophilus, which began
ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,
– Jesus both to do and to teach,
2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς
until which day [a]having given injunctions [b]to the
=the day on which
ἀποστόλοις διὰ πνεύματος ἁγίου οὓς
[c]apostles [d]through [e]Spirit [f]Holy [g]whom
ἐξελέξατο ἀνελήμφθη· **3** οἷς καὶ παρέστησεν
[h]he chose [i]he was taken up; to whom also he presented
ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν
himself living after the to suffer him[b] by
=he suffered
πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσεράκοντα
many infallible proofs, through days forty
ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ
being seen by them and speaking the things concerning
τῆς βασιλείας τοῦ θεοῦ· **4** καὶ συναλιζόμενος
the kingdom – of God; and meeting with [them]
παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ
he charged them from Jerusalem not
χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν
to depart, but to await the promise
τοῦ πατρὸς ἣν ἠκούσατέ μου· **5** ὅτι
of the Father which ye heard of me: because
Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
John indeed baptized in water, but ye
ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ οὐ μετὰ
in [a]Spirit [b]will be baptized [c]Holy not after
πολλὰς ταύτας ἡμέρας. **6** Οἱ μὲν οὖν
many *these* days. [a]the [ones] [b]So then
συνελθόντες ἠρώτων αὐτὸν λέγοντες· κύριε,
[a]coming together questioned him saying: Lord,
εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις
if at this time restorest thou
τὴν βασιλείαν τῷ Ἰσραήλ; **7** εἶπεν πρὸς
the kingdom – to Israel? He said to
αὐτούς· οὐχ ὑμῶν ἐστιν γνῶναι χρόνους
them: Not of you it is to know times
ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ
or seasons which the Father placed in the(his)
ἰδίᾳ ἐξουσίᾳ, **8** ἀλλὰ λήμψεσθε δύναμιν
own authority, but ye will receive power

Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon

ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς,
coming *upon* the Holy Spirit[a] upon you,
=when the Holy Spirit comes

καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἰερουσαλὴμ
and ye will be of me witnesses both in Jerusalem

καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ
and in all – Judæa and Samaria

καὶ ἕως ἐσχάτου τῆς γῆς. 9 καὶ ταῦτα
and unto [the] extremity of the earth. And these things

εἰπὼν βλεπόντων αὐτῶν ἐπήρθη, καὶ
saying looking them[a] he was taken up, and
=as they looked

νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν
a cloud received him from the eyes

αὐτῶν. 10 καὶ ὡς ἀτενίζοντες ἦσαν εἰς
of them. And as gazing they were to

τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ
– heaven going him,[a] – behold[,]
=as he went,

ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι
men two stood by them in garments

λευκαῖς, 11 οἳ καὶ εἶπαν· Ἄνδρες Γαλιλαῖοι,
white, who also said: *Men* Galilæans,

τί ἑστήκατε βλέποντες εἰς τὸν οὐρανόν;
why stand ye looking to – heaven?

οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς
This – Jesus the [one] having been taken up

ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται
from you to – heaven thus will come

ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον
in the way† ye beheld him going

εἰς τὸν οὐρανόν. 12 Τότε ὑπέστρεψαν
to – heaven. Then they returned

εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλου-
to Jerusalem from [the] mount the [one] *being*

μένου ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἰερουσαλὴμ
called of [the] olive grove, which is near Jerusalem

σαββάτου ἔχον ὁδόν. 13 καὶ ὅτε εἰσῆλθον,
of a sabbath having a way. And when they entered,
=a sabbath's journey off.

εἰς τὸ ὑπερῷον ἀνέβησαν οὗ ἦσαν
into the upper room they went up where they were

καταμένοντες, ὅ τε Πέτρος καὶ Ἰωάννης
waiting, – both Peter and John

καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ
and James and Andrew, Philip and

Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος,
Thomas, Bartholomew and Matthew,

Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς
James [son] of Alphæus and Simon the zealot

Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate,

καὶ Ἰούδας Ἰακώβου. **14** οὗτοι πάντες
and Judas [brother] of James. These all
ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ
were continuing steadfastly with one mind –
προσευχῇ σὺν γυναιξὶν καὶ Μαριὰμ τῇ
in prayer with [the] women and Mary the
μητρὶ [τοῦ] Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς
mother – of Jesus and with the brothers
αὐτοῦ.
of him.

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς
And in these days standing up
Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν·
Peter in [the] midst of the brothers said:
ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ
[6]was [1]and [2][the] [3]crowd [4]of names [5]together
ὡσεὶ ἑκατὸν εἴκοσι· **16** ἄνδρες ἀδελφοί,
about a hundred twenty: *Men* brothers,
ἔδει πληρωθῆναι τὴν γραφὴν ἣν
it behoved to be fulfilled the scripture which
προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος
spoke before the Spirit – Holy through [the] mouth
Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ
of David concerning Judas the [one] having become guide
τοῖς συλλαβοῦσιν Ἰησοῦν, **17** ὅτι κατ-
to the [ones] taking Jesus, because *having*
ηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν
been numbered he was among us and obtained the
κλῆρον τῆς διακονίας ταύτης. **18** οὗτος μὲν οὖν
portion of this ministry. This one therefore
ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς
bought a field out of [the] reward –
ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησεν
of unrighteousness, and swollen up having become he burst asunder
μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα
in the middle, and were poured out all the bowels
αὐτοῦ· **19** καὶ γνωστὸν ἐγένετο πᾶσι τοῖς
of him; and known it became to all the
κατοικοῦσιν Ἰερουσαλήμ, ὥστε κληθῆναι
[ones] inhabiting Jerusalem, so as to be called
τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν
that field in their own language
Ἀκελδαμάχ, τοῦτ' ἔστιν χωρίον
Aceldamach, this is Field
αἵματος. **20** γέγραπται γὰρ ἐν βίβλῳ
of blood. For it has been written in [the] roll
ψαλμῶν· γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος
of Psalms: Let become the estate of him deserted

and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ, καὶ·
and let not be the [one] dwelling in it, and:
τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.
The office of him let take another.
21 δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν
It behoves* therefore [1]of the [2]accompanying [4]us [3]men
ἐν παντὶ χρόνῳ ᾧ εἰσῆλθεν καὶ
in all [the] time in which went in and
ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,
went out among us the Lord Jesus,
22 ἀρξάμενος ἀπὸ τοῦ βαπτίσματος
beginning from the baptism
Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμφθη
of John until the day when he was taken up
ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως
from us, [4]a witness* [3]of the [5]resurrection
αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα τούτων.
[2]of him [1]with [4]us [3]to become [1]one* [2]of these.
23 Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλού-
And they set two, Joseph the [one] *being*
μενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰοῦστος,
called Barsabbas, who was surnamed Justus,
καὶ Ματθίαν. **24** καὶ προσευξάμενοι εἶπαν·
and Matthias. And praying they said:
σὺ κύριε καρδιογνῶστα πάντων, ἀνάδειξον
Thou Lord Heart-knower of all men, show
ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα
whom thou didst choose of these – two one
25 λαβεῖν τὸν τόπον τῆς διακονίας ταύτης
to take the place of this ministry
καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας
and apostleship, from which fell Judas
πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.
to go to the(his) place – own.
26 καὶ ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν
And they gave lots for them, and fell
ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη
the lot on Matthias, and he was reckoned along *with*
μετὰ τῶν ἕνδεκα ἀποστόλων.
with the eleven apostles.

CHAPTER 2

2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν
And in the to be completed the day
= when the day of Pentecost was completed
τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ
– of Pentecost[e] they were all *together* to-

AND when the day of Pentecost was fully come, they were all with one accord in one place.

* The object (according to the Greek construction) of the verb δεῖ is ἕνα, with μάρτυρα as its complement after γενέσθαι.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in

τὸ αὐτό· **2** καὶ ἐγένετο ἄφνω ἐκ τοῦ
gether;† and there was suddenly out of
οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς
heaven a sound as [4]being borne [1]of [2]a [3]wind
βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον
[2]violent and it filled all the house
οὗ ἦσαν καθήμενοι, **3** καὶ ὤφθησαν αὐτοῖς
where they were sitting, and there appeared to them
διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, καὶ
being distributed tongues as of fire, and
ἐκάθισεν ἐφ' ἕνα ἕκαστον αὐτῶν, **4** καὶ
it sat on [2]one [1]each of them, and
ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ
they were filled all of(with) Spirit Holy, and
ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς
began to speak in other tongues as
τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.
the Spirit gave [2]to speak out [1]them.
5 Ἦσαν δὲ εἰς Ἰερουσαλὴμ κατοικοῦντες
Now there were in Jerusalem dwelling
Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους
Jews, men devout from every nation
τῶν ὑπὸ τὸν οὐρανόν· **6** γενομένης
of the [ones] under – heaven; happening
δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος
and this sound[a] came together the multitude
=when this sound happened
καὶ συνεχύθη, ὅτι ἤκουον εἷς ἕκαστος
and were confounded, because they heard [4]one [3]each
τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.
[4]in his own language [3]speaking [1]them.
7 ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες
And they were amazed and marvelled saying:
οὐχὶ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες
[3]not [1]behold [4]all [5]these [2]are [6]the [ones] [7]speaking
Γαλιλαῖοι; **8** καὶ πῶς ἡμεῖς ἀκούομεν
[8]Galilæans? and how [9]we [10]hear
ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ
[3]each [5]in his own language [6]of us in which
ἐγεννήθημεν, **9** Πάρθοι καὶ Μῆδοι καὶ
we were born, Parthians and Medes and
Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν
Elamites, and the [ones] inhabiting
Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-
Mesopotamia, both Judæa and Cappa-
δοκίαν, Πόντον καὶ τὴν Ἀσίαν, **10** Φρυγίαν
docia, Pontus and – Asia, Phrygia
τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ
both and Pamphylia, Egypt and the

the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old

μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην,
regions – of Libya – over against Cyrene,
καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, 11 Ἰουδαῖοί
and the temporarily residing Romans, Jews
τε καὶ προσήλυτοι, Κρῆτες καὶ Ἄραβες,
both and proselytes, Cretans and Arabians,
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις
we hear speaking them in *the* our
γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ;
tongues the great deeds – of God?
12 ἐξίσταντο δὲ πάντες καὶ διηποροῦντο,
And were amazed all and were troubled,
ἄλλος πρὸς ἄλλον λέγοντες· τί θέλει
other to other saying: What wishes
τοῦτο εἶναι; 13 ἕτεροι δὲ διαχλευάζοντες
this to be? But others mocking
ἔλεγον ὅτι γλεύκους μεμεστωμένοι εἰσίν.
said[,] – Of(with) sweet wine *having been* filled they are.
14 Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἕνδεκα
But standing – Peter with the eleven
ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγξατο
lifted up the voice of him and spoke out
αὐτοῖς·
to them:
Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες
Men Jews and the [ones] inhabiting
Ἰερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν
Jerusalem all, this to you known
ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου.
let be, and give ear to the words of me.
15 οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι
For not as ye imagine these men
μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς
are drunk, for it is hour third of the
ἡμέρας, 16 ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον
day, but this is the thing having been spoken
διὰ τοῦ προφήτου Ἰωήλ· 17 καὶ ἔσται
through the prophet Joel: And it shall be
ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός,
in the last days, says – God,
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ
I will pour out from the Spirit of me on
πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ
all flesh, and will prophesy the sons
ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ
of you and the daughters of you, and the
νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ
young men of you visions will see, and the

men shall dream dreams:
18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.
22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:
23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
25 For David speaketh

πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται·
old men of you dreams will dream;
18 καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ
and – on the male slaves of me and on
τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις
the female slaves of me in those days
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ
I will pour out from the Spirit of me, and
προφητεύσουσιν. **19** καὶ δώσω τέρατα ἐν
they will prophesy. And I will give wonders in
τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς
the heaven above and signs on the
γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα
earth below, blood and fire and vapour
καπνοῦ. **20** ὁ ἥλιος μεταστραφήσεται εἰς
of smoke. The sun will be turned into
σκότος καὶ ἡ σελήνη εἰς αἷμα, πρὶν
darkness and the moon into blood. before
ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ
[1]to come(comes) [5]day [6]of [the] Lord [4]the [2]great [3]and
ἐπιφανῆ. **21** καὶ ἔσται πᾶς ὃς ἐὰν
[7]notable.[b] And it will be everyone whoever
ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.
invokes the name of [the] Lord will be saved.
22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς
Men Israelites, hear ye –
λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον,
words these: Jesus the Nazarene,
ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς
a man *having been* approved from – God among
ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις,
you by powerful deeds and wonders and signs,
οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ
which did through him – God in [the] midst
ὑμῶν, καθὼς αὐτοὶ οἴδατε, **23** τοῦτον
of you, as [your]selves ye know, this man
τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ
[1]by the [3]*having been* fixed [4]counsel [5]and [6]foreknowledge –
θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων
[7]of God [1]given up [9]through [10][the] hand [11]of lawless men
προσπήξαντες ἀνείλατε, **24** ὃν ὁ θεὸς
[8]fastening[a] [12]ye killed, whom – God
ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου,
raised up loosening the pangs – of death,
καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν
because it was not possible [1]to be held [1]him
ὑπ' αὐτοῦ. **25** Δαυὶδ γὰρ λέγει εἰς
by it. For David says [as] to

[a] That is, to a tree; see ch. 5. 30.

concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God

αὐτόν· προορώμην τὸν κύριον ἐνώπιόν
him: I foresaw the Lord before
μου διὰ παντός, ὅτι ἐκ δεξιῶν μού
me always, because on right of me
ἐστιν, ἵνα μὴ σαλευθῶ. **26** διὰ τοῦτο
he is, lest I be moved. Therefore
ηὐφράνθη μου ἡ καρδία καὶ ἠγαλλιάσατο
was glad of me the heart and exulted
ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ
the tongue of me, and now also the flesh
μου κατασκηνώσει ἐπ' ἐλπίδι, **27** ὅτι οὐκ
of me will dwell on(in) hope, because not
ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην
thou wilt abandon the soul of me in hades
οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν
nor wilt thou give the holy one of thee to see
διαφθοράν. **28** ἐγνώρισάς μοι ὁδοὺς ζωῆς,
corruption. Thou madest known to me ways of life,
πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώ-
thou wilt fill me of(with) gladness with the pres-
που σου. **29** Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν
ence of thee. *Men* brothers, it is permitted to speak
μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ
with plainness to you concerning the
πατριάρχου Δαυίδ, ὅτι καὶ ἐτελεύτησεν
patriarch David, that both he died
καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἔστιν
and was buried, and the tomb of him is
ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.
among us until this day.
30 προφήτης οὖν ὑπάρχων καὶ εἰδὼς ὅτι
A prophet therefore being and knowing that
ὅρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ
with an oath swore to him – God of [the] fruit
τῆς ὀσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον
of the loin[s] of him to sit on the throne
αὐτοῦ, **31** προϊδὼν ἐλάλησεν περὶ τῆς
of him, foreseeing he spoke concerning the
ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὔτε
resurrection of the Christ, that neither
ἐγκατελείφθη εἰς ᾅδην οὔτε ἡ σὰρξ
he was abandoned in hades nor the flesh
αὐτοῦ εἶδεν διαφθοράν. **32** τοῦτον τὸν
of him saw corruption. This –
Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες
Jesus [a]raised up – [b]God, of which all
ἡμεῖς ἐσμεν μάρτυρες· **33** τῇ δεξιᾷ οὖν
we are witnesses; to the right [hand] therefore

exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and

τοῦ θεοῦ ὑψωθεὶς τήν τε ἐπαγγελίαν
– of God having been exalted ⁶the ¹and ⁷promise
τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ
⁵of the ¹⁰Spirit – ⁸Holy ⁹receiving ⁴from
τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς καὶ
⁶the ⁴Father he poured out this which ye both
βλέπετε καὶ ἀκούετε. **34** οὐ γὰρ Δαυὶδ
see and hear. For not David
ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός·
ascended to the heavens, but says he:
Εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ
Said [the] LORD to the Lord of me: Sit at
δεξιῶν μου, **35** ἕως ἂν θῶ τοὺς ἐχθρούς
right of me, until I put the enemies
σου ὑποπόδιον τῶν ποδῶν σου. **36** ἀσφαλῶς
of thee a footstool of the feet of thee. Assuredly
οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι
therefore ¹let ⁴know ²all ³[the] ⁵house ⁷of Israel that
καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν
⁴both ⁵Lord ³him ⁶and ¹Christ ²made
ὁ θεος, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς
– ¹God, this – Jesus whom ye
ἐσταυρώσατε. **37** Ἀκούσαντες δὲ κατενύγ-
crucified. And hearing they were
ησαν τὴν καρδίαν, εἶπόν τε πρὸς τὸν
stung [in] the heart, and said to –
Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους·
Peter and the remaining apostles:
τί ποιήσωμεν, ἄνδρες ἀδελφοί; **38** Πέτρος
What may we do, *men* brothers? Peter
δὲ πρὸς αὐτούς· μετανοήσατε, καὶ
And to them: Repent ye, and
βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι
let be baptized each of you on the name
Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν
of Jesus Christ [with a view] to forgiveness of the
ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν
sins of you, and ye will receive the gift
τοῦ ἁγίου πνεύματος. **39** ὑμῖν γάρ ἐστιν
of the Holy Spirit. For to you is
ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ
the promise and to the children of you and
πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν
to all the [ones] far away, as many as
προσκαλέσηται κύριος ὁ θεὸς ἡμῶν.
may call to [him] [the] Lord the God of us.
40 ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο,
And with other words many he solemnly witnessed,

exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

καὶ παρεκάλει αὐτοὺς λέγων· σώθητε
and exhorted them saying: Be ye saved
ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. **41** οἱ
from – [3]generation – [2]perverse [1]this. The [ones]
μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ
– therefore welcoming the word of him
ἐβαπτίσθησαν, καὶ προσετέθησαν ἐν
were baptized, and there were added in
τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι·
that day souls about three thousand:
42 ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ
and they were continuing steadfastly in the teaching
τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ
of the apostles and in the fellowship, in the
κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
breaking of the loaf and in the prayers.
43 Ἐγίνετο δὲ πάσῃ ψυχῇ φόβος· πολλὰ δὲ
And came to every soul fear; and many
τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων
wonders and signs through the apostles
ἐγίνετο. **44** πάντες δὲ οἱ πιστεύσαντες
happened. And all the believing [ones]
ἐπὶ τὸ αὐτὸ εἶχον ἅπαντα κοινά, **45** καὶ
together had all things common, and
τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον
the properties and the possessions they sold
καὶ διεμέριζον αὐτὰ πᾶσιν, καθότι ἄν
and distributed them to all, according as
τις χρείαν εἶχεν. **46** καθ' ἡμέραν τε
anyone need had. And from day to day†
προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ,
continuing steadfastly with one mind in the temple,
κλῶντές τε κατ' οἶκον ἄρτον, μετε-
and [1]breaking [3]from house to house† [2]bread, they
λάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ
shared food in gladness and
ἀφελότητι καρδίας, **47** αἰνοῦντες τὸν θεὸν
simplicity of heart, praising – God
καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.
and having favour with all the people.
ὁ δὲ κύριος προσετίθει τοὺς σῳζομένους
And the Lord added the [ones] being saved
καθ' ἡμέραν ἐπὶ τὸ αὐτό.
from day to day† together.†

CHAPTER 3

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none: but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people

3 Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον
Now Peter and John were going up
εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς
to the temple at the hour of the prayer
τὴν ἐνάτην. **2** καί τις ἀνὴρ χωλὸς ἐκ
the ninth. And a certain man [2]lame [3]from
κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο,
[4][the] [5]of [the] [6]of him [1]being was being carried,
womb mother
ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν
whom they used to put from day to day† at the door
τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν τοῦ
of the temple – *being* called Beautiful –
αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομέ-
to ask[a] alms from the [ones] enter-
νων εἰς τὸ ἱερόν· **3** ὃς ἰδὼν Πέτρον καὶ
ing into the temple; who seeing Peter and
Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν
John being about to go *in* into the temple
ἠρώτα ἐλεημοσύνην λαβεῖν. **4** ἀτενίσας δὲ
asked alms to receive. And [1]gazing
Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν·
[1]Peter at him with – John said:
βλέψον εἰς ἡμᾶς. **5** ὁ δὲ ἐπεῖχεν αὐτοῖς
Look at us. And he paid heed to them
προσδοκῶν τι παρ' αὐτῶν λαβεῖν. **6** εἶπεν
expecting something from them to receive. said
δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ
And Peter: Silver and gold not
ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι·
is to me[c]; but what I have, this to thee I give;
=I have not;
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ
in the name of Jesus Christ the
Ναζωραίου περιπάτει. **7** καὶ πιάσας αὐτὸν τῆς
Nazarene walk. And seizing him of(by)
δεξιᾶς χειρὸς ἤγειρεν αὐτόν· παραχρῆμα
the right hand he raised him; [2]at once
δὲ ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ
[2]and were made firm the feet of him and the
σφυδρά, **8** καὶ ἐξαλλόμενος ἔστη, καὶ
ankle-bones, and leaping up he stood, and
περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς
walked, and entered with them into
τὸ ἱερὸν περιπατῶν καὶ ἁλλόμενος καὶ
the temple walking and leaping and
αἰνῶν τὸν θεόν. **9** καὶ εἶδεν πᾶς ὁ
praising – God. And [4]saw [1]all [2]the

saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11¶ And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead;

λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα
[3]people him walking and praising
τὸν θεόν· **10** ἐπεγίνωσκον δὲ αὐτόν, ὅτι
– God; and they recognized him, that
οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην
this was the [one] for – alms
καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ,
sitting at the Beautiful gate of the temple,
καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως
and they were filled of(with) amazement and bewilderment
ἐπὶ τῷ συμβεβηκότι αὐτῷ. **11** Κρατοῦντος δὲ
at the thing having happened to him. And holding =as he held
αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην
him[a] – Peter and – John
συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς
ran together all the people to them
ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος
at the porch – *being* called of Solomon
ἔκθαμβοι. **12** ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο
greatly amazed. And [3]seeing – [1]Peter answered
πρὸς τὸν λαόν· ἄνδρες Ἰσραηλῖται, τί
to the people: *Men* Israelites, why
θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε
marvel ye at this man, or at us why gaze ye
ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν
as by [our] own power or piety having made
τοῦ περιπατεῖν αὐτόν; **13** ὁ θεὸς Ἀβραὰμ
– to walk[d] him? The God of Abraham
καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν
and Isaac and Jacob, the God of the
πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ
fathers of us, glorified the servant of him
Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ
Jesus, whom ye – delivered and
ἠρνήσασθε κατὰ πρόσωπον Πιλάτου,
denied in [the] presence of Pilate,
κρίναντος ἐκείνου ἀπολύειν· **14** ὑμεῖς δὲ
having decided that one[a] to release [him]; but ye
=when he had decided
τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ
the holy and just one denied, and
ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,
asked *a man* a murderer to be granted you,
15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε,
and the Author – of life ye killed,
ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς
whom – God raised from [the] dead, of which we

whereof we are witnesses.
16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.
17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.
18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all

μάρτυρές ἐσμεν. **16** καὶ ἐπὶ τῇ πίστει
witnesses are. And on the faith
τοῦ ὀνόματος αὐτοῦ τοῦτον, ὃν θεωρεῖτε
of(in) the name* of him [4]this man, [5]whom [7]ye behold
καὶ οἴδατε, ἐστερέωσεν τὸ ὄνομα αὐτοῦ,
[2]and [3]know, [1]made firm [1]the [2]name [3]of him,
καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ
and the faith – through him gave him
τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων
this soundness before all
ὑμῶν. **17** καὶ νῦν, ἀδελφοί, οἶδα ὅτι
you. And now, brothers, I know that
κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ
by way of ignorance ye acted, as also the
ἄρχοντες ὑμῶν· **18** ὁ δὲ θεὸς ἃ
rulers of you; – but God the things which
προκατήγγειλεν διὰ στόματος πάντων
he foreannounced through [the] mouth of all
τῶν προφητῶν, παθεῖν τὸν χριστὸν αὐτοῦ,
the prophets, to suffer the Christ of him[b],
=that his Christ was to suffer,
ἐπλήρωσεν οὕτως. **19** μετανοήσατε οὖν
fulfilled thus. Repent ye therefore
καὶ ἐπιστρέψατε πρὸς τὸ ἐξαλειφθῆναι
and turn for the to be wiped away
=that your sins may be wiped away,
ὑμῶν τὰς ἁμαρτίας, **20** ὅπως ἂν ἔλθωσιν
of you the sins, so as may come
καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ
times of refreshing from [the] presence of the
κυρίου καὶ ἀποστείλῃ τὸν προκεχειρισμένον
Lord and he may send [1]the [3]*having been* foreappointed
ὑμῖν χριστὸν Ἰησοῦν, **21** ὃν δεῖ οὐρανὸν
[4]for you [2]Christ [5]Jesus, whom it behoves heaven
μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως
– to receive until [the] times of restitution
πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος
of all things which [2]spoke – [1]God [3]through [4][the] mouth
τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.
[6]of the [6]holy [8]from [10][the] age [9]of him [7]prophets.
22 Μωϋσῆς μὲν εἶπεν ὅτι προφήτην ὑμῖν
Moses indeed said[,] – [4]A prophet [5]for you
ἀναστήσει κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν
[2]will raise up [1](the) Lord – [2]God of the brothers
ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ
of you as me; him shall ye hear according to

*Objective genitive; *cf.* "the fear of God" = the fear which has God for its object; and see Gal. 2. 20, etc.

things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
all things whatever he may speak to you.
23 ἔσται δὲ πᾶσα ψυχὴ ἥτις ἐὰν μὴ ἀκούσῃ
And it shall be every soul whoever hears not
τοῦ προφήτου ἐκείνου ἐξολεθρευθήσεται
that prophet will be utterly destroyed
ἐκ τοῦ λαοῦ. **24** καὶ πάντες δὲ οἱ
out of the people. [a]also [a]all [1]And the
προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς
prophets from Samuel and the [ones] in order
ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας
as many as spoke also announced – days
ταύτας. **25** ὑμεῖς ἐστε οἱ υἱοὶ τῶν
these. Ye are the sons of the
προφητῶν καὶ τῆς διαθήκης ἧς ὁ θεὸς
prophets and of the covenant which – God
διέθετο πρὸς τοὺς πατέρας ὑμῶν, λέγων
made with the fathers of us, saying
πρὸς Ἀβραάμ· καὶ ἐν τῷ σπέρματί
to Abraham: And in the seed
σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ
of thee shall be blessed all the families
τῆς γῆς. **26** ὑμῖν πρῶτον ἀναστήσας ὁ
of the earth. To you first [2]having raised up –
θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν
[1]God the servant of him sent him
εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν
blessing you in the to turn away
=in turning away
ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.
each one from the iniquities of you.
4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν,
And speaking them[a] to the people,
=while they were speaking
ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς
came upon them the priests and the commandant
τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, **2** διαπονούμενοι
of the temple and the Sadducees, being greatly troubled
διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ
because of the to teach them[b] the people and
=because they taught . . . announced
καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν
to announce[b] by – Jesus the resurrection
τὴν ἐκ νεκρῶν, **3** καὶ ἐπέβαλον αὐτοῖς
– from [the] dead, and laid on them
τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς
the(ir) hands and put in guard till
τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη. **4** πολλοὶ
the morrow; for it was evening now. many

CHAPTER 4

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of

them which heard the word believed; and the number of the men was about five thousand.

5¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is

δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν,
But of the [ones] hearing the word believed,
καὶ ἐγενήθη ἀριθμὸς τῶν ἀνδρῶν ὡς
and became [the] number of the men about
χιλιάδες πέντε.
thousands five.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον
Now it came to pass on the morrow
συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς
to be assembled of them the rulers and the
πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
elders and the scribes in
Ἰερουσαλήμ, **6** καὶ Ἅννας ὁ ἀρχιερεὺς
Jerusalem, and Annas* the high priest
καὶ Καϊαφᾶς καὶ Ἰωάννης καὶ Ἀλέξανδρος
and Caiaphas and John and Alexander
καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ,
and as many as were of [the] race high-priestly,
7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ
and having stood them in the midst
ἐπυνθάνοντο· ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ
inquired: By what power or in what
ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; **8** τότε
name did this ye? Then
Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν
Peter filled of(with) [the] Spirit Holy said
πρὸς αὐτούς· ἄρχοντες τοῦ λαοῦ καὶ
to them: Rulers of the people and
πρεσβύτεροι, **9** εἰ ἡμεῖς σήμερον ἀνα-
elders, if we to-day are be-
κρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς,
ing examined on a good deed man of an infirm,
= [done to] an infirm man,
ἐν τίνι οὗτος σέσωσται, **10** γνωστὸν ἔστω
by what this man has been healed, known let it be
πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ,
to all you and to all the people of Israel,
ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ
that in the name of Jesus Christ the
Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ
Nazarene, whom ye crucified, whom –
θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος
God raised from [the] dead, in this [name] this man
παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. **11** οὗτός
stands before you whole. This
ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν
is the stone – despised by you

* The rough breathing in the Greek is ignored in the transliteration of some familiar proper names.

become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν
the [ones] building, the [one] become *to* head
γωνίας. **12** καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ
of [the] corner. And there is not [1]in [3]other [2]no(any)
ἡ σωτηρία· οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον
the salvation: for neither [3]name [1]is there [3]other
ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν
under – heaven – having been given among
ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.
men by which it behoves [2]to be saved [1]us.
13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου
And beholding the – of Peter
παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι
boldness and of John, and perceiving
ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ
that men unlettered they are(were) and
ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς
laymen, they marvelled, and recognized them
ὅτι σὺν τῷ Ἰησοῦ ἦσαν, **14** τόν τε
that with – Jesus they were(had been), [3]the [1]and
ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν
[1]man [2]seeing [3]with [4]them [5]standing –
τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν.
[5]having been healed, nothing they had to say against.
15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου
So having commanded them outside the council
ἀπελθεῖν, συνέβαλλον πρὸς ἀλλήλους
to go, they discussed *with* with one another
16 λέγοντες· τί ποιήσωμεν τοῖς ἀνθρώποις
saying: What may we do – men
τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον
to these? for that indeed a notable sign
γέγονεν δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν
has happened through them, to all the [ones] inhabiting
Ἰερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα
Jerusalem [is] manifest, and we cannot
ἀρνεῖσθαι· **17** ἀλλ' ἵνα μὴ ἐπὶ πλεῖον
to deny [it]; but [1]lest [3]more†
διανεμηθῇ εἰς τὸν λαόν, ἀπειλησώμεθα
[3]it is spread abroad [1]to the people, let us threaten
αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι
them no longer to speak on – name
τούτῳ μηδενὶ ἀνθρώπων. **18** καὶ καλέσαντες
this to no(any)one of men. And calling
αὐτοὺς παρήγγειλαν καθόλου μὴ φθέγγεσθαι
them they charged at all not to utter
μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ
nor to teach on the name –

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

Ἰησοῦ. **19** ὁ δὲ Πέτρος καὶ Ἰωάννης
of Jesus. – But Peter and John
ἀποκριθέντες εἶπον πρὸς αὐτούς· εἰ
answering said to them: If
δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ, ὑμῶν
right it is before – God, you
ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε·
to hear rather than – God, decide ye;
20 οὐ δυνάμεθα γὰρ ἡμεῖς ἃ εἴδαμεν
for cannot we [the] things which we saw
καὶ ἠκούσαμεν μὴ λαλεῖν. **21** οἱ δὲ
and heard not *to* speak. And they
προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν
having added threats released them, nothing
εὑρίσκοντες τὸ πῶς κολάσωνται αὐτούς,
finding – how they might punish them,
διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν
because of the people, because all men glorified –
θεὸν ἐπὶ τῷ γεγονότι· **22** ἐτῶν γὰρ
God on the thing having happened; for of years
ἦν πλειόνων τεσσεράκοντα ὁ ἄνθρωπος
was more [than] forty the man
ἐφ' ὃν γεγόνει τὸ σημεῖον τοῦτο τῆς
on whom had happened this sign –
ἰάσεως. **23** Ἀπολυθέντες δὲ ἦλθον πρὸς
of cure. And being released they went to
τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς
the(ir) own [people] and reported what things to
αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
them the chief priests and the elders
εἶπαν. **24** οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν
said. And they having heard with one mind
ἦραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν·
lifted voice to – God and said:
δέσποτα, σὺ ὁ ποιήσας τὸν οὐρανὸν καὶ
Master, thou the [one] having made the heaven and
τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα
the earth and the sea and all things
τὰ ἐν αὐτοῖς, **25** ὁ τοῦ πατρὸς ἡμῶν
– in them, [1]the [2]the [3]father [4]of us
[one]
διὰ πνεύματος ἁγίου στόματος Δαυὶδ
[5]through [6][the] Spirit [7]Holy [8][by] mouth [9]of David
παιδός σου εἰπών· ἵνατί ἐφρύαξαν ἔθνη
[10]servant [11]of thee [12]saying:* Why raged nations
καὶ λαοὶ ἐμελέτησαν κενά; **26** παρέστησαν
and peoples devised vain things? came

* It is recognized that there is a primitive error in the text in the first half of ver. 25; it is impossible to construe it as it stands. See ch. 1. 16.

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 ¶ And the multitude of them that believed were of one heart and one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες
the kings of the earth and the rulers
συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου
assembled together against the Lord
καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.
and against the Christ of him.
27 συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ
For assembled in truth in –
πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου
city this against the holy servant of thee
Ἰησοῦν, ὃν ἔχρισας, Ἡρῴδης τε καὶ
Jesus, whom thou didst anoint, both Herod and
Πόντιος Πιλᾶτος σὺν ἔθνεσιν καὶ λαοῖς
Pontius Pilate with nations and peoples
Ἰσραήλ, **28** ποιῆσαι ὅσα ἡ χείρ σου καὶ
of Israel, to do what the hand of thee and
things
ἡ βουλὴ προώρισεν γενέσθαι. **29** καὶ τὰ
the counsel foreordained to happen. And –
νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν,
now, Lord, look *on* on the threatenings of them,
καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας
and give to the slaves of thee with [2]boldness
πάσης λαλεῖν τὸν λόγον σου, **30** ἐν τῷ
[1]all to speak the word of thee, by the
τὴν χεῖρα ἐκτείνειν σε εἰς ἴασιν καὶ
the hand to stretch forth thee[b] for cure and
=by stretching forth thy hand
σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ
signs and wonders to happen through the
ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.
name of the holy servant of thee Jesus.
31 καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος
And requesting them[a] was shaken the place
=as they were making request
ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν
in which they were *having been* assembled, and they were filled
ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἐλάλουν
all of(with) the Holy Spirit, and spoke
τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.
the word – of God with boldness.
32 Τοῦ δὲ πλήθους τῶν πιστευσάντων
[1]Now [6]of [7]the [5]multitude [8]of the [ones] [10]having believed
ἦν καρδία καὶ ψυχὴ μία, καὶ οὐδὲ
[11]was [3][the] [3]heart [4]and [5]soul [12]one, and [1]not
εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν
[2]one [4]any- [6]of the [9]possessions [belonging] [3]said
thing [7]to him[c]
ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς πάντα κοινά.
[9][his] own [9]to be, but were to them[c] all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

33 καὶ δυνάμει μεγάλῃ ἀπεδίδουν τὸ
And [1]with [2]power [3]great [4]gave [5]the
μαρτύριον οἱ ἀπόστολοι τοῦ κυρίου [9]Ἰησοῦ
[6]testimony [7]the [8]apostles [10]of the [11]Lord [12]Jesus
τῆς ἀναστάσεως, χάρις τε μεγάλη ἦν
[9]of the [10]resurrection, and [1]grace [2]great was
ἐπὶ πάντας αὐτούς. **34** οὐδὲ γὰρ ἐνδεής
upon all them. [1]For [2]neither [3]needy
τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες
[4]anyone [5]was among them; for as many as owners
χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες
of lands or of houses were, selling
ἔφερον τὰς τιμὰς τῶν πιπρασκομένων
brought the prices of the things being sold
35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν
and placed at the feet of the
ἀποστόλων· διεδίδοτο δὲ ἑκάστῳ καθότι ἄν
apostles; and it was distributed to each according as
τις χρείαν εἶχεν. **36** Ἰωσὴφ δὲ ὁ
anyone need had. And Joseph the [one]
ἐπικληθεὶς Βαρναβᾶς ἀπὸ τῶν ἀποστόλων,
surnamed Barnabas from(by) the apostles,
ὅ ἐστιν μεθερμηνευόμενον υἱὸς παρακλήσεως,
which is being translated Son of consolation,
Λευίτης, Κύπριος τῷ γένει, **37** ὑπάρχοντος
a Levite, a Cypriote – by race, being
αὐτῷ ἀγροῦ, πωλήσας ἤνεγκεν τὸ χρῆμα
to him[c] a field,[a] having sold [it] brought the proceeds
=as he had a field,
καὶ ἔθηκεν πρὸς τοὺς πόδας τῶν ἀποστόλων.
and placed at the feet of the apostles.

CHAPTER 5

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to

5 Ἀνὴρ δέ τις Ἁνανίας ὀνόματι σὺν
And a certain man Ananias* by name with
Σαπφίρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησεν
Sapphira the wife of him sold
κτῆμα, **2** καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς,
a property, and appropriated from the price,
συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας
aware of [it] also the(his) wife,[a] and bringing
=his wife also being aware of it,
μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων
a certain part at the feet of the apostles
ἔθηκεν. **3** εἶπεν δὲ ὁ Πέτρος· Ἁνανία,
placed [it]. But said – Peter: Ananias,
διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν
why filled – Satan the heart

* See note to 4. 6.

the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead,

σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον
of thee, to deceive thee[b] the Spirit – Holy
=that thou shouldest deceive

καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ
and to appropriate from the price of the

χωρίου; **4** οὐχὶ μένον σοὶ ἔμενεν καὶ
land? Not remaining to thee it remained and

πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι
sold in – thy authority it was? Why

ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα
was put in the heart of thee – action

τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ
this? thou didst not lie to men but

τῷ θεῷ. **5** ἀκούων δὲ ὁ Ἀνανίας
– to God. And hearing – Ananias

τοὺς λόγους τούτους πεσὼν ἐξέψυξεν· καὶ
these words falling expired; and

ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς
came fear great on all the [ones]

ἀκούοντας. **6** ἀναστάντες δὲ οἱ νεώτεροι
hearing. And rising up the young men

συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες ἔθαψαν.
wrapped him and carrying out buried [him].

7 Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα
[1]And there was [3]of about [6]hours [4]three [2]an interval

καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς
and the wife of him not knowing the thing having happened

εἰσῆλθεν. **8** ἀπεκρίθη δὲ πρὸς αὐτὴν
entered. And answered *to* her

Πέτρος· εἰπέ μοι, εἰ τοσούτου τὸ χωρίον
Peter: Tell me, if of(for) so much the land

ἀπέδοσθε; ἡ δὲ εἶπεν· ναί, τοσούτου.
ye sold? And she said: Yes, of(for) so much.

9 ὁ δὲ Πέτρος πρὸς αὐτήν· τί ὅτι
– And Peter to her: Why

συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα
was it agreed with you to tempt the Spirit

κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν
of [the] Lord? behold[,] the feet of the [ones] having buried the

ἄνδρα σου ἐπὶ τῇ θύρᾳ καὶ ἐξοίσουσίν
husband of thee at the door and they will carry out

σε. **10** ἔπεσεν δὲ παραχρῆμα πρὸς τοὺς
thee. And she fell at once at the

πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ
feet of him and expired; and entering

οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ
the young men found her dead, and

and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put

ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα
carrying out buried [her] beside the husband
αὐτῆς. **11** Καὶ ἐγένετο φόβος μέγας
of her. And came fear great
ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας
on all the church and on all
τοὺς ἀκούοντας ταῦτα.
the [ones] hearing these things.

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων
And through the hands of the apostles
ἐγίνετο σημεῖα καὶ τέρατα πολλὰ ἐν
[5]happened [2]signs [3]and [4]wonders [1]many among
τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες
the people; and were with one mind all
ἐν τῇ στοᾷ Σολομῶντος· **13** τῶν δὲ
in the porch of Solomon; and of the
λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς,
rest no one dared to be joined to them,
ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· **14** μᾶλλον
but magnified them the people; [3]more
δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ,
[1]and were added believing [ones] to the Lord,
πλήθη ἀνδρῶν τε καὶ γυναικῶν· **15** ὥστε
multitudes both of men and of women; so as
καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς
even into the streets to bring out the
=they brought out
ἀσθενεῖς καὶ τιθέναι ἐπὶ κλιναρίων καὶ
ailing and to place on pallets and
κραβάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ
mattresses, that [2]coming [4]of Peter [1]if even [3]the [5]shadow
ἐπισκιάσῃ τινὶ αὐτῶν. **16** συνήρχετο δὲ
might overshadow some one of them. And came together
καὶ τὸ πλῆθος τῶν πέριξ πόλεων
also the multitude of the [2]round about [1]cities
Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ
Jerusalem, carrying ailing [ones] and
ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων,
being tormented by spirits unclean,
οἵτινες ἐθεραπεύοντο ἅπαντες.
who were healed all.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες
And rising up the high priest and all
οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν
the[ones] with him, the existing sect of the
Σαδδουκαίων, ἐπλήσθησαν ζήλου **18** καὶ
Sadducees, were filled of(with) jealousy and
ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους
laid *on* the(ir) hands on the apostles

them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in

καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.
and put them in custody publicly.

19 Ἄγγελος δὲ κυρίου διὰ νυκτὸς
But an angel of [the] Lord through(during) [the] night

ἤνοιξε τὰς θύρας τῆς φυλακῆς ἐξαγαγών τε
opened the doors of the prison and leading out

αὐτοὺς εἶπεν· **20** πορεύεσθε καὶ σταθέντες
them said: Go ye and standing

λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα
speak in the temple to the people all

τὰ ῥήματα τῆς ζωῆς ταύτης.
the words of this life.

21 ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον
And having heard they entered about the dawn

εἰς τὸ ἱερὸν καὶ ἐδίδασκον. Παραγενόμενος δὲ
into the temple and taught. And having come

ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ
the high priest and the [ones] with him

συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν
called together the council and all the

γερουσίαν τῶν υἱῶν Ἰσραήλ, καὶ ἀπέστειλαν
senate of the sons of Israel, and sent

εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς.
to the jail to be brought them.[b]

22 οἱ δὲ παραγενόμενοι ὑπηρέται οὐχ εὗρον
[1]But [2]the [4]having come [3]attendants found not

αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ
them in the prison; and having returned

ἀπήγγειλαν **23** λέγοντες ὅτι τὸ δεσμωτήριον
they reported saying[,] – The jail

εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ
we found *having been* shut in all security

καὶ τοὺς φύλακας ἑστῶτας ἐπὶ τῶν
and the guards standing at the

θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὕρομεν.
doors, but having opened [3]inside [2]no one [1]we found.

24 ὡς δὲ ἤκουσαν τοὺς λόγους τούτους
And as [6]heard [10]these [11]words

ὅ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς,
[8]the [1]both [3]commandant [4]of the [5]temple [6]and [7]the [9]chief priests,

διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο
they were in doubt about them what [2]might become

τοῦτο. **25** παραγενόμενος δέ τις ἀπήγγειλεν
[1]this thing. And having come someone reported

αὐτοῖς ὅτι ἰδοὺ οἱ ἄνδρες, οὓς
to them[,] – Behold[,] the men, whom

ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ
ye put in the prison, are in the temple

prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33¶ When they heard

ἑστῶτες καὶ διδάσκοντες τὸν λαόν.
standing and teaching the people.

26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς
Then going the commandant with the

ὑπηρέταις ἦγεν αὐτούς, οὐ μετὰ βίας,
attendants brought them, not with force,

ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν·
for they feared the people, lest they should be stoned;

27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ
and bringing them they stood in the

συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ
council. And questioned them the

ἀρχιερεὺς **28** λέγων· παραγγελίᾳ παρηγ-
high priest saying: With charge =We strictly we

γείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ
charged you not to teach on(in)

τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε
this name, and behold ye have filled

τὴν Ἰερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ
– Jerusalem of(with) the teaching of you, and

βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα
intend to bring *on* on us the blood

τοῦ ἀνθρώπου τούτου. **29** ἀποκριθεὶς δὲ
of this man. And answering

Πέτρος καὶ οἱ ἀπόστολοι εἶπαν· πειθαρχεῖν
Peter and the apostles said: [2]to obey

δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. **30** ὁ
[1]It behoves God rather than men. The

θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν,
God of the fathers of us raised Jesus,

ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ
whom ye killed hanging on

ξύλου· **31** τοῦτον ὁ θεὸς ἀρχηγὸν καὶ
a tree; this man – God a Ruler and

σωτῆρα ὕψωσεν τῇ δεξιᾷ αὐτοῦ τοῦ
a Saviour exalted to the right [hand] of him –

δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν
to give[d] repentance – to Israel and forgiveness

ἁμαρτιῶν. **32** καὶ ἡμεῖς ἐσμεν μάρτυρες
of sins. And we are witnesses

τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα
of these words(things), and the Spirit

τὸ ἅγιον ὃ ἔδωκεν ὁ θεὸς τοῖς
– Holy which [1]gave – [1]God to the

πειθαρχοῦσιν αὐτῷ. **33** οἱ δὲ ἀκούσαντες
[ones] obeying him. And the [ones] hearing

that, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it;

διεπρίοντο καὶ ἐβούλοντο ἀνελεῖν αὐτούς.
were cut* and intended to kill them.

34 Ἀναστὰς δέ τις ἐν τῷ συνεδριῳ
[1]But [4]standing up [3]a certain [5]in [6]the [7]council

Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος
[3]Pharisee by name Gamaliel, a teacher of the law

τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω
honoured by all the people, commanded [4]outside

βραχὺ τοὺς ἀνθρώπους ποιῆσαι, **35** εἶπέν
[5]a little [6]the [7]men [1]to make(put), [2]said

τε πρὸς αὐτούς· ἄνδρες Ἰσραηλῖται,
[1]and to them: *Men* Israelites,

προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις
take heed to yourselves [4]on(to) [5]these [6]men

τί μέλλετε πράσσειν. **36** πρὸ γὰρ
[1]what [2]ye intend [3]to do. For before

τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων
these – days stood up Theudas, saying

εἶναί τινα ἑαυτόν, ᾧ προσεκλίθη ἀνδρῶν
to be someone himself, [1]to whom [4]were attached [3]of men

ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῃρέθη, καὶ
[2]a number [4]about [5]four hundreds; who was killed, and

πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν
all as many as obeyed him were dispersed

καὶ ἐγένοντο εἰς οὐδέν. **37** μετὰ τοῦτον
and came to nothing. After this

ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς
stood up Judas the Galilæan in the

ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησεν
days of the enrolment and drew away

λαὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο,
people after him; and that man perished,

καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ
and all as many as obeyed him

διεσκορπίσθησαν. **38** καὶ τὰ νῦν λέγω
were scattered. And – now I say

ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων
to you, stand away from these men

καὶ ἄφετε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων
and leave them; because if be of men

ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο,
this counsel or this work,

καταλυθήσεται· **39** εἰ δὲ ἐκ θεοῦ ἐστιν,
it will be destroyed; but if of God it is,

οὐ δυνήσεσθε καταλῦσαι αὐτούς, μήποτε
ye will not be able to destroy them, lest

* That is, to the heart; *cf.* 7. 54.

lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

καὶ θεομάχοι εὑρεθῆτε. ἐπείσθησαν δὲ
even fighters against God ye be found. And they obeyed
αὐτῷ, **40** καὶ προσκαλεσάμενοι τοὺς
him, and having called to [them] the
ἀποστόλους δείραντες παρήγγειλαν μὴ
apostles beating charged not
λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ
to speak on(in) the name – of Jesus and
ἀπέλυσαν. **41** Οἱ μὲν οὖν ἐπορεύοντο
released [them]. They – therefore went
χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου,
rejoicing from [the] presence of the council,
ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος
because they were deemed worthy on behalf of the name
ἀτιμασθῆναι· **42** πᾶσάν τε ἡμέραν ἐν τῷ
to be dishonoured; and every day in the
ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο
temple and from house to house† they ceased not
διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν χριστὸν
teaching and preaching the Christ
Ἰησοῦν.
Jesus.

CHAPTER 6

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις
Now in these days
πληθυνόντων τῶν μαθητῶν ἐγένετο
being multiplied the disciples[a] there was
=as the disciples were multiplied
γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς
a murmuring of the Hellenists against the
Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ
Hebrews, because [4]were overlooked [5]in [6]the
διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.
[3]service – [7]daily [1]the [2]widows [3]of them.
2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ
[4]having called to [them] [1]And [5]the [3]twelve the
πλῆθος τῶν μαθητῶν εἶπαν· οὐκ ἀρεστόν
multitude of the disciples said: not pleasing
ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ
It is us leaving the word –
θεοῦ διακονεῖν τραπέζαις. **3** ἐπισκέψασθε
of God to serve tables. look ye out
δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους
But, brothers, [3]men [5]of [4]you [3]being witnessed to
ἑπτὰ πλήρεις πνεύματος καὶ σοφίας, οὓς
[1]seven [as] full of Spirit and of wisdom, whom
καταστήσομεν ἐπὶ τῆς χρείας ταύτης·
we will appoint over this office;

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphe-

4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ
but we to the prayer and to the service
τοῦ λόγου προσκαρτερήσομεν. **5** καὶ ἤρεσεν
of the word will keep. And [a]pleased
ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους,
[b]the [a]word before all the multitude,
καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη
and they chose Stephen, a man full
πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον
of faith and Spirit of Holy, and Philip
καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα
and Prochorus and Nicanor and Timon
καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον
and Parmenas and Nicolaus a proselyte
Ἀντιοχέα, **6** οὓς ἔστησαν ἐνώπιον τῶν
of Antioch, whom they set before the
ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν
apostles, and having prayed they placed on
αὐτοῖς τὰς χεῖρας.
them the(ir) hands.
7 Καὶ ὁ λόγος τοῦ θεοῦ ηὔξανεν, καὶ
And the word – of God grew, and
ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν
was multiplied the number of the disciples in
Ἰερουσαλὴμ σφόδρα, πολύς τε ὄχλος τῶν
Jerusalem greatly, and a much(great) crowd of the
ἱερέων ὑπήκουον τῇ πίστει.
priests obeyed the faith.
8 Στέφανος δὲ πλήρης χάριτος καὶ
And Stephen full of grace and
δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα
of power did wonders and signs great
ἐν τῷ λαῷ. **9** ἀνέστησαν δέ τινες τῶν
among the people. But rose up some of the
[ones]
ἐκ τῆς συναγωγῆς τῆς λεγομένης
of the synagogue – *being* called
Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξ-
of Freedmen and of Cyrenians and of
ανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ
Alexandrians and of the [ones] from Cilicia and
Ἀσίας συζητοῦντες τῷ Στεφάνῳ, **10** καὶ
Asia discussing – with Stephen, and
οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ
were not able to withstand the wisdom and
τῷ πνεύματι ᾧ ἐλάλει. **11** τότε ὑπέβαλον
the spirit with which he spoke. Then they suborned
ἄνδρας λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ
men saying[,] – We have heard him

mous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν
speaking words blasphemous against Moses
καὶ τὸν θεόν· **12** συνεκίνησάν τε τὸν
and – God; and they stirred up the
λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς
people and the elders and the
γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν
scribes, and coming on they seized
αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον,
him and led to the council,
13 ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας·
and stood witnesses false saying:
ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν
This man ceases not speaking
ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου [τούτου]
words against – [3]place – [4]holy [1]this
καὶ τοῦ νόμου· **14** ἀκηκόαμεν γὰρ αὐτοῦ
and the law; for we have heard him
λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος
saying that [2]Jesus [3]the [4]Nazarene [1]this
καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει
will destroy this place and will change
τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.
the customs which delivered to us Moses.
15 καὶ ἀτενίσαντες εἰς αὐτὸν πάντες οἱ
And gazing at him all the
καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ
[ones] sitting in the council saw the
πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.
face of him as a face of an angel.

CHAPTER 7

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into

7 Εἶπεν δὲ ὁ ἀρχιερεύς· εἰ ταῦτα
And said the high priest: If these things
οὕτως ἔχει; **2** ὁ δὲ ἔφη·
thus have(are)? And he said:
Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε.
Men brothers and fathers, hear ye.
Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ
The God – of glory appeared to the father
ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ
of us Abraham being in – Mesopotamia
πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν,
before to dwell [5]him [6]in Charran,
=he dwelt
3 καὶ εἶπεν πρὸς αὐτόν· ἔξελθε ἐκ τῆς
and said to him: Go forth out of the
γῆς σου καὶ τῆς συγγενείας σου, καὶ
land of thee and the kindred of thee, and

the land which I shall shew thee.

4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold

δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω.
come into the land whichever to thee I may show.

4 τότε ἐξελθὼν ἐκ γῆς Χαλδαίων
Then going forth out of [the] land of [the] Chaldæans

κατῴκησεν ἐν Χαρράν. κἀκεῖθεν μετὰ
he dwelt in Charran. And thence after

τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετῴκισεν
the to die the father of him[b] [God] removed
=his father died

αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς
him into this land in which ye

νῦν κατοικεῖτε, **5** καὶ οὐκ ἔδωκεν αὐτῷ
now dwell, and gave not to him

κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός,
an inheritance in it nor a foot's space,

καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς
and promised to give him for

κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ
a possession it and to the seed of him

μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.
after him, not being to him[c] a child.[a]
=while he had no child.

6 ἐλάλησεν δὲ οὕτως ὁ θεός, ὅτι ἔσται
And spoke thus – God, that will be

τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ,
the seed of him a sojourner in a land belonging to others,

καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν
and they will enslave it and will ill-treat

ἔτη τετρακόσια· **7** καὶ τὸ ἔθνος ᾧ ἐὰν
years four hundred; and the nation whichever

δουλεύσουσιν κρινῶ ἐγώ, ὁ θεὸς εἶπεν,
they will serve will judge I, – God said,

καὶ μετὰ ταῦτα ἐξελεύσονται καὶ
and after these things they will come forth and

λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ.
will worship me in this place.

8 καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς·
And he gave him a covenant of circumcision;

καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ
and thus he begat – Isaac and

περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ,
circumcised him on the day – eighth,

καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακὼβ
and Isaac [begat] – Jacob, and Jacob [begat]

τοὺς δώδεκα πατριάρχας. **9** Καὶ οἱ
the twelve patriarchs. And the

πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ
patriarchs becoming jealous – [a]Joseph

Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh,

ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς
sold into Egypt; and was - God
μετ' αὐτοῦ, **10** καὶ ἐξείλατο αὐτὸν ἐκ
with him, and rescued him out of
πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν
all the afflictions of him, and gave
αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ
him favour and wisdom before Pharaoh
βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν
king of Egypt, and he appointed him
ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν
governor over Egypt and all the
οἶκον αὐτοῦ. **11** ἦλθεν δὲ λιμὸς ἐφ'
household of him. But came a famine over
ὅλην τὴν Αἴγυπτον καὶ Χανάαν καὶ
all - Egypt and Canaan and
θλῖψις μεγάλη, καὶ οὐχ ηὕρισκον
affliction great, and found not
χορτάσματα οἱ πατέρες ἡμῶν. **12** ἀκούσας
sustenance the fathers of us. having heard
δὲ Ἰακὼβ ὄντα σιτία εἰς Αἴγυπτον
But Jacob being corn in Egypt
ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον·
sent forth the fathers of us first;
13 καὶ ἐν τῷ δευτέρῳ ἐγνωρίσθη Ἰωσὴφ
and at the second [time] was made known Joseph
τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ
to the brothers of him, and manifest became -
Φαραὼ τὸ γένος Ἰωσήφ. **14** ἀποστείλας δὲ
to Pharaoh the race of Joseph. And sending
Ἰωσὴφ μετεκαλέσατο Ἰακὼβ τὸν πατέρα
Joseph called Jacob the father
αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν
of him and all the(his) kindred in
ψυχαῖς ἑβδομήκοντα πέντε. **15** καὶ κατέβη
souls seventy-five. And went down
Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν
Jacob to Egypt, and died
αὐτὸς καὶ οἱ πατέρες ἡμῶν, **16** καὶ
he and the fathers of us, and
μετετέθησαν εἰς Συχὲμ καὶ ἐτέθησαν ἐν
were transferred to Sychem and were put in
τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς
the tomb which bought Abraham of(for) a price
ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὼρ ἐν
of silver from the sons of Emmor in
Συχέμ. **17** Καθὼς δὲ ἤγγιζεν ὁ χρόνος
Sychem. And as drew near the time

which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God

τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ θεὸς
of the promise which [2]declared – [1]God
τῷ Ἀβραάμ, ηὔξησεν ὁ λαὸς καὶ
to Abraham, [3]grew [1]the [4]people and
ἐπληθύνθη ἐν Αἰγύπτῳ, **18** ἄχρι οὗ ἀνέστη
were multiplied in Egypt, until [2]rose up
βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει
[3]king [1]another over Egypt, who did not know
τὸν Ἰωσήφ. **19** οὗτος κατασοφισάμενος
– Joseph. This man dealing craftily with
τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας
the race of us ill-treated the fathers
τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν
– to make[d] [1]the [2]babes [4]exposed [3]of them
εἰς τὸ μὴ ζωογονεῖσθαι. **20** Ἐν ᾧ
to the not to be preserved alive. At which
=so that they should not be . . .
καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστεῖος
time was born Moses, and was fair
τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν
– to God; who was reared months three in
τῷ οἴκῳ τοῦ πατρός· **21** ἐκτεθέντος δὲ
the house of the(his) father; being exposed and
=and when he was exposed
αὐτοῦ ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ
him[a] took up him the daughter of Pharaoh
καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.
and reared him to herself for a son.
=as her own son.
22 καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ
And was trained Moses in all [the] wisdom
Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν λόγοις
of [the] Egyptians, and was powerful in words
καὶ ἔργοις αὐτοῦ. **23** Ὡς δὲ ἐπληροῦτο
and works of him. But when [3]was fulfilled
αὐτῷ τεσσερακονταέτης χρόνος, ἀνέβη ἐπὶ
[4]to him [2]of forty years [1]a time, it came up upon
τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς
the heart of him to visit the
ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. **24** καὶ
brothers of him the sons of Israel. And
ἰδών τινα ἀδικούμενον ἠμύνατο, καὶ
seeing one being injured he defended [him], and
ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ
he wrought vengeance for the [one] getting the worse
πατάξας τὸν Αἰγύπτιον. **25** ἐνόμιζεν δὲ
striking the Egyptian. Now he supposed
συνιέναι τοὺς ἀδελφοὺς ὅτι ὁ θεὸς διὰ
to understand the(his) brothers[b] that – God through
=that his brothers would understand

by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the

χειρὸς αὐτοῦ δίδωσιν σωτηρίαν αὐτοῖς·
hand of him would give salvation to them;

οἱ δὲ οὐ συνῆκαν. **26** τῇ τε ἐπιούσῃ
but they understood not. And on the coming

ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ
day he appeared to them fighting, and

συνήλλασσεν αὐτοὺς εἰς εἰρήνην εἰπών·
attempted to reconcile them in peace saying:

ἄνδρες, ἀδελφοί ἐστε· ἵνατί ἀδικεῖτε
Men, brothers ye are; why injure ye

ἀλλήλους; **27** ὁ δὲ ἀδικῶν τὸν πλησίον
each other? But the [one] injuring the(his) neighbour

ἀπώσατο αὐτὸν εἰπών· τίς σε κατέστησεν
thrust away him saying: Who thee appointed

ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; **28** μὴ
a ruler and a judge over us? not

ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνεῖλες
to kill me thou wishest in the same way as† thou killedst

ἐχθὲς τὸν Αἰγύπτιον; **29** ἔφυγεν δὲ
yesterday the Egyptian? So fled

Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο
Moses at this word, and became

πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν
a sojourner in [the] land Midian, where he begat

υἱοὺς δύο. **30** Καὶ πληρωθέντων ἐτῶν
sons two. And being fulfilled years
=when forty years were fulfilled

τεσσεράκοντα ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ
forty[a] appeared to him in the desert

τοῦ ὄρους Σινὰ ἄγγελος ἐν φλογὶ πυρὸς
of the mount Sinai an angel in a flame of fire

βάτου. **31** ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζεν
of a thorn bush. – And Moses seeing marvelled at

τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατα-
the vision; and approaching him[a] to take
=as he approached

νοῆσαι ἐγένετο φωνὴ κυρίου· **32** ἐγὼ ὁ
notice there was a voice of [the] Lord: I the

θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ
God of the fathers of thee, the God of Abraham

καὶ Ἰσαὰκ καὶ Ἰακώβ. ἔντρομος δὲ
and of Isaac and of Jacob. But trembling

γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι.
becoming Moses dared not *to* take notice.

33 εἶπεν δὲ αὐτῷ ὁ κύριος· λῦσον τὸ
And said to him the Lord: Loosen the

ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος
sandal of the feet of thee; for the place

place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

ἐφ' ᾧ ἔστηκας γῆ ἁγία ἐστίν. **34** ἰδὼν
on which thou standest ground holy is. Seeing
εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ
I saw the ill-treatment of the people of me –
ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτοῦ
in Egypt, and the groan of it
ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς·
I heard, and I came down to rescue them;
καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.
and now come I will send thee to Egypt.
35 Τοῦτον τὸν Μωϋσῆν, ὃν ἠρνήσαντο
This – Moses, whom they denied
εἰπόντες· τίς σε κατέστησεν ἄρχοντα καὶ
saying: Who thee appointed a ruler and
δικαστήν; τοῦτον ὁ θεὸς καὶ ἄρχοντα
a judge? this man – God both a ruler
καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ
and a redeemer has sent with [the] hand
ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
of [the] angel – appearing to him in the bush.
36 οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα
This man led forth them doing wonders
καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν
and signs in [the] land Egypt and in
ἐρυθρᾷ θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη
[the] Red Sea and in the desert years
τεσσεράκοντα. **37** οὗτός ἐστιν ὁ Μωϋσῆς
forty. This is the Moses
ὁ εἰπὰς τοῖς υἱοῖς Ἰσραήλ· προφήτην
– saying to the sons of Israel: A prophet
ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν
for you will raise up – God of the brothers
ὑμῶν ὡς ἐμέ. **38** οὗτός ἐστιν ὁ γενόμενος
of you as me. This is the [one] having been
ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ
in the church in the desert with the
ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ
angel – speaking to him in the
ὄρει Σινὰ καὶ τῶν πατέρων ἡμῶν, ὃς
mount Sinai and [with] the fathers of us, who
ἐδέξατο λόγια ζῶντα δοῦναι ὑμῖν, **39** ᾧ
received oracles living to give to you, [1]to whom
οὐκ ἠθέλησαν [2]ὑπήκοοι γενέσθαι οἱ [3]πατέρες
[4]wished [4]not [5]obedient [5]to become [3]the [3]fathers
ἡμῶν, ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν
[6]of us, but thrust away and turned
ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
in the hearts of them to Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave

40 εἰπόντες τῷ Ἀαρών· ποίησον ἡμῖν
saying – to Aaron: Make for us
θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ
gods which will go before us; – for
Μωϋσῆς · οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ
this Moses, who led forth us out of
γῆς Αἰγύπτου, οὐκ οἴδαμεν τί ἐγένετο
[the] land Egypt, we know not what happened
αὐτῷ. **41** καὶ ἐμοσχοποίησαν ἐν
to him. And they made [a model of] a calf in
ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ
those days and brought up a sacrifice to the
εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις
idol, and made merry in the works
τῶν χειρῶν αὐτῶν. **42** ἔστρεψεν δὲ ὁ
of the hands of them. And [3]turned –
θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν
[1]God and delivered them to worship
τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται
the host – of heaven, as it has been written
ἐν βίβλῳ τῶν προφητῶν· μὴ σφάγια
in [the] roll of the prophets: *Not* victims
καὶ θυσίας προσηνέγκατέ μοι ἔτη
and sacrifices ye offered to me years
τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ,
forty in the desert, [O] house of Israel.
43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μόλοχ
and ye took up the tent – of Moloch
καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά, τοὺς
and the star of the god Romipha, the
τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς;
models which ye made to worship them?
καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.
and I will deport you beyond Babylon.
44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς
The tent – of witness was to the
=Our fathers had the tent of witness
πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς
fathers of us[c] in the desert, as
διετάξατο ὁ λαλῶν τῷ Μωϋσῇ ποιῆσαι
commanded the [one] speaking – to Moses to make
αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει·
it according to the model which he had seen;
45 ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ
which also [4]brought in [4]having received [5]the
πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατα-
[2]fathers [3]of us with Jesus in the pos-
σχέσει τῶν ἐθνῶν, ὧν ἐξῶσεν ὁ θεὸς
session of the nations, whom put out – God

out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full

ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως
from [the] face of the fathers of us, until
τῶν ἡμερῶν Δαυίδ· **46** ὃς εὗρεν χάριν
the days of David; who found favour
ἐνώπιον τοῦ θεοῦ καὶ ἠτήσατο εὑρεῖν
before – God and asked to find
σκήνωμα τῷ οἴκῳ Ἰακώβ. **47** Σολομὼν δὲ
a tent for the house of Jacob. But Solomon
οἰκοδόμησεν αὐτῷ οἶκον. **48** ἀλλ'
built for him a house. But
οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ·
not the Most High in [places] made by hand dwells;
καθὼς ὁ προφήτης λέγει· **49** ὁ οὐρανός
as the prophet says: The heaven
μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν
to me a throne, and the earth a footstool of the
ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι,
feet of me; what house will ye build for me,
λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς
says [the] Lord, or what place of the rest
μου; **50** οὐχὶ ἡ χείρ μου ἐποίησεν ταῦτα
of me? not the hand of me made these things
πάντα; **51** Σκληροτράχηλοι καὶ ἀπερίτμητοι
all? Hard-necked and uncircumcised
καρδίαις καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ
in hearts and – ears, ye always the
πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ
Spirit – Holy oppose, as the
πατέρες ὑμῶν καὶ ὑμεῖς. **52** τίνα τῶν
fathers of you also ye. Which of the
προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν;
prophets persecuted not the fathers of you?
καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας
and they killed the [ones] announcing beforehand
περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ
concerning the coming of the righteous one, of whom
νῦν ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε,
now ye betrayers and murderers became,
53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
who received the law in(by) dispositions
ἀγγέλων, καὶ οὐκ ἐφυλάξατε.
of angels, and did not keep [it].
54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς
And hearing these things they were cut to the
καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας
hearts of them and gnashed the teeth
ἐπ' αὐτόν. **55** ὑπάρχων δὲ πλήρης
at him. But being full

of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God,* and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν
of [the] Spirit Holy gazing into – heaven
εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα ἐκ
he saw [the] glory of God and Jesus standing at
δεξιῶν τοῦ θεοῦ, **56** καὶ εἶπεν· ἰδοὺ
[the] right [hand] – of God, and said: Behold
θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους καὶ
I see the heavens *having been* opened up and
τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα
the Son – of man at [the] right [hand] standing
τοῦ θεοῦ. **57** κράξαντες δὲ φωνῇ μεγάλῃ
– of God. And crying out voice with a great
συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν
they closed the ears of them, and rushed
ὁμοθυμαδὸν ἐπ' αὐτόν, **58** καὶ ἐκβαλόντες
with one mind on him, and casting *out*
ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ
outside the city they stoned [him]. And the
μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ
witnesses put off the garments of them at
τοὺς πόδας νεανίου καλουμένου Σαύλου.
the feet of a young man *being* called Saul.
59 καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλ-
And they stoned – Stephen, invok-
ούμενον καὶ λέγοντα· κύριε Ἰησοῦ, δέξαι
ing [God] and saying: Lord Jesus, receive
τὸ πνεῦμά μου. **60** θεὶς δὲ τὰ γόνατα
the spirit of me. And placing the knees
= kneeling down
ἔκραξεν φωνῇ μεγάλῃ· κύριε, μὴ στήσῃς
he cried voice with a great: Lord, place not
αὐτοῖς ταύτην τὴν ἁμαρτίαν. καὶ τοῦτο
to them this – sin. And [1]this
εἰπὼν ἐκοιμήθη. **8** Σαῦλος δὲ ἦν συνευδοκῶν
[1]saying he fell asleep. And Saul was consenting
τῇ ἀναιρέσει αὐτοῦ.
to the killing of him.

CHAPTER 8

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen *to his*

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ
And there was in that – day
διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν
persecution a great on(against) the church –
ἐν Ἰεροσολύμοις· πάντες [δὲ] διεσπάρησαν
in Jerusalem; and all were scattered
κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ
throughout the countries – of Judæa and
Σαμαρείας πλὴν τῶν ἀποστόλων.
Samaria except the apostles.
2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες
And [3]recovered – [4]Stephen [5]men

burial, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 ¶ Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν
[1]devout and made lamentation great
ἐπ' αὐτῷ. **3** Σαῦλος δὲ ἐλυμαίνετο τὴν
over him. But Saul ravaged the
ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος,
church house by house[†] entering,
σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου
dragging both men and women delivered
εἰς φυλακήν.
to prison.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθον
The [ones] –* therefore being scattered passed through
εὐαγγελιζόμενοι τὸν λόγον. **5** Φίλιππος δὲ
preaching the word. But Philip
κατελθὼν εἰς τὴν πόλιν τῆς
going down to the city –
Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν Χριστόν.
of Samaria proclaimed to them the Christ.
6 προσεῖχον δὲ οἱ ὄχλοι τοῖς
And gave heed the crowds to the things
λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν
being said by – Philip with one mind
ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ
in the to hear them and to see[be] the
things as they heard and saw
σημεῖα ἃ ἐποίει. **7** πολλοὶ γὰρ τῶν
signs which he was doing. For many of the
ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ
[ones] having spirits unclean crying [2]voice
μεγάλῃ ἐξήρχοντο· πολλοὶ δὲ παραλελυμένοι
[1]with a great came out; and many *having been* paralysed
καὶ χωλοὶ ἐθεραπεύθησαν· **8** ἐγένετο δὲ
and lame were healed; and there was
πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ. **9** Ἀνὴρ δέ τις
much joy in that city. And a certain man
ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ
by name Simon was previously in the
πόλει μαγεύων καὶ ἐξιστάνων τὸ
city practising sorcery and astonishing the
ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα
nation – of Samaria, saying [2]to be [3]someone
ἑαυτὸν μέγαν, **10** ᾧ προσεῖχον πάντες
[1]himself [4]great, to whom gave heed all
ἀπὸ μικροῦ ἕως μεγάλου λέγοντες· οὗτός
from small to great saying: This man
ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη
is the power – of God – *being* called

* See note on John 19. 24.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

μεγάλη. **11** προσεῖχον δὲ αὐτῷ διὰ τὸ
great. And they gave heed to him because of the
ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι
for a considerable time by the sorceries to have astonished
=because for a considerable time he had astonished them by his sorceries.
αὐτούς. **12** ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ
them. But when they believed – Philip
εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ
preaching about the kingdom –
θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ,
of God and the name of Jesus Christ,
ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
they were baptized both men and women.
13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν,
– And Simon also [him]self believed,
καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ
and having been baptized was attaching himself –
Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις
to Philip, and beholding signs and powerful deeds
μεγάλας γινομένας ἐξίστατο. **14** Ἀκούσαντες
great happening he was amazed. [6]hearing
δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι
[1]And [2]the [4]in [5]Jerusalem [3]apostles that
δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ
[2]has received – [1]Samaria the word –
θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον
of God, they sent to them Peter
καὶ Ἰωάννην, **15** οἵτινες καταβάντες
and John, who going down
προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν
prayed concerning them so as they might receive
πνεῦμα ἅγιον· **16** οὐδέπω γὰρ ἦν ἐπ'
Spirit Holy; for [2]not yet [1]he was [4]on
οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ
[4]no(any)one [4]of them [3]having fallen *on*, but only
βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ
having been baptized they were in the name of the
κυρίου Ἰησοῦ. **17** τότε ἐπετίθεσαν τὰς
Lord Jesus. Then they laid *on* the(ir)
χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα
hands on them, and they received [2]Spirit
ἅγιον. **18** ἰδὼν δὲ ὁ Σίμων ὅτι διὰ
[1]Holy. And [2]seeing – [1]Simon that through
τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων
the laying on of the hands of the apostles
δίδοται τὸ πνεῦμα, προσήνεγκεν αὐτοῖς
is(was) given the Spirit, he offered them

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26¶ And the angel of the Lord spake unto Philip, saying, Arise, and

χρήματα λέγων· **19** δότε κἀμοὶ τὴν
money saying: Give me also –
ἐξουσίαν ταύτην ἵνα ᾧ ἐὰν ἐπιθῶ τὰς
authority this that whomever I lay on the(my)
χεῖρας λαμβάνῃ πνεῦμα ἅγιον. **20** Πέτρος δὲ
hands he may receive Spirit Holy. But Peter
εἶπεν πρὸς αὐτόν· τὸ ἀργύριόν σου
said to him: The silver of thee
σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν
with thee may it be into perdition, because the gift
τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.
– of God thou didst suppose through money to get.
21 οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος
There is not to thee[e] part nor lot
=Thou hast no
ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου
in this matter; for the heart of thee
οὐκ ἔστιν εὐθεῖα ἔναντι τοῦ θεοῦ.
is not right before – God.
22 μετανόησον οὖν ἀπὸ τῆς κακίας σου
Repent thou therefore from – [2]wickedness [3]of thee
ταύτης, καὶ δεήθητι τοῦ κυρίου εἰ ἄρα
[1]this, and petition the Lord if perhaps
ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας
will be forgiven thee the thought of the heart
σου· **23** εἰς γὰρ χολὴν πικρίας καὶ
of thee; for in gall of bitterness and
σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.
bond of unrighteousness I see thee being.
24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· δεήθητε
And answering – Simon said: Petition
ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως
ye for me to the Lord, so as
μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.
[1]not one [4]may come *on* [5]on [6]me [2]of the things which [3]ye have spoken.
25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλή-
They – therefore having solemnly witnessed and having
σαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον
spoken the word of the Lord returned
εἰς Ἰεροσόλυμα, πολλάς τε κώμας τῶν
to Jerusalem, and [3]many [5]villages [4]of the
Σαμαριτῶν εὐηγγελίζοντο.
[5]Samaritans [1]evangelized.
26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς
But an angel of [the] Lord spoke to
Φίλιππον λέγων· ἀνάστηθι καὶ πορεύου
Philip saying: Rise up and go

go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for

κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
along south on the way –
καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν·
going down from Jerusalem to Gaza;
αὕτη ἐστὶν ἔρημος. **27** καὶ ἀναστὰς
this is desert. And rising up
ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος
he went. And behold[,] *a man* Ethiopian a eunuch
δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων,
a courtier of Candace queen of [the] Ethiopians,
ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς,
who was over all the treasure of her,
[ὃς] ἐληλύθει προσκυνήσων εἰς Ἰερουσαλήμ,
who had come worshipping in Jerusalem,
28 ἦν δὲ ὑποστρέφων καὶ καθήμενος ἐπὶ
and was returning and sitting on
τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν
the chariot of him and was reading the
προφήτην Ἡσαΐαν. **29** εἶπεν δὲ τὸ πνεῦμα
prophet Esaias. And said the Spirit
τῷ Φιλίππῳ· πρόσελθε καὶ κολλήθητι
– to Philip: Approach and keep company with
τῷ ἅρματι τούτῳ. **30** προσδραμὼν δὲ
this chariot. And running up
ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος
– Philip heard him reading
Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν· ἆρά γε
Esaias the prophet, and said: Then
γινώσκεις ἃ ἀναγινώσκεις; **31** ὁ δὲ
knowest thou what things thou art reading? And he
εἶπεν· πῶς γὰρ ἂν δυναίμην ἐὰν μή
said: How indeed should I be able unless
τις ὁδηγήσει με; παρεκάλεσέν τε τὸν
someone shall guide me? And he besought –
Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.
Philip coming up to sit with him.
32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνω-
Now the passage of the scripture which he was
σκεν ἦν αὕτη· ὡς πρόβατον ἐπὶ σφαγὴν
reading was this: As a sheep to slaughter
ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος
he was led, and as a lamb before the [one] shearing
αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ
it [is] dumb, so he opens not the
στόμα αὐτοῦ. **33** Ἐν τῇ ταπεινώσει
mouth of him. In the humiliation
ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ
the judgment of him was taken away; the generation of him

his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς
who will relate? because is taken from the
γῆς ἡ ζωὴ αὐτοῦ. **34** ἀποκριθεὶς δὲ ὁ
earth the life of him. And answering the
εὐνοῦχος τῷ Φιλίππῳ εἶπεν· δέομαί σου,
eunuch – to Philip said: I ask thee,
περὶ τίνος ὁ προφήτης λέγει τοῦτο;
about whom the prophet says this?
περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός;
about himself or about other someone?
35 ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα
And opening – Philip the mouth
αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης
of him and beginning from this scripture
εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.
preached to him – Jesus.
36 ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν,
And as they were going along the way,
ἦλθον ἐπί τι ὕδωρ, καί φησιν ὁ εὐνοῦχος·
they came upon certain water, and says the eunuch:
ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι;‡
Behold[,] water; what prevents me to be baptized?
38 καὶ ἐκέλευσεν στῆναι τὸ ἅρμα, καὶ
And he commanded to stand the chariot, and
κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ
went down both into the water, –
τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν
both Philip and the eunuch, and he baptized
αὐτόν. **39** ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος,
him. And when they came up out of the water,
πνεῦμα κυρίου ἥρπασεν τὸν Φίλιππον,
[the] Spirit of [the] Lord seized – Philip,
καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος,
and saw not him no(any) more the eunuch,
ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.
for he went the way of him rejoicing.
40 Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον, καὶ
But Philip was found in Azotus, and
διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας
passing through he evangelized the cities all
ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.
until the to come him[b] to Cæsarea.
=he came

‡ Verse 37 omitted by Nestle; *cf.* R.V. marg.

CHAPTER 9

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three

9 Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς
– But Saul still breathing threatening
καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου,
and murder against the disciples of the Lord,
προσελθὼν τῷ ἀρχιερεῖ **2** ᾐτήσατο παρ'
approaching *to* the high priest asked from
αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς
him letters to Damascus for the
συναγωγάς, ὅπως ἐάν τινας εὕρῃ τῆς
synagogues, so as if [3]any [1]he found [4]of the
ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους
[5]way [3]being, both men and women, [2]*having been* bound
ἀγάγῃ εἰς Ἰερουσαλήμ. **3** Ἐν
[1]he might bring [them] to Jerusalem. in
δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν
Now the to go[a] it came to pass him to draw near[b]
=as he went =he drew near
τῇ Δαμασκῷ, ἐξαίφνης τε αὐτὸν περιήστ-
– to Damascus, and suddenly [5]him [4]shone
ραψεν φῶς ἐκ τοῦ οὐρανοῦ, **4** καὶ πεσὼν
round [1]a light [3]out of – [2]heaven, and falling
ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν
on the earth he heard a voice saying
αὐτῷ· Σαοὺλ Σαούλ, τί με διώκεις;
to him: Saul[,] Saul, why me persecutest thou?
5 εἶπεν δέ· τίς εἶ, κύριε; ὁ δὲ ἐγώ
And he said: Who art thou, Lord? And he [said]: I
εἰμι Ἰησοῦς ὃν σὺ διώκεις· **6** ἀλλὰ
am Jesus whom thou persecutest; but
ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν,
rise thou up, and enter into the city,
καὶ λαληθήσεταί σοι ὅ τί σε δεῖ ποιεῖν.
and it shall be told thee what thee it behoves to do.
7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ
Now the men – journeying with him
εἱστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς
stood speechless, hearing indeed the
φωνῆς, μηδένα δὲ θεωροῦντες. **8** ἠγέρθη δὲ
sound, but no man beholding. And was raised
Σαῦλος ἀπὸ τῆς γῆς, ἀνεῳγμένων δὲ
Saul from the ground, and having been opened
=when his eyes were opened
τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν·
the eyes of him[a] nothing he saw;
χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς
and leading by the hand him they brought *in* into
Δαμασκόν. **9** καὶ ἦν ἡμέρας τρεῖς μὴ
Damascus. And he was days three not

days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into

βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
seeing, and ate not nor drank.

10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ
Now there was a certain disciple in Damascus
ὀνόματι Ἁνανίας, καὶ εἶπεν πρὸς αὐτὸν
by name Ananias, and said to him
ἐν ὁράματι ὁ κύριος· Ἁνανία. ὁ δὲ
in a vision the Lord: Ananias. And he
εἶπεν· ἰδοὺ ἐγώ, κύριε. **11** ὁ δὲ κύριος
said: Behold[,] I, Lord. And the Lord
πρὸς αὐτόν· ἀναστὰς πορεύθητι ἐπὶ τὴν
[said] to him: Rising up go thou to the
ῥύμην τὴν καλουμένην εὐθεῖαν καὶ ζήτησον
street – *being* called Straight and seek
ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα·
in [the] house of Judas [2]Saul [3]by name [4]a Tarsian;
ἰδοὺ γὰρ προσεύχεται, **12** καὶ εἶδεν ἄνδρα
for behold he is praying, and saw [2]a man
[ἐν ὁράματι] Ἁνανίαν ὀνόματι εἰσελθόντα
[1]in [2]a vision Ananias by name coming in
καὶ ἐπιθέντα αὐτῷ χεῖρας, ὅπως ἀναβλέψῃ.
and putting on him hands, so as he may see again.
13 ἀπεκρίθη δὲ Ἁνανίας· κύριε, ἤκουσα
And answered Ananias: Lord, I heard
ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου,
from many about this man,
ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν
how many evil things to the saints of thee he did
ἐν Ἰερουσαλήμ· **14** καὶ ὧδε ἔχει ἐξουσίαν
in Jerusalem; and here he has authority
παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς
from the chief priests to bind all the
ἐπικαλουμένους τὸ ὄνομά σου. **15** εἶπεν
[ones] invoking the name of thee. said
δὲ πρὸς αὐτὸν ὁ κύριος· πορεύου, ὅτι
But to him the Lord: Go thou, because
σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ
[3]a vessel [4]of choice [5]is [6]to me [1]this man –
βαστάσαι τὸ ὄνομά μου ἐνώπιον [τῶν]
to bear[d] the name of me [2]before [1]the
ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραήλ·
[4]nations [1]both [5]and [6]kings [3]sons [7]and [8]of Israel:
16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ
for I will show him how many things it behoves
αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.
him on behalf of the name of me to suffer.
17 Ἀπῆλθεν δὲ Ἁνανίας καὶ εἰσῆλθεν
And went away Ananias and entered

the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the

εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν
into the house, and putting *on* on him
τὰς χεῖρας εἶπεν· Σαοὺλ ἀδελφέ, ὁ
the(his) hands said: Saul brother, the
κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι
Lord has sent me, Jesus the [one] appear- to
ing thee
ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς
in the way which thou camest, so as thou mayest see again
καὶ πλησθῇς πνεύματος ἁγίου. **18** καὶ
and be filled of(with) Spirit Holy. And
εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν
immediately fell away of him from the eyes
ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς
as scales, and he saw again, and rising up
ἐβαπτίσθη, **19** καὶ λαβὼν τροφὴν ἐνίσχυσεν.
was baptized, and taking food was strengthened.
Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ
Now he was with the in Damascus
μαθητῶν ἡμέρας τινάς, **20** καὶ εὐθέως
disciples days some, and immediately
ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν,
in the synagogues he proclaimed – Jesus,
ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
that this one is the Son – of God.
21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ
And were amazed all the [ones] hearing and
ἔλεγον· οὐχ οὗτός ἐστιν ὁ πορθήσας
said: Not this man is the [one] having destroyed
εἰς Ἰερουσαλὴμ τοὺς ἐπικαλουμένους
in Jerusalem the [ones] invoking
τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει,
this name, and here for this he had come,
ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς
that *having been* bound them he might bring before the
ἀρχιερεῖς; **22** Σαῦλος δὲ μᾶλλον ἐνε-
chief priests? But Saul more was filled
δυναμοῦτο καὶ συνέχυννεν Ἰουδαίους τοὺς κατ-
with power and confounded Jews the [ones]
οικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός
dwelling in Damascus, proving that this one
ἐστιν ὁ χριστός. **23** Ὡς δὲ ἐπληροῦντο
is the Christ. And when were fulfilled
ἡμέραι ἱκαναί, **24** συνεβουλεύσαντο
days considerable(many), consulted together
οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· ἐγνώσθη δὲ
the Jews to kill him; but was known
τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετη-
– to Saul the plot of them. And they

gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified;

ρουντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ
carefully watched also the gates both by day and
νυκτὸς ὅπως αὐτὸν ἀνέλωσιν· **25** λαβόντες δὲ
by night so as him they might destroy; but taking
οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ
[1]the [2]disciples [3]of him by night through the
τείχους καθῆκαν αὐτὸν χαλάσαντες ἐν
wall let down him lowering in
σπυρίδι. **26** Παραγενόμενος δὲ εἰς
a basket. And arriving at
Ἰερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς
Jerusalem he tried to be joined to the
μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν,
disciples; and all feared him,
μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.
not believing that he is(was) a disciple.
27 Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν
But Barnabas taking hold of him led
πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο
to the apostles, and narrated
αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον
to them how in the way he saw the Lord
καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν
and that he spoke to him, and how in
Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι
Damascus he spoke boldly in the name
Ἰησοῦ. **28** καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος
of Jesus. And he was with them going in
καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ,
and going out in Jerusalem,
παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ
speaking boldly in the name of the
κυρίου, **29** ἐλάλει τε καὶ συνεζήτει πρὸς
Lord, [2]spoke [1]both [3]and [4]discussed with
τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν ἀνελεῖν
the Hellenists; and they attempted to kill
αὐτόν. **30** ἐπιγνόντες δὲ οἱ ἀδελφοὶ
him. But [3]knowing [1]the [2]brothers
κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ
brought down him to Cæsarea and
ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.
sent forth him to Tarsus.
31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης
[5]The – [1]therefore [3]church throughout all
τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας
– Judæa and Galilee and Samaria
εἶχεν εἰρήνην οἰκοδομουμένη καὶ πορευομένη
had peace being built and going

and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει
in the fear of the Lord, and in the comfort
τοῦ ἁγίου πνεύματος ἐπληθύνετο.
of the Holy Spirit was multiplied.

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ
Now it came to pass Peter passing *through* through
πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους
all [quarters] to come down[b] also to the saints
τοὺς κατοικοῦντας Λύδδα. **33** εὗρεν δὲ
– inhabiting Lydda. And he found
ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν ἐξ
there a certain man by name Aeneas of
ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραβάτου,
years eight lying on a mattress,
ὃς ἦν παραλελυμένος. **34** καὶ εἶπεν αὐτῷ
who was *having been* paralysed. And said to him
ὁ Πέτρος· Αἰνέα, ἰᾶταί σε Ἰησοῦς Χριστός·
– Peter: Aeneas, cures thee Jesus Christ:
ἀνάστηθι καὶ στρῶσον σεαυτῷ. καὶ
rise up and gird thyself. And
εὐθέως ἀνέστη. **35** καὶ εἶδαν αὐτὸν
immediately he rose up. And saw him
πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν
all the [ones] inhabiting Lydda and –
Σαρῶνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.
Saron, who turned to the Lord.
Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι
[a]in [b]Joppa [c]Now [d]a certain [e]was [f]disciple by name
Ταβιθά, **36** ἣ διερμηνευομένη λέγεται
Tabitha, who being translated is called
Δορκάς· αὕτη ἦν πλήρης ἔργων ἀγαθῶν
Dorcas; this woman was full works of good
καὶ ἐλεημοσυνῶν ὧν ἐποίει. **37** ἐγένετο δὲ
and of alms which she did. And it happened
ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν
in those days ailing
αὐτὴν ἀποθανεῖν· λούσαντες δὲ ἔθηκαν
she to die[b]; and having washed they put [her]
=being ill she died;
ἐν ὑπερῴῳ. **38** ἐγγὺς δὲ οὔσης Λύδδας
in an upper room. Now [a]near [b]being [c]Lydda[a]
τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι
– to Joppa the disciples having heard that
Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο
Peter is(was) in it sent two
ἄνδρας πρὸς αὐτὸν παρακαλοῦντες· μὴ
men to him beseeching: [a]not
ὀκνήσῃς διελθεῖν ἕως ἡμῶν. **39** ἀναστὰς δὲ
[b]hesitate to come to us. And rising up

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον
Peter went with them; whom arriving
ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν
they led up into the upper room, and stood by
αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ
him all the widows weeping and
ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα
showing tunics and garments, which
ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς.
[3]made [4]with [5]them [6]being – [1]Dorcas.
40 *ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος*
And [2]putting *out* [4]outside [3]all – [1]Peter
καὶ θεὶς τὰ γόνατα προσηύξατο, καὶ
and placing the knees he prayed, and
=kneeling down
ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν· Ταβιθά,
turning to the body said: Tabitha,
ἀνάστηθι. ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς
rise up. And she opened the eyes
αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
of her, and seeing – Peter sat up.
41 *δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν·*
And giving her a hand he raised up her;
φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας
and calling the saints and the widows
παρέστησεν αὐτὴν ζῶσαν. **42** *γνωστὸν δὲ*
he presented her living. And known
ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ
it became throughout all – Joppa, and
ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον.
believed many on the Lord.
43 *Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι ἐν*
And it came to pass days several to remain in
=he remained many days
Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.
Joppa with one Simon a tanner.

CHAPTER 10

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 *A* devout *man*, and one that feared God with all his house, which gave much alms to the people,

10 *Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι*
Now a certain man in Cæsarea by name
Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς
Cornelius, a centurion of a cohort –
καλουμένης Ἰταλικῆς, **2** *εὐσεβὴς καὶ*
being called Italian, devout and
φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ
fearing – God with all the household
αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς τῷ
of him, doing alms many to the

and prayed to God alway.
3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.
4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.
5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:
6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.
7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;
8 And when he had declared all *these* things unto them, he sent them to Joppa.
9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:
10 And he became very hungry, and would have eaten: but while they

λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ παντός,
people and petitioning – God continually,
3 εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ περὶ
saw in a vision clearly, as it were around
ὥραν ἐνάτην τῆς ἡμέρας, ἄγγελον τοῦ
hour ninth of the day, an angel –
θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα
of God entering to him and saying
αὐτῷ· Κορνήλιε. 4 ὁ δὲ ἀτενίσας αὐτῷ
to him: Cornelius. And he gazing at him
καὶ ἔμφοβος γενόμενος εἶπεν· τί ἐστιν,
and terrified becoming said: What is it,
κύριε; εἶπεν δὲ αὐτῷ· αἱ προσευχαί
lord? And he said to him: The prayers
σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν
of thee and the alms of thee went up
εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ. 5 καὶ
for a memorial before – God. And
νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ
now send men to Joppa and
μετάπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται
summon Simon one who is surnamed
Πέτρος· 6 οὗτος ξενίζεται παρά τινι
Peter; this man is lodged with one
Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ
Simon a tanner, to whom is a house by
=who has a house
θάλασσαν. 7 ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ
[the] sea. And as went away the angel –
λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν
speaking to him, calling two of the household slaves
καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούν-
and soldier a devout of the [ones] waiting
των αὐτῷ, 8 καὶ ἐξηγησάμενος ἅπαντα
on him, and explaining all things
αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.
to them sent them to – Joppa.
9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων
And on the morrow journeying those
καὶ τῇ πόλει ἐγγιζόντων ἀνέβη Πέτρος
and to the city drawing near went up Peter
=as they journeyed and drew near to the city
ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν
onto the roof to pray about hour
ἕκτην. 10 ἐγένετο δὲ πρόσπεινος καὶ
sixth. And he became hungry and
ἤθελεν γεύσασθαι· παρασκευαζόντων δὲ
wished to taste(eat); and preparing
=while they prepared

made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις, **11** καὶ
them[a] there came on him an ecstasy, and
θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον καὶ
he beholds the heaven having been opened and
καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην,
coming down a certain vessel like sheet a great,
τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς,
by four corners being let down onto the earth,
12 ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα
in which were all the quadrupeds
καὶ ἑρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ
and reptiles of the earth and birds of the
οὐρανοῦ. **13** καὶ ἐγένετο φωνὴ πρὸς
heaven(air). And there came a voice to
αὐτόν· ἀναστάς, Πέτρε, θῦσον καὶ φάγε.
him: Rise up, Peter, slay and eat.
14 ὁ δὲ Πέτρος εἶπεν· μηδαμῶς, κύριε,
– But Peter said: Not at all, Lord,
ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ
because never did I eat every(any)thing common and
ἀκάθαρτον. **15** καὶ φωνὴ πάλιν ἐκ δευτέρου
unclean. And a voice again a second [time]
πρὸς αὐτόν· ἃ ὁ θεὸς ἐκαθάρισεν σὺ
[came] to him: What things – God cleansed [3]thou
μὴ κοίνου. **16** τοῦτο δὲ ἐγένετο ἐπὶ
[2]not [1]treat [4]as [5]unclean. And this occurred on
τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ σκεῦος
three [occasions], and immediately was taken up the vessel
εἰς τὸν οὐρανόν. **17** Ὡς δὲ ἐν ἑαυτῷ
into – heaven. Now as in himself
διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὅραμα
was doubting – Peter what might be the vision
ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι
which he saw, behold[,] the men – *having been* sent
ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν
by – Cornelius asking for the
οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν
house – of Simon stood *at* at the
πυλῶνα, **18** καὶ φωνήσαντες ἐπυνθάνοντο
porch, and calling inquired
εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε
if Simon – *being* surnamed Peter here
ξενίζεται. **19** Τοῦ δὲ Πέτρου διενθυμουμένου
is lodged. – And Peter pondering[a]
=while Peter pondered
περὶ τοῦ ὁράματος εἶπεν τὸ πνεῦμα·
about the vision [3]said [1]the [2]Spirit:
ἰδοὺ ἄνδρες δύο ζητοῦντές σε· **20** ἀλλὰ
Behold[,] men two seeking thee; but

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him.*

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked

ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς
rising up go down, and go with them
μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα
nothing doubting, because I have sent
αὐτούς. **21** καταβὰς δὲ Πέτρος πρὸς
them. And going down Peter to
τοὺς ἄνδρας εἶπεν· ἰδοὺ ἐγώ εἰμι ὃν
the men said: Behold[,] I am [he] whom
ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;
ye seek; what [is] the cause for which ye are here?
22 οἱ δὲ εἶπαν· Κορνήλιος ἑκατοντάρχης,
And they said: Cornelius a centurion,
ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν,
a man just and fearing – God,
μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους
and being witnessed to by all the nation
τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου
of the Jews, was warned by angel
ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον
a holy to summon thee to the house
αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.
of him and to hear words from thee.
23 εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν.
Calling in therefore them he lodged.
Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν
And on the morrow rising up he went forth with
αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν
them, and some of the brothers –
ἀπὸ Ἰόππης συνῆλθον αὐτῷ. **24** τῇ δὲ
from Joppa accompanied him. And on the
ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν·
morrow he entered into – Cæsarea;
ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς,
– and Cornelius was awaiting them,
συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ
having called together the relatives of him and
τοὺς ἀναγκαίους φίλους. **25** Ὡς δὲ
the intimate friends. Now when
ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον,
it came to pass the to enter – Peter,[b]
– Now it came to pass when Peter entered,
συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν
[a]meeting [b]him – [c]Cornelius falling
ἐπὶ τοὺς πόδας προσεκύνησεν. **26** ὁ δὲ
at the(his) feet worshipped. – But
Πέτρος ἤγειρεν αὐτὸν λέγων· ἀνάστηθι·
Peter raised him saying: Stand up:
καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι. **27** καὶ
also I [my]self a man am. And

with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34¶ Then Peter opened

συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὑρίσκει
talking with him he entered, and finds
συνεληλυθότας πολλούς, **28** ἔφη τε πρὸς
having come together many, and said to
αὐτούς· ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν
them: Ye understand how unlawful it is
ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι
for *a man* a Jew to adhere or to approach
ἀλλοφύλῳ· κἀμοὶ ὁ θεὸς ἔδειξεν μηδένα
a foreigner; and to me – God showed [2]not any
κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον·
[4]common [5]or [6]unclean [1]to call [3]man;
29 διὸ καὶ ἀναντιρρήτως ἦλθον μετα-
wherefore indeed [3]unquestioningly [2]I came [1]being
πεμφθείς. πυνθάνομαι οὖν, τίνι λόγῳ
summoned. I inquire therefore, for what reason
μετεπέμψασθέ με; **30** καὶ ὁ Κορνήλιος
ye summoned me? And – Cornelius
ἔφη· ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς
said: From fourth day until this –
= Four days ago
ὥρας ἤμην τὴν ἐνάτην προσευχόμενος
hour I was [at] the ninth praying
ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη
in the house of me, and behold[,] a man stood
ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ, **31** καὶ
before me in clothing bright, and
φησίν· Κορνήλιε, εἰσηκούσθη σου ἡ
says: Cornelius, was heard of thee the
προσευχὴ καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν
prayer and the alms of thee were remembered
ἐνώπιον τοῦ θεοῦ. **32** πέμψον οὖν εἰς
before – God. Send thou therefore to
Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπι-
Joppa and send for Simon who is
καλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ
surnamed Peter; this man is lodged in [the] house
Σίμωνος βυρσέως παρὰ θάλασσαν. **33** ἐξαυτῆς
of Simon a tanner by [the] sea. At once
οὖν ἔπεμψα πρός σέ, σύ τε καλῶς
therefore I sent to thee, and thou well
ἐποίησας παραγενόμενος. νῦν οὖν πάντες
didst arriving. Now therefore all
ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι
we before – God are present to hear
πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ
all the things having been commanded thee by the
κυρίου. **34** Ἀνοίξας δὲ Πέτρος τὸ στόμα
Lord. And opening Peter the(his) mouth

his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with

εἶπεν· ἐπ' ἀληθείας καταλαμβάνομαι ὅτι
said: On(in) truth I perceive that
οὐκ ἔστιν προσωπολήμπτης ὁ θεός, 35 ἀλλ'
²not ³is ⁴a respecter of persons – ¹God, but
ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ
in every nation the [one] fearing him and
ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστιν·
working righteousness acceptable to him is;
36 τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς
the word which he sent to the sons
Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ
of Israel preaching peace through Jesus
Χριστοῦ· οὗτός ἐστιν πάντων κύριος.
Christ: this one is of all Lord.
37 ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ'
Ye know the having become thing throughout
=that which took place
ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς
all – Judæa, beginning from –
Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν
Galilee after the baptism which ²proclaimed
Ἰωάννης, 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ,
¹John, Jesus the one from Nazareth,
ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ
how anointed him – God with Spirit Holy
καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ
and power, who went about doing good and
ἰώμενος πάντας τοὺς καταδυναστευομένους
curing all the [ones] being oppressed
ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ'
by the devil, because – God was with
αὐτοῦ· 39 καὶ ἡμεῖς μάρτυρες πάντων
him; and we [are] witnesses of all things
ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων
which he did both in the country of the Jews
καὶ Ἰερουσαλήμ· ὃν καὶ ἀνεῖλαν
and Jerusalem; whom indeed they killed
κρεμάσαντες ἐπὶ ξύλου. 40 τοῦτον ὁ
hanging on a tree. This one –
θεὸς ἤγειρεν ἐν τῇ τρίτῃ ἡμέρᾳ καὶ
God raised on the third day and
ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, 41 οὐ
gave him visible to become, not
παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς
to all the people, but to witnesses –
προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν,
having been previously appointed by – God, to us.
οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ
who ate with and drank with him

him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν·
after the to rise again him[b] out of [the] dead;
=he rose again

42 καὶ παρήγγειλεν ἡμῖν κηρῦξαι τῷ λαῷ
and he commanded us to proclaim to the people
καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ
and solemnly to witness that this man is the [one]
ὡρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων
having been by – God judge of living
designated
καὶ νεκρῶν. **43** τούτῳ πάντες οἱ προφῆται
and of dead. To this man all the prophets
μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ
witness, [4]forgiveness [3]of sins [2]to receive [5]through
τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα
[6]the [10]name [11]of him [1]everyone [9]believing
εἰς αὐτόν. **44** Ἔτι λαλοῦντος τοῦ Πέτρου
[7]in [8]him. Yet speaking – Peter[a]
=While Peter was still speaking
τὰ ῥήματα ταῦτα ἐπέπεσεν τὸ πνεῦμα
these words [4]fell *on* [1]the [3]Spirit
τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας
– [2]Holy on all the [ones] hearing
τὸν λόγον. **45** καὶ ἐξέστησαν οἱ ἐκ
the discourse. And [5]were amazed [1]the [3]of [the]
περιτομῆς πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ,
[4]circumcision [2]faithful as many as accompanied – Peter,
ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου
because also on the nations the gift of the Holy
πνεύματος ἐκκέχυται· **46** ἤκουον γὰρ
Spirit has been poured out; for they heard
αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόν-
them speaking in tongues and magnify-
των τὸν θεόν. τότε ἀπεκρίθη Πέτρος·
ing – God. Then answered Peter:
47 μήτι τὸ ὕδωρ δύναται κωλῦσαί τις
Not [4]the [5]water [1]can [3]*to* forbid [2]anyone
τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ
– [7]not [6]to be baptized[d] [4]these, who the
πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς;
Spirit – Holy received as also we?
48 προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι
And he commanded them in the name
[1]Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε ἠρώτησαν
of Jesus Christ to be baptized. Then they asked
αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.
him to remain days some.

CHAPTER 11

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were

11 Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ
Now heard the apostles and the
ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν
brothers – being throughout – Judæa
ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον
that also the nations received the word
τοῦ θεοῦ. **2** Ὅτε δὲ ἀνέβη Πέτρος εἰς
– of God. And when went up Peter to
Ἰερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν οἱ
Jerusalem, disputed with him the [ones]
ἐκ περιτομῆς **3** λέγοντες ὅτι εἰσῆλθες
of [the] circumcision saying[,] – Thou enteredst
πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ
to men uncircumcision having and
συνέφαγες αὐτοῖς. **4** ἀρξάμενος δὲ Πέτρος
didst eat with them. And beginning Peter
ἐξετίθετο αὐτοῖς καθεξῆς λέγων· **5** ἐγὼ
explained to them in order saying: I
ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ
was in [the] city Joppa praying, and
εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον
I saw in an ecstasy a vision, coming down
σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν
a certain vessel as sheet a great by four
ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ
corners having been let down out of – heaven, and
ἦλθεν ἄχρι ἐμοῦ· **6** εἰς ἣν ἀτενίσας
it came up to me; into which gazing
κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς
I perceived, and I saw the quadrupeds of the
γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ
earth and the wild beasts and the reptiles and the
πετεινὰ τοῦ οὐρανοῦ. **7** ἤκουσα δὲ καὶ
birds of the heaven(air). And I heard also
φωνῆς λεγούσης μοι· ἀναστάς, Πέτρε,
a voice saying to me: Rise up, Peter,
θῦσον καὶ φάγε. **8** εἶπον δέ· μηδαμῶς,
slay and eat. And I said: Not at all,
κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε
Lord, because a common or unclean thing never
εἰσῆλθεν εἰς τὸ στόμα μου. **9** ἀπεκρίθη δὲ
entered into the mouth of me. And answered
ἐκ δευτέρου φωνὴ ἐκ τοῦ οὐρανοῦ·
a second [time] a voice out of – heaven:
ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοίνου.
What – God cleansed thou regard not common.
things
10 τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ
And this happened on three [occasions], and

drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their

ἀνεσπάσθη πάλιν ἅπαντα εἰς τὸν οὐρανόν.
was pulled up again all things to – heaven.
11 καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν
And behold at once three men stood *at*
ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν, ἀπεσταλμένοι
at the house in which I was, having been sent
ἀπὸ Καισαρείας πρός με. **12** εἶπεν δὲ
from Cæsarea to me. And [1]told
τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς μηδὲν
[1]the [2]Spirit [4]me to go with them nothing
διακρίναντα. ἦλθον δὲ σὺν ἐμοὶ καὶ
doubting. And came with me also
οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς
– six brothers these, and we entered into
τὸν οἶκον τοῦ ἀνδρός. **13** ἀπήγγειλεν δὲ
the house of the man. And he reported
ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ
to us how he saw the angel in the
οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα·
house of him standing and saying:
ἀπόστειλον εἰς Ἰόππην καὶ μετάπεμψαι
Send to Joppa and summon
Σίμωνα τὸν ἐπικαλούμενον Πέτρον, **14** ὃς
Simon – *being* surnamed Peter, who
λαλήσει ῥήματα πρὸς σὲ ἐν οἷς σωθήσῃ
will speak words to thee by which mayest be saved
σὺ καὶ πᾶς ὁ οἶκός σου. **15** ἐν δὲ
thou and all the household of thee. And in
τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ
the to begin me[DO] to speak [4]fell *on* [1]the
=as I began
πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς ὥσπερ καὶ
[2]Spirit – [3]Holy on them as also
ἐφ' ἡμᾶς ἐν ἀρχῇ. **16** ἐμνήσθην δὲ τοῦ
on us at [the] beginning. And I remembered the
ῥήματος τοῦ κυρίου, ὡς ἔλεγεν· Ἰωάννης
word of the Lord, how he said: John
μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε
indeed baptized with water, but ye will be baptized
ἐν πνεύματι ἁγίῳ. **17** εἰ οὖν τὴν ἴσην
in Spirit Holy. If therefore [4]the [5]equal
δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ
[4]gift [2]gave [3]them – [1]God as also
ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν
to us, having believed on the Lord Jesus
Χριστόν, ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι
Christ, [3]I [1]who [2]was [to be] able to hinder
τὸν θεόν; **18** ἀκούσαντες δὲ ταῦτα ἡσύχασαν,
– God? And hearing these things they kept silenc-

peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

καὶ ἐδόξασαν τὸν θεὸν λέγοντες· ἄρα καὶ
and glorified – God saying: Then also
τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς
to the nations – God – repentance to
ζωὴν ἔδωκεν.
life gave.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς
The [ones] – therefore being scattered from the
θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ
affliction – occurring over Stephen
διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ
passed through to Phœnicia and Cyprus and
Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον
Antioch, to no one speaking the word
εἰ μὴ μόνον Ἰουδαίοις. **20** Ἦσαν δέ
except only to Jews. But were
τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ
some of them *men* Cypriotes and
Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν
Cyrenians, who coming to Antioch
ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας,
spoke also to the Greeks,
εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. **21** καὶ ἦν
preaching the Lord Jesus. And was
χεὶρ κυρίου μετ' αὐτῶν, πολύς τε
[the] hand of [the] Lord with them, and a much(great)
ἀριθμὸς ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν
number – believing turned to the
κύριον. **22** Ἠκούσθη δὲ ὁ λόγος εἰς
Lord. And was heard the account in
τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν
the ears of the church – being in
Ἰερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν
Jerusalem about them, and they sent out
Βαρναβᾶν ἕως Ἀντιοχείας· **23** ὃς παραγεν-
Barnabas to Antioch; who arriv-
όμενος καὶ ἰδὼν τὴν χάριν τὴν τοῦ
ing and seeing the grace – –
θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ
of God rejoiced, and exhorted all –
προθέσει τῆς καρδίας προσμένειν τῷ
with purpose – of heart to remain with the
κυρίῳ, **24** ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ
Lord, because he was man a good and
πλήρης πνεύματος ἁγίου καὶ πίστεως.
full of [the] Spirit Holy and of faith.
καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ.
And was added a crowd considerable to the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

25 ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι
And he went forth to Tarsus to seek
Σαῦλον, **26** καὶ εὑρὼν ἤγαγεν εἰς Ἀντιόχειαν.
Saul, and finding brought to Antioch.
ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον
And it happened to them also year a whole
συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι
to be assembled in the church and to teach
ὄχλον ἱκανόν, χρηματίσαι τε πρώτως ἐν
a crowd considerable, and to call firstly in
Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.
Antioch the disciples Christians.
27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον
And in these – days came down
ἀπὸ Ἰεροσολύμων προφῆται εἰς Ἀντιόχειαν·
from Jerusalem prophets to Antioch;
28 ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι
and rising up one of them by name
Ἄγαβος ἐσήμαινεν διὰ τοῦ πνεύματος
Agabus signified through the Spirit
λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν
famine a great to be about to be over all the
οἰκουμένην· ἥτις ἐγένετο ἐπὶ Κλαυδίου.
inhabited earth; which happened in the time of Claudius.
29 τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό
So [3]of the [4]disciples [1]as [6]was prosperous
τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν
[2]anyone, they determined each of them for ministration
πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ
to send [1]to the [3]dwelling [4]in – [5]Judæa
ἀδελφοῖς· **30** ὃ καὶ ἐποίησαν ἀποστείλαντες
[2]brothers; which indeed they did sending
πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς
to the elders through [the] hand
Βαρναβᾶ καὶ Σαύλου.
of Barnabas and of Saul.

CHAPTER 12

NOW about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he

12 Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν
Now at that – time laid on
Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί
Herod the king the(his) hands to ill-treat
τινας τῶν ἀπὸ τῆς ἐκκλησίας. **2** ἀνεῖλεν δὲ
some of the [ones] from the church. And he killed
Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ.
James the brother of John with a sword.
3 ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις
And seeing that pleasing it is(was) to the Jews

proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist

προσέθετο συλλαβεῖν καὶ Πέτρον, ἦσαν δὲ
he added to arrest also Peter. and they were
ἡμέραι τῶν ἀζύμων, 4 ὃν καὶ πιάσας
days – of unleavened bread, whom also seizing
ἔθετο εἰς φυλακήν, παραδοὺς τέσσαρσιν
he put in prison, delivering to four
τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν,
quaternions of soldiers to guard him,
βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν
intending after the Passover to bring up
αὐτὸν τῷ λαῷ. 5 ὁ μὲν οὖν Πέτρος
him to the people. – –* therefore Peter
ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν
was kept in the prison; but prayer was
ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς
earnestly being made by the church to
τὸν θεὸν περὶ αὐτοῦ. 6 Ὅτε δὲ ἤμελλεν
– God concerning him. And when [3]was about
προαγαγεῖν αὐτὸν ὁ [4]Ἡρῴδης, τῇ νυκτὶ
[2]to bring forward [4]him – [1]Herod, – [3]night
ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ
[1]in that was – Peter sleeping between
δύο στρατιωτῶν δεδεμένος ἁλύσεσιν δυσίν,
two soldiers having been bound with chains two,
φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν
and guards before the door were keeping the
φυλακήν. 7 καὶ ἰδοὺ ἄγγελος κυρίου
prison. And behold[,] an angel of [the] Lord
ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι·
came upon, and a light shone in the building;
πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου
and striking the side – of Peter
ἤγειρεν αὐτὸν λέγων· ἀνάστα ἐν τάχει.
he raised him saying: Rise up in haste.
καὶ ἐξέπεσαν αὐτοῦ αἱ ἁλύσεις ἐκ τῶν
And fell *off* of him the chains off the(his)
χειρῶν. 8 εἶπεν δὲ ὁ ἄγγελος πρὸς
hands. And said the angel to
αὐτόν· ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά
him: Gird thyself and put on the sandals
σου. ἐποίησεν δὲ οὕτως. καὶ λέγει
of thee. And he did so. And he tells
αὐτῷ· περιβαλοῦ τὸ ἱμάτιόν σου καὶ
him: Cast round the garment of thee and
ἀκολούθει μοι. 9 καὶ ἐξελθὼν ἠκολούθει,
follow me. And going forth he followed,

* μέν and δέ are in contrast: "on one hand . . ."—"on the other . . ."

not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed

καὶ οὐκ ἤδει ὅτι ἀληθές ἐστιν τὸ
and knew not that [3]true [4]is(was) [1]the thing
γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ
happening through the angel, but he thought
ὅραμα βλέπειν. **10** διελθόντες δὲ πρώτην
a vision to see. And going through [the] first
φυλακὴν καὶ δευτέραν ἦλθαν ἐπὶ τὴν
prison and [the] second they came on the
πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν
gate – iron – leading to the
πόλιν, ἥτις αὐτομάτη ἠνοίγη αὐτοῖς, καὶ
city, which of itself was opened to them, and
ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ
going out they went forward street one, and
εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.
immediately departed the angel from him.
11 καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος
And – Peter in himself having become
εἶπεν· νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν
said: Now I know truly that sent forth
ὁ κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατό
the Lord the angel of him and delivered
με ἐκ χειρὸς Ἡρῴδου καὶ πάσης τῆς
me out of [the] hand of Herod and of all the
προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.
expectation of the people of the Jews.
12 συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς
And realizing he came on the house –
Μαρίας τῆς μητρὸς Ἰωάννου τοῦ
of Mary the mother of John –
ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ
being surnamed Mark, where were many
συνηθροισμένοι καὶ προσευχόμενοι. **13** κρού-
having been assembled and praying. And
σαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος
knocking him[a] the door of the porch
=as he knocked
προσῆλθεν παιδίσκη ὑπακοῦσαι ὀνόματι
approached a maidservant to listen by name
Ῥόδη, **14** καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ
Rhoda, and recognizing the voice –
Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν
of Peter from – joy she did not open the
πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι
porch, but running in announced [3]to stand
τὸν Πέτρον πρὸ τοῦ πυλῶνος. **15** οἱ δὲ
– [1]Peter before the porch. But they
πρὸς αὐτὴν εἶπαν· μαίνῃ. ἡ δὲ διϊσχυρίζετο
to her said: Thou ravest. But she emphatically asserted

that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

οὕτως ἔχειν. οἱ δὲ ἔλεγον· ὁ ἄγγελός
so to have(be). So they said: The angel
ἐστιν αὐτοῦ. **16** ὁ δὲ Πέτρος ἐπέμενεν
it is of him. – But Peter continued
κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν καὶ
knocking; and having opened they saw him and
ἐξέστησαν. **17** κατασείσας δὲ αὐτοῖς τῇ
were amazed. And beckoning to them with the
χειρὶ σιγᾶν διηγήσατο αὐτοῖς πῶς ὁ
hand to be quiet he related to them how the
κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς,
Lord him led *out* out of the prison,
εἶπέν τε· ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς
and said: Report to James and to the
ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς
brothers these things. And going out he went to
ἕτερον τόπον. **18** Γενομένης δὲ ἡμέρας ἦν
another place. And becoming day[a] there was
=when it became day
τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις,
disturbance not a little among the soldiers,
τί ἄρα ὁ Πέτρος ἐγένετο. **19** Ἡρῴδης δὲ
what then – [of] Peter became. And Herod
ἐπιζητήσας αὐτὸν καὶ μὴ εὑρών,
searching for him and not finding,
ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπ-
examining the guards commanded to
αχθῆναι, καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας
be led away,* and going down from – Judæa
εἰς Καισάρειαν διέτριβεν. **20** Ἦν δὲ
to Cæsarea stayed. Now he was
θυμομαχῶν Τυρίοις καὶ Σιδωνίοις·
being furiously angry with Tyrians and Sidonians;
ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτόν, καὶ
and with one mind they came to him, and
πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος
having persuaded Blastus the one over the bedchamber
τοῦ βασιλέως ἠτοῦντο εἰρήνην, διὰ τὸ
of the king they asked peace, because the
τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
to be fed of them the country[b] from the
=their country was fed
βασιλικῆς. **21** τακτῇ δὲ ἡμέρᾳ ὁ Ἡρῴδης
royal. And on an appointed day – Herod
ἐνδυσάμενος ἐσθῆτα βασιλικὴν καθίσας ἐπὶ
having been arrayed with clothing regal sitting on
τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς·
the tribunal made a public speech to them;

* That is, to execution.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

22 ὁ δὲ δῆμος ἐπεφώνει· θεοῦ φωνὴ
and the mob cried out: Of a god a voice
καὶ οὐκ ἀνθρώπου. **23** παραχρῆμα δὲ
and not of a man. And at once
ἐπάταξεν αὐτὸν ἄγγελος κυρίου ἀνθ' ὧν
smote him an angel of [the] Lord because
οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ, καὶ
he gave not the glory – to God, and
γενόμενος σκωληκόβρωτος ἐξέψυξεν.
becoming eaten by worms he expired.
24 Ὁ δὲ λόγος τοῦ κυρίου ηὔξανεν
But the word of the Lord grew
καὶ ἐπληθύνετο. **25** Βαρναβᾶς δὲ καὶ
and increased. And Barnabas and
Σαῦλος ὑπέστρεψαν ἐξ Ἰερουσαλήμ,
Saul returned out of Jerusalem,
πληρώσαντες τὴν διακονίαν, συμπαρα-
having completed the ministration, taking
λαβόντες Ἰωάννην τὸν ἐπικληθέντα Μᾶρκον.
with [them] John – surnamed Mark.

CHAPTER 13

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent

13 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν
Now there were in Antioch among the
οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι
existing church prophets and teachers
ὅ τε Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος
– both Barnabas and Simeon – *being* called
Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε
Niger, and Lucius the Cyrenian, and Manaen
Ἡρῴδου τοῦ τετραάρχου σύντροφος
[2]of Herod [3]the [4]tetrarch [1]foster brother
καὶ Σαῦλος. **2** Λειτουργούντων δὲ αὐτῶν
and Saul. And ministering them[a]
=as they ministered
τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ
to the Lord and fasting[a] said the
πνεῦμα τὸ ἅγιον· ἀφορίσατε δή μοι
Spirit – Holy: [2]Separate ye [1]so then [3]to me
τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον
– Barnabas and Saul for the work
ὃ προσκέκλημαι αὐτούς· **3** τότε νηστεύ-
[to] which I have called them; then having
σαντες καὶ προσευξάμενοι καὶ ἐπιθέντες
fasted and *having* prayed and [1]laying [4]on
τὰς χεῖρας αὐτοῖς ἀπέλυσαν.
[4]the(ir) [3]hands [4]them they dismissed [them].
4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ
They – therefore sent out by the

forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on

ἁγίου πνεύματος κατῆλθον εἰς Σελεύκειαν,
Holy Spirit went down to Seleucia,
ἐκεῖθέν τε ἀπέπλευσαν εἰς Κύπρον, **5** καὶ
and thence sailed away to Cyprus, and
γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν
being in Salamis they announced the
λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν
word – of God in the synagogues of the
Ἰουδαίων· εἶχον δὲ καὶ Ἰωάνην ὑπηρέτην.
Jews; and they had also John [as] attendant.
6 Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι
And passing through all the island unto
Πάφου εὗρον ἄνδρα τινὰ μάγον ψευδο-
Paphos they found a certain man a sorcerer a [2]false
προφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς,
[2]prophet [1]Jewish, to whom name[2] Barjesus,
=whose name was
7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ
who was with the proconsul Sergius
Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσ-
Paulus, man an intelligent. This man calling
καλεσάμενος Βαρναβᾶν καὶ Σαῦλον ἐπεζήτησεν
to [him] Barnabas and Saul sought
ἀκοῦσαι τὸν λόγον τοῦ θεοῦ· **8** ἀνθίστατο δὲ
to hear the word – of God; but opposed
αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ
them Elymas the sorcerer, for so
μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν
is translated the name of him, seeking
διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς
to divert the proconsul from the
πίστεως. **9** Σαῦλος δέ, ὁ καὶ Παῦλος,
faith. But Saul, the [one] also Paul,
πλησθεὶς πνεύματος ἁγίου ἀτενίσας εἰς
filled of(with) Spirit Holy gazing at
αὐτὸν εἶπεν· **10** ὦ πλήρης παντὸς δόλου
him said: O full of all deceit
καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου,
and of all fraud, son of [the] devil,
ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ
enemy of all righteousness, wilt thou not cease
διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς
perverting the ways of the Lord –
εὐθείας; **11** καὶ νῦν ἰδοὺ χεὶρ κυρίου
right? And now behold[,] [the] hand of [the] Lord
ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων
[is] on thee, and thou wilt be blind not seeing
τὸν ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ
the sun until [such] a time. And at once

him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying. *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an

ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ
felt on him a mist and darkness, and
περιάγων ἐζήτει χειραγωγούς. **12** τότε
going about he sought leaders by the hand. Then
ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς
[3]seeing [1]the [2]proconsul the thing having occurred
ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ
believed, being astounded at the teaching
τοῦ κυρίου.
of the Lord.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ
And setting sail from – Paphos the ones
περὶ Παῦλον ἦλθον εἰς Πέργην τῆς
around(with) Paul came to Perga –
Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ'
of Pamphylia; and John departing from
αὐτῶν ὑπέστρεψεν εἰς Ἰεροσόλυμα.
them returned to Jerusalem.
14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης
And they going through from – Perga
παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν,
arrived in Antioch the Pisidian,
καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ
and going into the synagogue on the
ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. **15** μετὰ δὲ
day of the sabbaths sat down. And after
τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν
the reading of the law and of the
προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι
prophets sent the synagogue rulers
πρὸς αὐτοὺς λέγοντες· ἄνδρες ἀδελφοί,
to them saying: *Men* brothers,
εἴ τίς ἐστιν ἐν ὑμῖν λόγος παρακλήσεως
[1]if [5]any [2]there is [3]among [4]you [6]word of exhortation
πρὸς τὸν λαόν, λέγετε. **16** ἀναστὰς δὲ
to the people, say ye. And [1]rising up
Παῦλος καὶ κατασείσας τῇ χειρὶ εἶπεν·
[4]Paul [2]and [3]beckoning [4]with the(his) [5]hand said:
ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι τὸν
Men Israelites and the [ones] fearing –
θεόν, ἀκούσατε. **17** ὁ θεὸς τοῦ λαοῦ
God, hear ye. The God – people
τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας
of this Israel chose the fathers
ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ
of us, and [2]the [3]people [1]exalted in the
παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ
sojourn in [the] land of Egypt, and with

high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me,

βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
arm a high he led forth them out of
αὐτῆς, **18** καὶ ὡς τεσσερακονταέτη χρόνον
it, and about forty years time
ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, **19** καὶ
endured them in the desert, and
καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χανάαν
having destroyed nations seven in [the] land Canaan
κατεκληρονόμησεν τὴν γῆν αὐτῶν **20** ὡς
gave as an inheritance the land of them about
ἔτεσιν τετρακοσίοις καὶ πεντήκοντα. καὶ
years four hundreds and fifty. And
μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ
after these things he gave judges until Samuel
προφήτου. **21** κἀκεῖθεν ᾐτήσαντο βασιλέα,
a prophet. And thence they asked a king,
καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ
and gave them – God – Saul
υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν,
son of Cis, a man of [the] tribe of Benjamin,
ἔτη τεσσεράκοντα· **22** καὶ μεταστήσας
years forty; and removing
αὐτὸν ἤγειρεν τὸν Δαυὶδ αὐτοῖς εἰς
him he raised – David to them for
βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας·
a king, to whom also he said giving witness:
εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα
I found David the [son] – of Jesse, a man
κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα
according to the heart of me, who will do all
τὰ θελήματά μου. **23** τούτου ὁ θεὸς
the wishes of me. [4]Of this man – [4]God
ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν
[1]from [2]the [2]seed according to promise
ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,
brought – to Israel a Saviour Jesus,
24 προκηρύξαντος Ἰωάννου πρὸ προσώπου
previously proclaiming John[a] before *face*
=when John had previously proclaimed
τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας
of the entrance of him a baptism of repentance
παντὶ τῷ λαῷ Ἰσραήλ. **25** ὡς δὲ
to all the people of Israel. Now as
ἐπλήρου Ἰωάννης τὸν δρόμον, ἔλεγεν·
completed John the(his) course, he said:
τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ·
What me suppose ye to be? [3]Not [3]am [1]I;
ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ
but behold he comes after me of whom I am not

whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning

ἄξιος τὸ ὑπόδημα τῶν ποδῶν. λῦσαι.
worthy the sandal of the feet to loosen.

26 Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραὰμ
Men brothers, sons of [the] race of Abraham
καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν,
and the [ones] among you fearing – God,
ἡμῖν ὁ λόγος τῆς σωτηρίας ταύτης
to us the word of this salvation
ἐξαπεστάλη. **27** οἱ γὰρ κατοικοῦντες ἐν
was sent forth. For the [ones] dwelling in
Ἰερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον
Jerusalem and the rulers of them [3]this man
ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς
[1]not knowing and the voices of the prophets –
κατὰ πᾶν σάββατον ἀναγινωσκομένας
[5]throughout(on) [3]every [4]sabbath [1]being read
κρίναντες ἐπλήρωσαν, **28** καὶ μηδεμίαν
judging they fulfilled, and no
αἰτίαν θανάτου εὑρόντες ᾐτήσαντο Πιλᾶτον
cause of death finding they asked Pilate
ἀναιρεθῆναι αὐτόν· **29** ὡς δὲ ἐτέλεσαν πάντα
to be destroyed him; and when they finished all
τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες
the things concerning him having been written, taking down
ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον.
from the tree they laid in a tomb.
30 ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν·
– But God raised him out of [the] dead;
31 ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς
who appeared over days many to the [ones]
συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς
having come up with him from – Galilee to
Ἰερουσαλήμ, οἵτινες [νῦν] εἰσιν μάρτυρες
Jerusalem, who now are witnesses
αὐτοῦ πρὸς τὸν λαόν. **32** καὶ ἡμεῖς
of him to the people. And we
ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς
[to] you preach [2]the [4]to [5]the
πατέρας ἐπαγγελίαν γενομένην, **33** ὅτι
[6]fathers [2]promise [3]having come, that
ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις
this [promise] – God has fulfilled [2]to the [3]children
ἡμῖν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ
[1]to us raising up Jesus, as also in the
ψαλμῷ γέγραπται τῷ δευτέρῳ· υἱός μου
[3]psalm [5]it has been written – [1]second: Son of me
εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. **34** ὅτι δὲ
art thou, I to-day have begotten thee. And that

that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι
he raised up him out of [the] dead no more

μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως
being about to return to corruption, thus

εἴρηκεν ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ
he has said[,] – I will give you the ²holy things ³of David *the*

πιστά. 35 διότι καὶ ἐν ἑτέρῳ λέγει·
¹faithful. Wherefore also in another [psalm] he says:

οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
Thou wilt not give the holy one of thee to see corruption.

36 Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας
For David indeed [his] own generation having served

τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη
by the – of God counsel fell asleep and was added

πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν
to the fathers of him and saw

διαφθοράν· 37 ὃν δὲ ὁ θεὸς ἤγειρεν,
corruption; but [he] whom – God raised,

οὐκ εἶδεν διαφθοράν. 38 γνωστὸν οὖν
did not see corruption. Known therefore

ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ
let it be to you, *men* brothers, that through

τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλ-
this man to you forgiveness of sins is an-

λεται, καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε
nounced, and from all things from which ye could not

ἐν νόμῳ Μωϋσέως δικαιωθῆναι, 39 ἐν
by [the] law of Moses *to* be justified, by

τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. 40 βλέπετε
this man everyone believing is justified. Look ye

οὖν μὴ ἐπέλθῃ τὸ εἰρημένον
therefore lest come on [you] the thing having been said

ἐν τοῖς προφήταις· 41 ἴδετε, οἱ κατα-
in the prophets: See, the des-

φρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε,
pisers, and marvel ye and perish,

ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις
because a work work I in the days

ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε ἐάν
of you, a work which by no means ye believe if

τις ἐκδιηγῆται ὑμῖν. 42 Ἐξιόντων δὲ
anyone declares to you. And going out
=as they went out

αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον
them[a] they besought in the intervening sabbath(week

λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.
to be spoken to them these words.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the

43 *λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν*
And being broken up the assembly[a] [a]followed
= when the assembly was broken up
πολλοὶ τῶν [1]Ἰουδαίων καὶ τῶν σεβομένων
[1]many [2]of the [3]Jews [4]and [5]of the [6]worshipping
προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾷ,
[7]proselytes – [8]Paul and – Barnabas,
οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς
who speaking to them persuaded them
προσμένειν τῇ χάριτι τοῦ θεοῦ. **44** *Τῷ δὲ*
to continue in the grace – of God. And on the
ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ
coming sabbath almost all the
πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ
city was assembled to hear the word –
θεοῦ. **45** *ἰδόντες δὲ οἱ [1]Ἰουδαῖοι τοὺς*
of God. But [3]seeing [1]the [2]Jews the
ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον
crowds were filled of(with) jealousy, and contradicted
τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες.
the things by Paul being spoken blaspheming.
46 *παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ*
And speaking boldly – Paul and –
Βαρναβᾶς εἶπαν· ὑμῖν ἦν ἀναγκαῖον πρῶτον
Barnabas said: To you it was necessary firstly
λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ
to be spoken the word – of God; since
ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε
ye put away it and not worthy judge
ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα
yourselves of the eternal life, behold we turn
εἰς τὰ ἔθνη. **47** *οὕτως γὰρ ἐντέταλται*
to the nations. For thus has commanded
ἡμῖν ὁ κύριος· τέθεικά σε εἰς φῶς
us the Lord: I have set thee for a light
ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως
of nations – to be thee[b] for salvation to
ἐσχάτου τῆς γῆς. **48** *ἀκούοντα δὲ τὰ ἔθνη*
[the] end of the earth. And [3]hearing [1]the [2]nations
ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου, καὶ
rejoiced and glorified the word of the Lord, and
ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς
[7]believed [1]as many as [2]were [3]*having been* disposed [4]to
ζωὴν αἰώνιον· **49** *διεφέρετο δὲ ὁ λόγος τοῦ*
[6]life [5]eternal; and was carried *through* the word of the
κυρίου δι' ὅλης τῆς χώρας. **50** *οἱ δὲ*
Lord through all the country. But the
[3]Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας
Jews urged on the [2]worshipping [3]women

chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς
– [1]honourable and the chief men of the
πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν
city, and raised up persecution against –
Παῦλον καὶ Βαρναβᾶν, καὶ ἐξέβαλον αὐτοὺς
Paul and Barnabas, and expelled them
ἀπὸ τῶν ὁρίων αὐτῶν. **51** οἱ δὲ ἐκτιναξάμενοι
from the borders of them. But they shaking off
τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον
the dust of the(ir) feet on them came
εἰς Ἰκόνιον, **52** οἵ τε μαθηταὶ ἐπλη-
to Iconium, and the disciples were
ροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
filled of(with) joy and of(with) Spirit Holy.

CHAPTER 14

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers,

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ
Now it happened in Iconium [1]together†
εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν
[1]to enter them[b] into the synagogue
=they entered
τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε
of the Jews and to speak[b] so as
πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων
to believe both of Jews and of Greeks
πολὺ πλῆθος. **2** οἱ δὲ ἀπειθήσαντες
a much(great) multitude. But the disobeying
Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς
Jews excited and embittered the
ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.
minds of the nations against the brothers.
3 ἱκανὸν μὲν οὖν χρόνον διέτριψαν
A considerable – [2]therefore [1]time they continued
παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρ-
speaking boldly on the Lord – wit-
τυροῦντι ἐπὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ,
nessing to the word of the grace of him,
διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ
giving signs and wonders to happen through
τῶν χειρῶν αὐτῶν. **4** ἐσχίσθη δὲ τὸ
the hands of them. But was divided the
πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν
multitude of the city, and some were
σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς
with the Jews, but others with the
ἀποστόλοις. **5** ὡς δὲ ἐγένετο ὁρμὴ τῶν
apostles. And when there was a rush [3]of the
ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν
[1]nations [3]both [4]and of Jews with the rulers

to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice. Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in

αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,
of them to insult and to stone them,
6 συνιδόντες κατέφυγον εἰς τὰς πόλεις
perceiving they escaped to the cities
τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ
of Lycaonia Lystra and Derbe and
τὴν περίχωρον· **7** κἀκεῖ εὐαγγελιζόμενοι
the neighbourhood; and there evangelizing
ἦσαν. **8** Καί τις ἀνὴρ ἀδύνατος ἐν
they were. And a certain man impotent in
Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ
Lystra in the feet sat, lame from
κοιλίας μητρὸς αὐτοῦ ὃς οὐδέποτε
[the] womb of [the] mother of him who never
περιεπάτησεν. **9** οὗτος ἤκουεν τοῦ Παύλου
walked. This man heard – Paul
λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν
speaking; who gazing at him and seeing
ὅτι ἔχει πίστιν τοῦ σωθῆναι, **10** εἶπεν
that he has(had) faith – to be healed,[d] said
μεγάλῃ φωνῇ· ἀνάστηθι ἐπὶ τοὺς πόδας
with a voice: Stand up on the feet
great(loud)
σου ὀρθός. καὶ ἥλατο καὶ περιεπάτει.
of thee erect. And he leaped up and walked.
11 οἵ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος
And the crowds seeing what did Paul
ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ
lifted up the voice of them in Lycaonian
λέγοντες· οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις
saying: The gods made like men
κατέβησαν πρὸς ἡμᾶς, **12** ἐκάλουν τε τὸν
came down to us, and they called –
Βαρναβᾶν Δία, τὸν δὲ Παῦλον Ἑρμῆν,
Barnabas Zeus, – and Paul Hermes,
ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.
since he was the leader of the discourse.
13 ὅ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ
And the priest – of Zeus – being before
τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ
the city, bulls and garlands to
τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις
the gates bringing, with the crowds
ἤθελεν θύειν. **14** ἀκούσαντες δὲ οἱ
wished to sacrifice. But [4]hearing [1]the
ἀπόστολοι Βαρναβᾶς καὶ Παῦλος, διαρ-
[2]apostles [3]Barnabas [4]and [5]Paul, rend-
ρήξαντες τὰ ἱμάτια ἑαυτῶν ἐξεπήδησαν εἰς
ing the garments of themselves rushed out into

among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that

τὸν ὄχλον, κράζοντες **15** καὶ λέγοντες·
the crowd, crying out and saying:

ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς
Men, why these things do ye? [2]also [1]we

ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγ-
[5]of like nature [3]are [4]to you [6]men, preach-

γελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων
ing [to] you from these – vanities

ἐπιστρέφειν ἐπὶ θεὸν ζῶντα, ὅς ἐποίησεν
to turn to God a living, who made

τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν
the heaven and the earth and the

θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· **16** ὃς
sea and all the things in them; who

ἐν ταῖς παρῳχημέναις γενεαῖς εἴασεν πάντα
in the having passed generations allowed all

τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν·
the nations to go in the ways of them;

17 καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν
and yet [5]not [6]unwitnessed [8]himself [1]left

ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς
doing good, [4]from heaven [2]us [3]rain [1]giving

καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς
and times fruit-bearing, filling of(with) food

καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. **18** καὶ
and of(with) gladness the hearts of us. And

ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς
these things saying scarcely they restrained the

ὄχλους τοῦ μὴ θύειν αὐτοῖς. **19** Ἐπῆλθαν
crowds – not to sacrifice[a] to them. [8]came upon [the scene]

δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι,
And [4]from [3]Antioch [4]and [3]Iconium [1]Jews,

καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες
and persuading the crowds and stoning

τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως,
– Paul dragged outside the city,

νομίζοντες αὐτὸν τεθνηκέναι. **20** κυκλω-
supposing him to have died. But sur-

σάντων δὲ τῶν μαθητῶν αὐτὸν ἀναστὰς
rounding the disciples[a] him rising up
=as the disciples surrounded

εἰσῆλθεν εἰς τὴν πόλιν. Καὶ τῇ ἐπαύριον
he entered into the city. And on the morrow

ἐξῆλθεν σὺν τῷ Βαρναβᾷ εἰς Δέρβην.
he went forth with – Barnabas to Derbe.

21 εὐαγγελιζόμενοί τε τὴν πόλιν ἐκείνην
And evangelizing that city

city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς
and having made disciples many they returned to
τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ [εἰς]
– Lystra and to Iconium and to
Ἀντιόχειαν, **22** ἐπιστηρίζοντες τὰς ψυχὰς
Antioch, confirming the minds
τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ
of the disciples, exhorting to continue in the
πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων
faith, and that through many afflictions
δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
it behoves us to enter into the kingdom –
θεοῦ. **23** χειροτονήσαντες δὲ αὐτοῖς κατ'
of God. And having appointed for them in
ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι
every church elders, praying
μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ
with fastings they committed them to the Lord
εἰς ὃν πεπιστεύκεισαν. **24** καὶ διελθόντες
in whom they had believed. And passing through
τὴν Πισιδίαν ἦλθον εἰς τὴν Παμφυλίαν,
– Pisidia they came to – Pamphylia,
25 καὶ λαλήσαντες εἰς τὴν Πέργην τὸν
and speaking in – Perga the
λόγον κατέβησαν εἰς Ἀττάλειαν, κἀκεῖθεν
word they came down to Attalia, and thence
ἀπέπλευσαν εἰς Ἀντιόχειαν, **26** ὅθεν ἦσαν
sailed away to Antioch, whence they were
παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς
having been commended to the grace – of God for
τὸ ἔργον ὃ ἐπλήρωσαν. **27** Παραγεν-
the work which they accomplished. And having
όμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν,
arrived and assembling the church,
ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ'
they reported what things did – God with
αὐτῶν, καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν
them, and that he opened to the nations
θύραν πίστεως. **28** διέτριβον δὲ χρόνον
a door of faith. And they continued time
οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.
not a little with the disciples.

CHAPTER 15

AND certain men which came down from Judæa taught the brethren,

15 Καί τινες κατελθόντες ἀπὸ τῆς
And some going down from –
Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι
Judæa taught the brothers[,] –

and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

ἐὰν μὴ περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως,
Unless ye are circumcised by the custom – of Moses,

οὐ δύνασθε σωθῆναι. 2 γενομένης δὲ
ye cannot to be saved. And taking place

στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ
discord and questioning not a little* –
*when there took place not a little . . .

Παύλῳ καὶ τῷ Βαρναβᾷ πρὸς αὐτούς,
by Paul and – Barnabas with them,

ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν
they assigned to go up Paul and Barnabas

καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς
and some others of them to the

ἀποστόλους καὶ πρεσβυτέρους εἰς Ἰερουσαλὴμ
apostles and elders in Jerusalem

περὶ τοῦ ζητήματος τούτου. 3 Οἱ μὲν
about this question. They –

οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας
therefore being set forward by the church

διήρχοντο τήν τε Φοινίκην καὶ Σαμάρειαν
passed through – both Phœnicia and Samaria

ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν,
telling in detail the conversion of the nations,

καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν τοῖς
and caused joy great to all the

ἀδελφοῖς. 4 παραγενόμενοι δὲ εἰς Ἰεροσόλυμα
brothers. And having arrived in Jerusalem

παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν
they were welcomed from the church and the

ἀποστόλων καὶ τῶν πρεσβυτερων, ἀνήγ-
apostles and the elders, and

γειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ'
reported what things – God did with

αὐτῶν. 5 Ἐξανέστησαν δέ τινες τῶν
them. But stood forth some of the [ones]

ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων
from the sect of the Pharisees

πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν
having believed, saying[,] – It behoves to circumcise

αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον
them and to charge to keep the law

Μωϋσέως.
of Moses.

6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ
And were assembled the apostles and the

πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.
elders to see about this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first

7 *Πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς*
And much questioning having taken place[b] rising up
= When much questioning had . . .

Πέτρος εἶπεν πρὸς αὐτούς· ἄνδρες ἀδελφοί,
Peter said to them: *Men* brothers,

ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων
ye understand that from days olden

ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός
[a]among [4]you [2]chose – [1]God through the mouth

μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ
of me [3]to hear [1]the [2]nations the word of the

εὐαγγελίου καὶ πιστεῦσαι. **8** *καὶ ὁ*
gospel and to believe. And [5]the

καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς
[3]Heart-knower [1]God witnessed to them

δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ
giving the Spirit – Holy as also

ἡμῖν, **9** *καὶ οὐθὲν διέκρινεν μεταξὺ ἡμῶν*
to us, and nothing distinguished between [3]us

τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς
[1]both and them, – by faith cleansing the

καρδίας αὐτῶν. **10** *νῦν οὖν τί πειράζετε*
hearts of them. Now therefore why test ye

τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν
– God, to put *on* a yoke on the

τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ
neck of the disciples, which neither the

πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
fathers of us nor we were able

βαστάσαι; **11** *ἀλλὰ διὰ τῆς χάριτος τοῦ*
to bear? but through the grace of the

κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ'
Lord Jesus we believe to be saved in

ὃν τρόπον κἀκεῖνοι. **12** *Ἐσίγησεν δὲ*
the same way as† those also. And was silent

πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρναβᾶ
all the multitude, and heard Barnabas

καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν
and Paul relating [1]what [4]did

ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς
– [4]God [2]signs [3]and [4]wonders among the

ἔθνεσιν δι' αὐτῶν. **13** *Μετὰ δὲ τὸ σιγῆσαι*
nations through them. And after the to keep silence
= they kept silence

αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων· **14** *ἄνδρες*
them[b] answered James saying: *Men*

ἀδελφοί, ἀκούσατέ μου. Συμεὼν ἐξηγήσατο
brothers, hear y[e] me. Simeon declared

did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own

καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ
even as firstly – God visited to take out of
ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. **15** καὶ
[the] nations a people for the name of him. And
τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν,
to this agree the words of the prophets,
καθὼς γέγραπται· **16** μετὰ ταῦτα
even as it has been written: After these things
ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν
I will return and I will rebuild the tent
Δαυὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεστραμ-
of David – having fallen, and the things having been
μένα αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω
overturned of it I will rebuild and I will rear again
=its ruins
αὐτήν, **17** ὅπως ἂν ἐκζητήσωσιν οἱ
it, so as – [4]may seek [1]the
κατάλοιποι τῶν ἀνθρώπων τὸν κύριον,
[2]rest – [3]of men [4]the [5]Lord,
καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται
even all the nations on whom has been invoked
τὸ ὄνομά μου ἐπ' αὐτούς, λέγει κύριος
the name of me *on them,* says [the] Lord
ποιῶν ταῦτα **18** γνωστὰ ἀπ' αἰῶνος.
doing these things known from [the] age.
19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς
Wherefore I decide not to trouble the [ones]
ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν
from the nations turning to –
θεόν, **20** ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ
God, but to write word to them –
ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων
to abstain from[4] the pollutions – of idols
καὶ τῆς πορνείας καὶ πνικτοῦ καὶ τοῦ
and – fornication and a thing strangled and –
αἵματος. **21** Μωϋσῆς γὰρ ἐκ γενεῶν
blood. For [1]Moses [2]from [4]generations
ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας
[3]ancient [6]in every city [7]the [ones] [8]proclaiming
αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ
[9]him [10]has [11]in [12]the [13]synagogues [14]on
πᾶν σάββατον ἀναγινωσκόμενος. **22** Τότε
[15]every [16]sabbath [17]being read. Then
ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσ-
it seemed [good] to the apostles and to the el-
βυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους
ders with all the church chosen

company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from

ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν
men of them to send to Antioch

σὺν τῷ Παύλῳ καὶ Βαρναβᾷ, Ἰούδαν
with – Paul and Barnabas, Judas

τὸν καλούμενον Βαρσαββᾶν καὶ Σιλᾶν,
– being called Barsabbas and Silas,

ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,
men leading among the brothers,

23 γράψαντες διὰ χειρὸς αὐτῶν· Οἱ
writing through [the] hand of them: The

ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ
apostles and the elder brothers

τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν
[1]to the [5]throughout – [6]Antioch [7]and [8]Syria

καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν
[9]and [10]Cilicia [4]brothers – [3]of [the] [4]nations

χαίρειν. **24** Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς
[11]greeting. Since we heard that some

ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζ-
of us troubled you with words unsettl-

οντες τὰς ψυχὰς ὑμῶν, οἷς οὐ διεστειλάμεθα,
ing the minds of you, to whom we did not give commission,

25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν,
it seemed [good] to us becoming of one mind,

ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς
chosen men to send to you

σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρναβᾷ καὶ
with the beloved of us Barnabas and

Παύλῳ, **26** ἀνθρώποις παραδεδωκόσι τὰς
Paul, men having given up the

ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ
lives of them on behalf of the name of the

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. **27** ἀπεστάλ-
Lord of us Jesus Christ. We have

καμεν οὖν Ἰούδαν καὶ Σιλᾶν, καὶ αὐτοὺς
sent therefore Judas and Silas, and they

διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.
through (by) speech announcing the same things.

28 ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ
For it seemed [good] to the Spirit – Holy

καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν
and to us [3]nothing [5]more [1]to be put on [2]you

βάρος πλὴν τούτων τῶν ἐπάναγκες,
[4]burden than these – necessary things,

29 ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ
to abstain from idol sacrifices and blood and

things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them.*

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from

πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες
things and fornication; from which keeping
strangled
ἑαυτοὺς εὖ πράξετε. Ἔρρωσθε.
yourselves well ye will do. Farewell.

30 Οἱ μὲν οὖν ἀπολυθέντες κατῆλθον εἰς
They – therefore being dismissed went down to
Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος
Antioch, and assembling the multitude
ἐπέδωκαν τὴν ἐπιστολήν. **31** ἀναγνόντες δὲ
handed in the letter. And having read
ἐχάρησαν ἐπὶ τῇ παρακλήσει. **32** Ἰούδας τε
they rejoiced at the exhortation. And Judas
καὶ Σιλᾶς, καὶ αὐτοὶ προφῆται ὄντες,
and Silas, also [them]selves prophets being,
διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς
through (by) speech much exhorted the
ἀδελφοὺς καὶ ἐπεστήριξαν· **33** ποιήσαντες δὲ
brothers and confirmed; and having continued
χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ
a time they were dismissed with peace from
τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας
the brothers to the [ones] having sent
αὐτούς. ‡ **35** Παῦλος δὲ καὶ Βαρναβᾶς
them. But Paul and Barnabas
διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ
stayed in Antioch, teaching and
εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν
preaching [1]with [4]also [2]others [3]many
τὸν λόγον τοῦ κυρίου.
the word of the Lord.

36 Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς
Now after some days [2]said [1]to
Βαρναβᾶν Παῦλος· ἐπιστρέψαντες δὴ
[4]Barnabas [3]Paul: Returning then
ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πόλιν
let us visit the brothers throughout [2]city
πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν λόγον
[1]every in which we announced the word
τοῦ κυρίου, πῶς ἔχουσιν. **37** Βαρναβᾶς
of the Lord, how they have(are). Barnabas
δὲ ἐβούλετο συμπαραλαβεῖν καὶ τὸν
And wished to take with [them] also –
Ἰωάννην τὸν καλούμενον Μᾶρκον· **38** Παῦλος
John – *being* called Mark; [3]Paul
δὲ ἠξίου, τὸν ἀποστάντα ἀπ' αὐτῶν
[1]but [4]thought fit, – [2]withdrawing [5]from [6]them

‡ Verse 34 omitted by Nestle; *cf.* R.V. marg.

them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς
[10]from [11]Pamphylia [12]and [13]not [14]going with [15]them
εἰς τὸ ἔργον, μὴ συμπαραλαμβάνειν τοῦτον.
[16]to [17]the [18]work, [4]not [5]to take with [them] [6]this one.
39 ἐγένετο δὲ παροξυσμός, ὥστε ἀποχωρισ-
And there was sharp feeling, so as to separ-
θῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε
ate them from each other, – and
Βαρναβᾶν παραλαβόντα τὸν Μᾶρκον
Barnabas taking – Mark
ἐκπλεῦσαι εἰς Κύπρον. **40** Παῦλος δὲ
to sail away to Cyprus. But Paul
ἐπιλεξάμενος Σιλᾶν ἐξῆλθεν, παραδοθεὶς
having chosen Silas went forth, being commended
τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν
to the grace of the Lord by the
ἀδελφῶν· **41** διήρχετο δὲ τὴν Συρίαν
brothers; and he went through – Syria
καὶ Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.
and Cilicia confirming the churches.

CHAPTER 16

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees

16 Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ
And he came down also to Derbe and
εἰς Λύστραν. καὶ ἰδοὺ μαθητής τις ἦν
to Lystra. And behold[,] a certain disciple was
ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς
there by name Timothy, son [3]woman
[1]Ἰουδαίας πιστῆς πατρὸς δὲ [2]Ἕλληνος,
[2]Jewish [3]of a faithful [4]but [6]father [5]of a Greek,
2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις
who was witnessed to by [1]the [2]in [4]Lystra
καὶ [3]Ἰκονίῳ ἀδελφῶν. **3** τοῦτον ἠθέλησεν
[5]and [6]Iconium [7]brothers. [1]This one [2]wished
ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν
– [1]Paul with him to go forth, and taking
περιέτεμεν αὐτὸν διὰ τοὺς [1]Ἰουδαίους τοὺς
circumcised him on account of the Jews –
ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν
being in those places; [1]they knew
γὰρ ἅπαντες ὅτι Ἕλλην ὁ πατὴρ αὐτοῦ
[1]for all that a Greek the father of him
ὑπῆρχεν. **4** Ὡς δὲ διεπορεύοντο τὰς
was. Now as they went through the
πόλεις, παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ
cities, they delivered to them* to keep the

* Note the gender: πόλις is feminine.

for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9¶ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to

δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων
decrees – having been decided [on] by the apostles

καὶ πρεσβυτέρων τῶν ἐν Ἰερουσολύμοις.
and elders – in Jerusalem.

5 Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο
[1]The – [1]therefore [2]churches were strengthened

τῇ πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ
in the faith and increased – in number

καθ' ἡμέραν.
daily.

6 Διῆλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν
And they went through the Phrygian and Galatian

χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου
country, being prevented by the Holy

πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ
Spirit to speak the word in –
= from speaking

Ἀσίᾳ· **7** ἐλθόντες δὲ κατὰ τὴν Μυσίαν
Asia; but coming against – Mysia

ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι,
they attempted into – Bithynia to go,

καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ·
and [4]not [4]allowed [1]them [1]the [2]Spirit [3]of Jesus;

8 παρελθόντες δὲ τὴν Μυσίαν κατέβησαν
so passing by – Mysia they came down

εἰς Τρῳάδα. **9** καὶ ὅραμα διὰ νυκτὸς
to Troas. And a vision through (during) [the] night

τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδών τις
– to Paul appeared. a *man* Macedonian certain

ἦν ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ
was standing and beseeching him and

λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον
saying: Crossing into Macedonia help

ἡμῖν. **10** ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως
us. So when the vision he saw, immediately

ἐζητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν,
we sought to go forth to Macedonia,

συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ
concluding that [2]has(had) called [1]us –

θεὸς εὐαγγελίσασθαι αὐτούς.
[1]God to evangelize them.

11 Ἀναχθέντες δὲ ἀπὸ Τρῳάδος εὐθυδρο-
And setting sail from Troas we ran a

μήσαμεν εἰς Σαμοθρᾴκην, τῇ δὲ ἐπιούσῃ
straight course to Samothracia, and on the next day

εἰς Νέαν πόλιν, **12** κἀκεῖθεν εἰς Φιλίππους,
to Neapolis, and thence to Philippi,

Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made: and we sat down, and spake unto the women which resorted *thither.*

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us,* saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us

ἥτις ἐστὶν πρώτη τῆς μερίδος Μακεδονίας
which is [1]the [2]first [4]of the [3]part [5]of Macedonia

πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ
[5]city, a colony. And we were in this –

πόλει διατρίβοντες ἡμέρας τινάς. **13** τῇ τε
city staying days some. And on the

ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς
day of the sabbaths we went forth outside the

πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν
gate by a river where we supposed

προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν
a place of prayer to be, and sitting we spoke

ταῖς συνελθούσαις γυναιξίν. **14** καί τις
to the [2]coming together [1]women. And a certain

γυνὴ ὀνόματι Λυδία, πορφυρόπωλις
woman by name Lydia, a dealer in purple-dyed [garments]

πόλεως Θυατίρων, σεβομένη τὸν θεόν,
of [the] city of Thyatira, worshipping – God,

ἤκουεν, ἧς ὁ κύριος διήνοιξεν τὴν καρδίαν
heard, of whom the Lord opened up the heart

προσέχειν τοῖς λαλουμένοις ὑπὸ Παύλου.
to take heed to the things being spoken by Paul.

15 ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς,
And when she was baptized and the household of her,

παρεκάλεσεν λέγουσα· εἰ κεκρίκατέ με
she besought saying: If ye have decided me

πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς
faithful to the Lord to be, entering into

τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο
the house of me remain; and she urged

ἡμᾶς. **16** Ἐγένετο δὲ πορευομένων ἡμῶν
us. And it happened going us[a]
=as we went

εἰς τὴν προσευχήν, παιδίσκην τινὰ ἔχουσαν
to the place of prayer, a certain maid having

πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν, ἥτις
a spirit of a python to meet us, who

ἐργασίαν πολλὴν παρεῖχεν τοῖς κυρίοις
[2]gain [3]much [1]brought to the masters

αὐτῆς μαντευομένη. **17** αὕτη κατακολουθοῦσα
of her practising soothsaying. This one following after

τῷ Παύλῳ καὶ ἡμῖν ἔκραζεν λέγουσα·
– Paul and us cried out saying:

οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ
These – men slaves of the God –

ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν
most high are, who announce to you

the way of salvation.
18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.
19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,
20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,
21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.
22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them.*
23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:
24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
25 And at midnight

ὁδὸν σωτηρίας. **18** τοῦτο δὲ ἐποίει ἐπὶ
a way of salvation. And this she did over
πολλὰς ἡμέρας. διαπονηθεὶς δὲ Παῦλος
many days. But becoming greatly troubled Paul
καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν· παραγ-
and turning [1]to the [2]spirit [1]he said: I
γέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ
charge thee in [the] name of Jesus Christ
ἐξελθεῖν ἀπ' αὐτῆς· καὶ ἐξῆλθεν αὐτῇ
to come out from her; and it came out in the
τῇ ὥρᾳ. **19** Ἰδόντες δὲ οἱ κύριοι αὐτῆς
same hour.* And [4]seeing [1]the [2]masters [3]of her
ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν,
[5]that [11]went out [6]the [7]hope [8]of the [9]gain [10]of them,
ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σιλᾶν
having seized – Paul and – Silas
εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας,
dragged to the marketplace before the rulers,
20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς
and [2]bringing [1]to [3]them the prætors
εἶπαν· οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν
said: These – men are greatly troubling
ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες,
of us the city, [2]Jews [1]being,
21 καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν
and they announce customs which it is not lawful
ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις
for us to receive nor to do [3]Romans
οὖσιν. **22** καὶ συνεπέστη ὁ ὄχλος κατ'
[1]being. And rose up together the crowd against
αὐτῶν, καὶ οἱ στρατηγοὶ περιρήξαντες
them, and the prætors tearing off
αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν,
of them the garments commanded to flog,
23 πολλὰς δὲ ἐπιθέντες αὐτοῖς πληγὰς
and [3]many [1]laying on [2]them [4]stripes
ἔβαλον εἰς φυλακήν, παραγγείλαντες τῷ
threw into prison, charging the
δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· **24** ὃς
jailer securely to keep them; who
παραγγελίαν τοιαύτην λαβὼν ἔβαλεν αὐτοὺς
[2]a charge [3]such [1]having received threw them
εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς
into the inner prison and [3]the
πόδας ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον.
[3]feet [1]secured [4]of them in the stocks.
25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ
And about – midnight Paul and

* See Luke 2. 38.

Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night,

Σιλᾶς προσευχόμενοι ὕμνουν τὸν θεόν,
Silas praying [1]praised [3]in a hymn – [2]God,

ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι· **26** ἄφνω δὲ
and [3]listened to [4]them [1]the [2]prisoners; and suddenly

σεισμὸς ἐγένετο μέγας, ὥστε σαλευ-
[4]earthquake [1]there was [2]a great, so as to be

θῆναι τὰ θεμέλια τοῦ δεσμωτηρίου·
shaken the foundations of the jail;

ἠνεῴχθησαν δὲ παραχρῆμα αἱ θύραι πᾶσαι,
and [4]were opened [1]at once [3]the [4]doors [2]all,

καὶ πάντων τὰ δεσμὰ ἀνέθη. **27** ἔξυπνος δὲ
and [2]of all [1]the [2]bonds were loosened. And [4]awake

γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν
[3]having become [1]the [2]jailer and seeing

ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς,
having been opened the doors of the prison,

σπασάμενος τὴν μάχαιραν ἤμελλεν ἑαυτὸν
having drawn the sword was about himself

ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς
to kill, supposing to have escaped the

δεσμίους. **28** ἐφώνησεν δὲ Παῦλος μεγάλῃ
prisoners. But called Paul with a great(loud)

φωνῇ λέγων· μηδὲν πράξῃς σεαυτῷ κακόν,
voice saying: [1]No*thing* [2]do [4]thyself [3]harm,

ἅπαντες γάρ ἐσμεν ἐνθάδε. **29** αἰτήσας
for [2]all [1]we are [3]here. asking

δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος
And lights he rushed in, and trembling

γενόμενος προσέπεσεν τῷ Παύλῳ καὶ
becoming he fell before – Paul and

Σιλᾷ, **30** καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη·
Silas, and [1]leading [3]forward [2]them outside said:

κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;
Sirs, what [2]me [1]behoves it to do that I may be saved?

31 οἱ δὲ εἶπαν· πίστευσον ἐπὶ τὸν κύριον
And they said: Believe on the Lord

Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός
Jesus, and shalt be saved thou and the household

σου. **32** καὶ ἐλάλησαν αὐτῷ τὸν λόγον
of thee. And they spoke to him the word

τοῦ θεοῦ σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ
– of God with all the [ones] in the house

αὐτοῦ. **33** καὶ παραλαβὼν αὐτοὺς ἐν
of him. And taking them in

ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ
that – hour of the night he washed *from*

and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out

τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ
the stripes, and was baptized he and
οἱ αὐτοῦ ἅπαντες παραχρῆμα, **34** ἀναγαγών
the of him all at once, bringing up
=all his
τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν
and them to the house he set before [them]
τράπεζαν, καὶ ἠγαλλιάσατο πανοικεὶ πεπι-
a table, and exulted with all the household having
στευκὼς τῷ θεῷ. **35** Ἡμέρας δὲ γενομένης
believed – God. And day coming
=when day came
ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους
sent the prætors the tipstaffs
λέγοντες· ἀπόλυσον τοὺς ἀνθρώπους
saying: Release – men
ἐκείνους. **36** ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ
those. And announced the jailer
τοὺς λόγους τούτους πρὸς τὸν Παῦλον,
these words to – Paul,
ὅτι ἀπέσταλκαν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε.
– have sent the prætors that ye may be released.
νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.
Now therefore going forth proceed in peace.
37 ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς·
– But Paul said to them:
δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους,
Having beaten us publicly uncondemned,
ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν
men Romans being, they threw [us]
εἰς φυλακήν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλ-
into prison; and now secretly us they
λουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ
expel? No indeed, but coming [them]selves
ἡμᾶς ἐξαγαγέτωσαν. **38** ἀπήγγειλαν δὲ τοῖς
us let them bring out. And reported to the
στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα.
prætors the tipstaffs these words.
ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί
And they were afraid hearing that Romans
εἰσιν, **39** καὶ ἐλθόντες παρεκάλεσαν
they are(were), and coming besought
αὐτούς, καὶ ἐξαγαγόντες ἠρώτων ἀπελθεῖν
them, and bringing out asked to go away
ἀπὸ τῆς πόλεως. **40** ἐξελθόντες δὲ ἀπὸ
from the city. And going out from

of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν,
the prison they entered to [the house of] – Lydia,
καὶ ἰδόντες παρεκάλεσαν τοὺς ἀδελφοὺς
and seeing they exhorted the brothers
καὶ ἐξῆλθαν,
and went forth.

CHAPTER 17

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

17 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ
And travelling through – Amphipolis and
τὴν Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην,
– Apollonia they came to Thessalonica,
ὅπου ἦν συναγωγὴ τῶν Ἰουδαίων. **2** κατὰ
where was a synagogue of the Jews. according to
δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς
And the custom – with Paul[e] he entered to
αὐτούς, καὶ ἐπὶ σάββατα τρία διελέξατο
them, and on sabbaths three lectured
αὐτοῖς ἀπὸ τῶν γραφῶν, **3** διανοίγων
to them from the scriptures, opening up
καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει
and setting before [them] that [3]the [2]Christ [1]it behoved
παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ
to suffer and to rise again out of [the] dead, and
ὅτι οὗτός ἐστιν ὁ χριστός, ὁ Ἰησοῦς,
that this is(was) the Christ, – Jesus,
ὃν ἐγὼ καταγγέλλω ὑμῖν. **4** καί τινες
whom I announce to you. And some
ἐξ αὐτῶν ἐπείσθησαν καὶ προσεκληρώθησαν
of them were persuaded and threw in their lot
τῷ Παύλῳ καὶ τῷ Σιλᾷ, τῶν τε
– with Paul and – Silas, both of the
σεβομένων Ἑλλήνων πλῆθος πολύ, γυναικῶν τε
worshipping Greeks [2]multitude [1]a much and of [3]women (great),
τῶν πρώτων οὐκ ὀλίγαι. **5** Ζηλώσαντες δὲ
[1]the [2]chief not a few. But becoming jealous
οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν
the Jews and taking aside of the
ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ
loungers in the marketplace men some wicked and
ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν, καὶ
having gathered a crowd disturbed the city, and
ἐπιστάντες τῇ οἰκίᾳ Ἰάσονος ἐζήτουν
coming on the house of Jason sought
αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον· **6** μὴ
them to bring forward to the mob; [3]not

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God

εὑρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καί
³finding ¹but them they dragged Jason and
τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας,
some brothers to the politarchs,
βοῶντες ὅτι οἱ τὴν οἰκουμένην ἀναστατώ-
crying[,] – ²the [ones] ⁴the ⁵inhabited earth ³having turned
σαντες οὗτοι καὶ ἐνθάδε πάρεισιν, 7 οὓς
upside down ¹these men also here have arrived, whom
ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες
²has received ¹Jason; and these all
ἀπέναντι τῶν δογμάτων Καίσαρος
³contrary to ²the ⁴decrees ¹of Cæsar
πράσσουσιν, βασιλέα ἕτερον λέγοντες εἶναι
¹act, ⁴king ²another ³saying ⁵to be
Ἰησοῦν. 8 ἐτάραξαν δὲ τὸν ὄχλον καὶ
⁶Jesus. And they troubled the crowd and
τοὺς πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ
the politarchs hearing these things, and
λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος
taking the surety from – Jason
καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10 Οἱ δὲ
and the rest released them. And the
ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν
brothers immediately through (during) [the] night sent forth
τόν τε Παῦλον καὶ τὸν Σιλᾶν εἰς Βέροιαν,
– both Paul and – Silas to Berœa.
οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν
who having arrived ³into ⁴the synagogue
τῶν Ἰουδαίων ἀπῄεσαν· 11 οὗτοι δὲ ἦσαν
⁴of the ⁵Jews ¹went; and these were
εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες
more noble [than] the [ones] in Thessalonica, who
ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας,
received the word with all eagerness,
[τὸ] καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς
– daily examining the scriptures
εἰ ἔχοι ταῦτα οὕτως. 12 πολλοὶ μὲν
if ³have(are) ¹these things ²so. Many –
οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν
therefore of them believed, and of the
Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ
²Greek ³women – ¹honourable and
ἀνδρῶν οὐκ ὀλίγοι. 13 Ὡς δὲ ἔγνωσαν
of men not a few. But when ²knew
οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι
¹the ³from – ⁴Thessalonica ²Jews that

was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods:

καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ
also in – Berœa was announced by –
Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κἀκεῖ
Paul the word – of God, they came there also
σαλεύοντες καὶ ταράσσοντες τοὺς ὄχλους.
shaking and troubling the crowds.
14 εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν
So immediately then – [4]Paul [3]sent away
οἱ ἀδελφοὶ πορεύεσθαι ἕως ἐπὶ τὴν
[1]the [2]brothers to go as far as to the
θάλασσαν· ὑπέμεινάν τε ὅ τε Σιλᾶς καὶ
sea; [1]but [4]remained – [2]both [3]Silas [4]and
ὁ Τιμόθεος ἐκεῖ. **15** οἱ δὲ καθιστάνοντες
– [5]Timothy [7]there. And the [ones] conducting
τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ
– Paul brought [him] as far as Athens, and
λαβόντες ἐντολὴν πρὸς τὸν Σιλᾶν καὶ τὸν
receiving a command to – Silas and –
Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς
Timothy that as quickly [as possible] they should to come
αὐτὸν ἐξῆεσαν.
him they departed.
16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου
And in – Athens awaiting
=while Paul awaited them,
αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα
them – Paul,* [4]was provoked [1]the [2]spirit
αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον
[3]of him in him beholding [4]full of images
οὖσαν τὴν πόλιν. **17** διελέγετο μὲν οὖν
[3]being [1]the [2]city. He addressed –* therefore
ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ
in the synagogue the Jews and
τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ
the [ones] worshipping and in the marketplace –
πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.
every day to the [ones] chancing to be [there].
18 τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ
But some also of the Epicurean and
Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ, καί
Stoic philosophers fell in with him, and
τινες ἔλεγον· τί ἂν θέλοι ὁ σπερμολόγος
some said: What may wish – [3]ignorant plagiarist
οὗτος λέγειν; οἱ δέ· ξένων δαιμονίων
[1]this to say? And others [said]: Of foreign demons
δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν
he seems an announcer to be; because – Jesus

* See note on ch. 12. 5.

because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22¶ Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of

καὶ τὴν ἀνάστασιν εὐηγγελίζετο. **19** ἐπιλα-
and the resurrection he preached. taking
βόμενοι δὲ αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον
hold And of him to the Areopagus
ἤγαγον, λέγοντες· δυνάμεθα γνῶναι τίς
they led [him], saying: Can we *to* know what
ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη
[1]this [2]new – [5]by [6]thee [4]being spoken
διδαχή; **20** ξενίζοντα γάρ τινα εἰσφέρεις
[3]teaching [is]? for [2]startling things [1]some thou bringest *in*
εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν
to the ears of us; we are minded therefore
γνῶναι τίνα θέλει ταῦτα εἶναι. **21** Ἀθηναῖοι
to know what wishes these things to be. [2]Athenians
δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς
Now [1]all [3]and [4]the [6]dwelling [5]strangers [8]for
οὐδὲν ἕτερον ηὐκαίρουν ἢ λέγειν τι ἢ
[9]nothing [10]different [7]have leisure either to say something or
ἀκούειν τι καινότερον. **22** Σταθεὶς δὲ
to hear something newer. And standing
Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου
[5]Paul [1]in [2][the] midst [3]of the [4]Areopagus
ἔφη· ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς
said: *Men* Athenians, in everything how
δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. **23** διερχόμενος
very religious [2]you [1]I behold. passing along
γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν
For and looking up at the objects of worship of you
εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο·
I found also an altar in which had been inscribed:
ΑΓΝΩΣΤΩ ΘΕΩ. ὃ οὖν ἀγνοοῦντες
TO AN UNKNOWN GOD. What therefore being ignorant
εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν.
ye reverence, this I announce to you.
24 ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ
The God the [one] having made the world and
πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ
all the things in it, this one [3]of heaven [4]and
γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις
[6]of earth [1]being [5]lord [4]not [3]in [4]hand-made
ναοῖς κατοικεῖ, **25** οὐδὲ ὑπὸ χειρῶν
[5]shrines [4]dwells, nor [2]by [4]hands
ἀνθρωπίνων θεραπεύεται προσδεόμενός
[3]human [1]is served having need
τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν
of anything, he giving to all life and breath
καὶ τὰ πάντα· **26** ἐποίησέν τε ἐξ ἑνὸς
and – all things; and he made of one

one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς
every nation of men to dwell on all

προσώπου τῆς γῆς, ὁρίσας προστεταγμένους
[the] face of the earth, fixing *having been* appointed

καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας
seasons and the boundaries of the dwelling

αὐτῶν, **27** ζητεῖν τὸν θεόν, εἰ ἄρα γε
of them, to seek – God, if perchance

ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, καίγε
they might feel after him and might find, though

οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν
[3]not [2]far [4]from [6]one [5]each [7]of us

ὑπάρχοντα. **28** ἐν αὐτῷ γὰρ ζῶμεν καὶ
[1]being. [2]in [3]him [1]For we live and

κινούμεθα καὶ ἐσμέν, ὡς καί τινες τῶν
move and are, as indeed some of the

καθ' ὑμᾶς ποιητῶν εἰρήκασιν· τοῦ γὰρ
[2]among [3]you [1]poets have said: [2]of him [1]For

καὶ γένος ἐσμέν. **29** γένος οὖν ὑπάρχοντες
[2]also [3]offspring [4]we are. Offspring therefore being

τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν, χρυσῷ
– of God we ought not to suppose, [1]*to* gold

ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης
[2]or [3]*to* silver [2]or [3]*to* stone, [4]an [5]of art
engraved work

καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
[6]and [7]of meditation [8]of man, [1]the [2]divine [3]to be
nature

ὅμοιον. **30** τοὺς μὲν οὖν χρόνους τῆς
[4]like. [5]The [1]so [2]then [3]times –

ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν
[7]of ignorance [4]having – [3]God – now
overlooked

ἀπαγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ
declares – to men all men everywhere

μετανοεῖν, **31** καθότι ἔστησεν ἡμέραν ἐν
to repent, because he set a day in

ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν
which he is about to judge the inhabited earth in

δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν
righteousness, by a man whom he desig- [2]a
nated, guarantee

παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ
[1]offering to all having raised up him out of

νεκρῶν. **32** ἀκούσαντες δὲ ἀνάστασιν
[the] dead. And hearing [of] a resurrection

νεκρῶν, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν·
of dead some scoffed, others said:
persons,

ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν.
We will hear thee concerning this also again.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

33 οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου
Thus – Paul went forth from [the] midst
αὐτῶν. **34** τινὲς δὲ ἄνδρες κολληθέντες
of them. But some men adhering
αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος
to him believed, among whom both Dionysius
ὁ Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δαμαρὶς
the Areopagite and a woman by name Damaris
καὶ ἕτεροι σὺν αὐτοῖς.
and others with them.

CHAPTER 18

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and

18 Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν
After these things departing out of –
Ἀθηνῶν ἦλθεν εἰς Κόρινθον. **2** καὶ
Athens he came to Corinth. And
εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν,
finding a certain Jew by name Aquila,
Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα
belonging to – by race, recently having come
Pontus
ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα
from – Italy, and Priscilla wife
αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον
of him, because of the to have commanded Claudius[b]
=because Claudius had commanded
χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ
to depart all the Jews from
τῆς Ῥώμης, προσῆλθεν αὐτοῖς, **3** καὶ
– Rome, he came to them, and
διὰ τὸ ὁμότεχνον εἶναι ἔμενεν παρ'
because of the of the same trade to be[b] he remained with
=because [he] was of the same trade
αὐτοῖς, καὶ ἠργάζοντο· ἦσαν γὰρ σκηνοποιοὶ
them, and they wrought; for they were tentmakers
τῇ τέχνῃ. **4** διελέγετο δὲ ἐν τῇ συναγωγῇ
– by trade. And he lectured in the synagogue
κατὰ πᾶν σάββατον, ἔπειθέν τε Ἰουδαίους
on every sabbath, he persuaded both Jews
καὶ Ἕλληνας. **5** Ὡς δὲ κατῆλθον ἀπὸ
and Greeks. And when came down from
τῆς Μακεδονίας ὅ τε Σιλᾶς καὶ ὁ
– Macedonia – both Silas and –
Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος,
Timothy, was pressed by the word – Paul,
διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι τὸν
solemnly witnessing to the Jews to be the
=that Jesus was the Christ.
χριστὸν Ἰησοῦν. **6** ἀντιτασσομένων δὲ αὐτῶν
Christ Jesus. But resisting them
=when they resisted and blasphemed

blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow*

καὶ βλασφημούντων ἐκτιναξάμενος τὰ ἱμάτια
and blaspheming[a] shaking off the(his) garments
εἶπεν πρὸς αὐτούς· τὸ αἷμα ὑμῶν ἐπὶ
he said to them: The blood of you on
τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ
the head of you; clean I from
τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. **7** καὶ
– now to the nations will go. And
μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς
removing thence he went into [the] house of one
ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν
by name Titius Justus worshipping –
θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ
God, of whom the house was being next door to the
συναγωγῇ. **8** Κρίσπος δὲ ὁ ἀρχισυνάγωγος
synagogue. Now Crispus the synagogue ruler
ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ
believed the Lord with all the household
αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες
of him, and many of the Corinthians hearing
ἐπίστευον καὶ ἐβαπτίζοντο. **9** Εἶπεν δὲ
believed and were baptized. And said
ὁ κύριος ἐν νυκτὶ δι' ὁράματος τῷ
the Lord in [the] night through a vision –
Παύλῳ· μὴ φοβοῦ, ἀλλὰ λάλει καὶ
to Paul: Do not fear, but speak and
μὴ σιωπήσῃς, **10** διότι ἐγώ εἰμι μετὰ σοῦ
keep not silence, because I am with thee
καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί
and no one shall set on thee – to illtreat[d]
σε, διότι λαός ἐστί μοι πολὺς ἐν
thee, because people is to me much[e] in
=I have a great people
τῇ πόλει ταύτῃ. **11** Ἐκάθισεν δὲ ἐνιαυτὸν
this city. And he sat a year
καὶ μῆνας ἓξ διδάσκων ἐν αὐτοῖς τὸν
and months six teaching among them the
λόγον τοῦ θεοῦ. **12** Γαλλίωνος δὲ
word – of God. And Gallio
=when Gallio
ἀνθυπάτου ὄντος τῆς Ἀχαΐας κατεπέστησαν
proconsul being[a] – of Achaia [c]set on
was proconsul
ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ
[b]with one mind [1]the [2]Jews – Paul and
ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, **13** λέγοντες
brought him to the tribunal, saying[,]
ὅτι παρὰ τὸν νόμον ἀναπείθει οὗτος
– [4][differently] from [3]the [5]law [3]urges [1]This man

persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
– [3]men [4]to worship – [5]God.

14 μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ
And being about – Paul[a] to open the(his)
=when Paul was about

στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς
mouth said – Gallio to the

Ἰουδαίους· εἰ μὲν ἦν ἀδίκημά τι
Jews: If indeed it was crime some

ἢ ῥᾳδιούργημα πονηρόν, ὦ Ἰουδαῖοι,
or villainy evil, O Jews,

κατὰ λόγον ἂν ἀνεσχόμην ὑμῶν· **15** εἰ δὲ ζητή-
rightly I would endure you; but if ques-

ματά ἐστιν περὶ λόγου καὶ ὀνομάτων καὶ
tions it is concerning a word and names and

νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί·
law the according to you, ye will see [your]selves;
=your law,

κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι.
[6]a judge [1]I [6]of these things [2]do not intend [2]to be.

16 καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.
And he drove away them from the tribunal.

17 ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν
But [1]seizing [1]all Sosthenes the

ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ
synagogue ruler they struck [him] in front of the

βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίωνι
tribunal; and not one of these things – [1]to Gallio

ἔμελεν. **18** Ὁ δὲ Παῦλος ἔτι προσμείνας
[1]mattered. – But Paul yet having remained

ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος
days many, to the brothers bidding farewell

ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
he sailed away to – Syria, and with him

Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν
Priscilla and Aquila, having shorn in

Κεγχρεαῖς τὴν κεφαλήν· εἶχεν γὰρ εὐχήν.
Cenchrea the(his) head: for he had a vow.

19 κατήντησαν δὲ εἰς Ἔφεσον, κἀκείνους
And they came down to Ephesus, and those

κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς
he left there, but he entering into

τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις.
the synagogue lectured to the Jews.

20 ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα
And asking them[a] over a more(longer)
=as they asked

χρόνον μεῖναι οὐκ ἐπένευσεν, **21** ἀλλὰ
time to remain he consented not, but

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who,

ἀποταξάμενος καὶ εἰπών· πάλιν ἀνακάμψω
bidding farewell and saying: Again I will return

πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος, ἀνήχθη
to you – God willing,[a] he set sail
= if God wills,

ἀπὸ τῆς Ἐφέσου, **22** καὶ κατελθὼν εἰς
from – Ephesus, and coming down to

Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν
Cæsarea, going up and greeting the

ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν, **23** καὶ
church, he went down to Antioch, and

ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος
having spent time some he went forth, passing through

καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν,
in order the Galatian country and Phrygia,

στηρίζων πάντας τοὺς μαθητάς.
confirming all the disciples.

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι,
And a certain Jew Apollos by name,

Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος,
an Alexandrian – by race, a man eloquent,

κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν
came to Ephesus, powerful being in

ταῖς γραφαῖς. **25** οὗτος ἦν κατηχημένος
the scriptures. This man was orally instructed [in]

τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ
the way of the Lord, and burning –

πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς
in spirit he spoke and taught accurately

τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος
the things concerning – Jesus, understanding

μόνον τὸ βάπτισμα Ἰωάννου· **26** οὗτός τε
only the baptism of John; and this man

ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ.
began to speak boldly in the synagogue.

ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ
And hearing him Priscilla and

Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστε-
Aquila took him and more accurate-

ρον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ.
ly to him explained the way – of God.

27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν
And intending him[a] to go through into –
= when he intended

Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν
Achaia, being encouraged the brothers wrote

τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς
to the disciples to welcome him; who

when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

παραγενόμενος συνεβάλετο πολὺ τοῖς
arriving contributed much to the [ones]
πεπιστευκόσιν διὰ τῆς χάριτος· **28** εὐτόνως
having believed through – grace; [a]vehemently
γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ
[f]for [t]the [j]Jews [c]he confuted publicly
ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν
proving through the scriptures [i]to be [t]the
χριστὸν Ἰησοῦν.
[c]Christ [j]Jesus.

CHAPTER 19

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ
Now it came to pass in the – Apollos
= while Apollos was
εἶναι ἐν Κορίνθῳ Παῦλον διελθόντα τὰ
[be]to be[e] in Corinth Paul having passed through the
ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον καὶ
higher parts to come[b] to Ephesus and
εὑρεῖν τινας μαθητάς, **2** εἶπέν τε πρὸς
to find[b] some disciples, and said to
αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαν-
them: If Spirit Holy ye received believ-
τες; οἱ δὲ πρὸς αὐτόν· ἀλλ' οὐδ' εἰ
ing? And they [said] to him: But [n]not [i]if
πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. **3** εἶπέν τε·
[S]Spirit [H]Holy [t]there is [w]we heard. And he said:
εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν·
To what therefore were ye baptized? And they said:
εἰς τὸ Ἰωάννου βάπτισμα. **4** εἶπεν δὲ
To the of John baptism. And said
Παῦλος· Ἰωάννης ἐβάπτισεν βάπτισμα μετα-
Paul: John baptized [with] a baptism of repent-
νοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον
ance, [t]to the [p]people [s]saying [i]in [t]the [one] [c]coming
μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἔστιν
[a]after [H]him [t]that [t]they should believe, this is
εἰς τὸν Ἰησοῦν. **5** ἀκούσαντες δὲ ἐβαπτίσ-
in – Jesus. And hearing they were
θησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
baptized in the name of the Lord Jesus.
6 καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χεῖρας
And laying on them – Paul hands[a]
= as Paul laid [his] hands on them
ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς,
came the Spirit – Holy on them,
ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον.
and they spoke in tongues and prophesied.
7 ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δώδεκα.
And [w]were [t]the [a]all [m]men about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We

8 *Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν*
And entering into the synagogue
ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος
he spoke boldly over months three lecturing
καὶ πείθων περὶ τῆς βασιλείας τοῦ θεοῦ.
and persuading concerning the kingdom – of God.
9 *ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν*
But as some were hardened and disobeyed
κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ
speaking ill [of] the way before the
πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν
multitude, withdrawing from them he separated
τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος
the disciples, daily lecturing
ἐν τῇ σχολῇ Τυράννου. **10** *τοῦτο δὲ*
in the school of Tyrannus. And this
ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς
happened over years two, so as all the
=so that all who inhabited
κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν
[ones] inhabiting – Asia to hear[b] the
Asia heard
λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
word of the Lord, [2]Jews [1]both and
Ἕλληνας. **11** *Δυνάμεις τε οὐ τὰς τυχούσας*
Greeks. And powerful deeds not the ordinary
ὁ θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,
– God did through the hands of Paul,
12 *ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας*
so as even onto the [ones] ailing
=so that there were even brought away from his skin hand-
ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ
to be brought away from the skin of him
kerchiefs or aprons onto those who ailed and the diseases were rid
σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι
handkerchiefs or aprons and to be rid
from them, and the evil spirits went out.
ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα
from them the diseases, and the spirits
τὰ πονηρὰ ἐκπορεύεσθαι. **13** *Ἐπεχείρησαν δέ*
evil to go out. But [3]attempted
τινες καὶ τῶν περιερχομένων Ἰουδαίων
[1]some [2]also [3]of the [4]strolling [5]Jews
ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας
[6]exorcists to name over the [ones] having
τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ
the spirits – evil the name of the
κυρίου Ἰησοῦ λέγοντες· ὁρκίζω ὑμᾶς τὸν
Lord Jesus saying: I exorcise you [by] –

adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

Ἰησοῦν ὃν Παῦλος κηρύσσει. **14** ἦσαν δέ
Jesus whom Paul proclaims. And there were

τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ
[1]of one [4]Sceva [5]a Jewish [6]chief priest [7]seven

υἱοὶ τοῦτο ποιοῦντες. **15** ἀποκριθὲν δὲ
[2]sons [3]this [8]doing. And answering

τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς·
the spirit – evil said to them:

τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν
– [2]indeed [1]Jesus I know and –

Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ;
Paul I understand; but ye who are?

16 καὶ ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτούς,
And [9]leaping *on* [1]the [2]man [10]on [11]them,

ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρόν,
[3]in [4]whom [5]was [6]the [8]spirit – [7]evil,

κατακυριεύσας ἀμφοτέρων ἴσχυσεν κατ'
overmastering both was strong against

αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους
them, so as naked and *having been* wounded
=so that they escaped out of that house naked and

ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. **17** τοῦτο
to escape out of that house. this

δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε
And became known to all [2]Jews [1]both

καὶ Ἕλλησιν τοῖς κατοικοῦσιν τὴν Ἔφεσον,
and Greeks – inhabiting – Ephesus,

καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς,
and [2]fell *on* [1]fear [3]on [5]all [4]them,

καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου
and was magnified the name of the Lord

Ἰησοῦ· **18** πολλοί τε τῶν πεπιστευκότων
Jesus; and many of the [ones] having believed

ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες
came confessing and telling

τὰς πράξεις αὐτῶν. **19** ἱκανοὶ δὲ τῶν τὰ
the doings of them. And a consider- of the the
able number [ones]

περίεργα πραξάντων συνενέγκαντες τὰς βίβλους
curious things doing bringing together the rolls

κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν
burnt before all; and they reckoned up

τὰς τιμὰς αὐτῶν καὶ εὗρον ἀργυρίου μυριάδας
the prices of them and found [pieces] [2]thousand
[3]of silver

πέντε. **20** Οὕτως κατὰ κράτος τοῦ κυρίου
[1]five. Thus by might [3]of the [4]Lord

ὁ λόγος ηὔξανεν καὶ ἴσχυεν.
[1]the [2]word increased and was strong.

21¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23¶ And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ
And when were fulfilled these things, purposed –
Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν
Paul in the(his) spirit passing through –
Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς
Macedonia and Achaia to go to
Ἰερουσόλυμα, εἰπὼν ὅτι μετὰ τὸ γενέσθαι
Jerusalem, saying[,] – After the to become
=After I am
με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.
me[b] there it behoves me [a]also [3]Rome [1]to see.
22 ἀποστείλας δὲ εἰς Μακεδονίαν δύο
And sending into Macedonia two
τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ
of the [ones] ministering to him, Timothy and
Ἔραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν
Erastus, he delayed a time in –
Ἀσίαν. **23** Ἐγένετο δὲ κατὰ τὸν καιρὸν
Asia. Now there was about – time
ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς
that [3]trouble [1]no [2]little concerning the
ὁδοῦ. **24** Δημήτριος γάρ τις ὀνόματι,
way. For [1]Demetrius [1]one by name,
ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς
a silversmith, making shrines silver
Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ
of Artemis provided the artisans no
ὀλίγην ἐργασίαν, **25** οὓς συναθροίσας καὶ
little trade, [3]whom [1]assembling also
τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν·
[1]the [2]about(in) – [4]such things [2]workmen said:
ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς
Men, ye understand that from this –
ἐργασίας ἡ εὐπορία ἡμῖν ἐστιν, **26** καὶ
trade the gain to us is,[c] and
=we have [our] gain,
θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον
ye behold and hear that [2]not [3]only
Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας
[3]of Ephesus [10]but [11]almost [12]of all – [13]Asia
ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν
– [3]Paul [1]this [2]having persuaded [4]perverted [5]a considerable
ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ
[6]crowd, saying that they are not gods [1]the [2]through [ones]
χειρῶν γινόμενοι. **27** οὐ μόνον δὲ τοῦτο
[4]hands [5]coming into being. [3]not [2]only [1]Now [4]this

this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand,

κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν
is in danger to us the share into disrepute
=our share
ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς
to come, but also the of the great goddess
Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι,
Artemis temple for(as) nothing to be reckoned,
μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγα-
to be about and also to be diminished the great-
λειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ
ness of her, whom all – Asia and
ἡ οἰκουμένη σέβεται. 28 ἀκούσαντες δὲ
the inhabited earth worships. And hearing
καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον
and becoming full of anger they cried out
λέγοντες· μεγάλη ἡ Ἄρτεμις Ἐφεσίων.
saying: Great [is] – Artemis of [the] Ephesians.
29 καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως,
And was filled the city of(with) the confusion,
ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον,
and they rushed with one mind into the theatre,
συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον
keeping a firm grip on Gaius and Aristarchus[,]
Μακεδόνας, συνεκδήμους Παύλου. 30 Παύλου
Macedonians, travelling companions of Paul. Paul
δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον
And intending to enter into the mob
=as Paul intended
οὐκ εἴων αὐτὸν οἱ μαθηταί· 31 τινὲς
not allowed him the disciples; some
δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ
and also of the Asiarchs, being to him
φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν
friends, sending to him besought
μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 ἄλλοι
not to give himself in the theatre. Others
μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ
indeed therefore different something cried out; for was
ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους
the assembly *having been* confounded, and the majority
οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν.
knew not of what on account they had come together.
33 ἐκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον,
But [some] of the crowd instructed Alexander,
προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ
putting forward him the Jews; – and
=as the Jews put him forward;
Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν
Alexander waving the(his) hand wished

and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

ἀπολογεῖσθαι τῷ δήμῳ. **34** ἐπιγνόντες δὲ
to defend himself to the mob. But knowing

ὅτι Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία
that a Jew he is(was), [3]voice [1]there was [2]one

ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κράζοντες·
from all, about over hours two crying out:

μεγάλη ἡ Ἄρτεμις Ἐφεσίων. **35** κατα-
Great [is] – Artemis of [the] Ephesians. [4]having

στείλας δὲ ὁ γραμματεὺς τὸν ὄχλον
quietened [1]And [3]the [2]town clerk the crowd

φησίν· ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν
says: *Men* Ephesians, who indeed is there

ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων
of men who does not know [1]the [3]of [the] Ephesians

πόλιν νεωκόρον οὖσαν τῆς μεγάλης
[2]city [5]temple warden [4]being of the great

Ἀρτέμιδος καὶ τοῦ διοπετοῦς; **36** ἀναντιρ-
Artemis and of the [image] fallen from the sky? undeni-

ρήτων οὖν ὄντων τούτων δέον ἐστὶν
able therefore being these things[a] necessary it is
=as these things are undeniable

ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν
you [3]*having been* quietened [1]to be and [2]nothing

προπετὲς πράσσειν. **37** ἠγάγετε γὰρ τοὺς
[3]rash [1]to do. For ye brought –

ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε
men these neither temple robbers nor

βλασφημοῦντας τὴν θεὸν ἡμῶν. **38** εἰ
blaspheming the goddess of you. If

μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ
indeed therefore Demetrius and [1]the [3]with [4]him

τεχνῖται ἔχουσι πρός τινα λόγον, ἀγοραῖοι
[2]artisans have against anyone an account, assizes

ἄγονται καὶ ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν
are and proconsuls there are, let them bring a
being(held) charge against

ἀλλήλοις. **39** εἰ δέ τι περαιτέρω ἐπιζητεῖτε,
one another. But if [4]anything [3]further [1]ye seek,

ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.
in the lawful assembly it will be settled.

40 καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι
For indeed we are in danger to be charged with

στάσεως περὶ τῆς σήμερον, μηδενὸς
insurrection concerning to-day, *nothing*

αἰτίου ὑπάρχοντος, περὶ οὗ οὐ δυνησόμεθα
cause being[a], concerning which we shall *not* be able
=there being no cause,

ἀποδοῦναι λόγον περὶ τῆς συστροφῆς
to give account concerning – [5]crowding together

41 And when he had thus spoken, he dismissed the assembly.

ταύτης. 41 καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν
[1]this. And these things saying he dismissed the
ἐκκλησίαν.
assembly.

CHAPTER 20

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7¶ And upon the first

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον
And after the to cease the uproar[b]
=after the uproar ceased
μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς
[a]summoning – [1]Paul [a]the [a]disciples
καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν
[a]and [a]exhorting, taking leave he went forth
πορεύεσθαι εἰς Μακεδονίαν. **2** διελθὼν δὲ
to go to Macedonia. And having gone through
τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς
those parts and having exhorted them
λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα,
[1]with [a]speech [a]much he came into – Greece,
3 ποιήσας τε μῆνας τρεῖς, γενομένης
and spending months three, there being
ἐπιβουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων
a plot[a] [against] him by the Jews
μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο
being about to set sail to(for) – Syria, he was
=as he was about
γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας.
of a mind – to return[d] through Macedonia.
4 συνείπετο δὲ αὐτῷ Σώπατρος Πύρρου
And there accompanied him Sopater [son] of Pyrrhus
Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος
a Berœan, and of Thessalonians Aristarchus
καὶ Σέκουνδος, καὶ Γάϊος Δερβαῖος καὶ
and Secundus, and Gaius a Derbæan and
Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ
Timothy, and Asians Tychicus and
Τρόφιμος. **5** οὗτοι δὲ προελθόντες ἔμενον
Trophimus. And these men going forward awaited
ἡμᾶς ἐν Τρῳάδι· **6** ἡμεῖς δὲ ἐξεπλεύσαμεν
us in Troas; and we sailed away
μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ
after the days – of unleavened bread from
Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς
Philippi, and came to them in
τὴν Τρῳάδα ἄχρι ἡμερῶν πέντε, ὅπου
– Troas until days five, where
διετρίψαμεν ἡμέρας ἑπτά. **7** Ἐν δὲ τῇ
we stayed days seven. And on the

day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13¶ And we went before to ship, and sailed unto Assos, there intend-

μιᾷ τῶν σαββάτων συνηγμένων ἡμῶν
one(first) of the sabbaths(week) having been us*
[day] assembled
=as we were assembled

κλάσαι ἄρτον ὁ Παῦλος διελέγετο αὐτοῖς,
to break bread – Paul lectured to them,

μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέν τε
being about to depart on the morrow, and continued

τὸν λόγον μέχρι μεσονυκτίου. **8** ἦσαν δὲ
the speech until midnight. Now there were

λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ
lamps a considerable number of in the upper room where

ἦμεν συνηγμένοι. **9** καθεζόμενος δέ τις
we were *having been* assembled. And sitting a certain

νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος,
young man by name Eutychus on the window sill,

καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου
being overborne sleep by a deep, lecturing

τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ
– Paul* for a longer time, having been from
=while Paul lectured overborne

τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου
the sleep he fell from the third floor*

κάτω καὶ ἤρθη νεκρός. **10** καταβὰς δὲ
down and was taken up dead. But going down

ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν
– Paul fell on him and closely embracing [him]

εἶπεν· μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ
said: Be ye not terrified; for the life of him

ἐν αὐτῷ ἐστιν. **11** ἀναβὰς δὲ καὶ κλάσας
in him is. And going up and breaking

τὸν ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε
the bread and tasting, and over a considerable [time]

ὁμιλήσας ἄχρι αὐγῆς, οὕτως ἐξῆλθεν.
conversing until light [of day], thus he went forth.

12 ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ
And they brought the lad living, and

παρεκλήθησαν οὐ μετρίως. **13** Ἡμεῖς δὲ
were comforted not moderately. And we

προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν
going before onto the ship set sail

ἐπὶ τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀνα-
to(for) – Assos, thence intending to

* Souter remarks that it is uncertain whether the ground floor was counted or not in the enunciation; "if so, we should have to translate 'the second floor'."

ing to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable

λαμβάνειν τὸν Παῦλον· οὕτως γὰρ
take up – Paul; for thus
διατεταγμένος ἦν, μέλλων αὐτὸς πεζεύειν.
having been arranged it was, [2]intending [1]he to go afoot.
14 ὡς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον,
Now when he met with us in – Assos,
ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην·
taking up him we came to Mitylene;
15 κἀκεῖθεν ἀποπλεύσαντες τῇ ἐπιούσῃ
and thence sailing away on the next [day]
κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἑτέρᾳ
we arrived off Chios, and on the other(next)
παρεβάλομεν εἰς Σάμον, τῇ δὲ ἐχομένῃ
we crossed over to Samos, and on the next
ἤλθομεν εἰς Μίλητον. **16** κεκρίκει γὰρ ὁ
we came to Miletus. For had decided –
Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως
Paul to sail past – Ephesus, so as
μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ
not be to him to spend time in –
=so that he should not . . .
Ἀσίᾳ· ἔσπευδεν γάρ, εἰ δυνατὸν εἴη
Asia; for he hasted, if possible it might be
αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς
to him, the day – of Pentecost
γενέσθαι εἰς Ἰεροσόλυμα.
to be in Jerusalem.
17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς
And from – Miletus sending to
Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους
Ephesus he summoned the elders
τῆς ἐκκλησίας. **18** ὡς δὲ παρεγένοντο
of the church. And when they came
πρὸς αὐτόν, εἶπεν αὐτοῖς· ὑμεῖς ἐπίστασθε,
to him, he said to them: Ye understand,
ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς
from [the] first day from which I set foot *on* in
τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα
– Asia, how with you the whole
χρόνον ἐγενόμην, **19** δουλεύων τῷ κυρίῳ
time I was, serving the Lord
μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων
with all humility and tears
καὶ πειρασμῶν τῶν συμβάντων μοι ἐν
and trials – happening to me by
ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων, **20** ὡς
the plots of the Jews, as
οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ
[1]nothing [1]I kept back of the things beneficial –

unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost

μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς
not to declare[d] to you and to teach[d] you
δημοσίᾳ καὶ κατ' οἴκους, **21** διαμαρτυρόμενος
publicly and from house to house,† solemnly witnessing
Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς θεὸν
[2]to Jews [1]both and to Greeks – toward God
μετάνοιαν καὶ πίστιν εἰς τὸν κύριον
repentance and faith toward(?in) the Lord
ἡμῶν Ἰησοῦν. **22** καὶ νῦν ἰδοὺ δεδεμένος
of us Jesus. And now behold having been bound
ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἰερου-
I by the Spirit am going to Jeru-
σαλήμ, τὰ ἐν αὐτῇ συναντήσοντα ἐμοὶ
salem, [3]the things [4]in [7]it [6]going to meet [5]me
μὴ εἰδώς, **23** πλὴν ὅτι τὸ πνεῦμα τὸ
[1]not [2]knowing, except that the Spirit –
ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον
Holy in every city† solemnly witnesses to me saying
ὅτι δεσμὰ καὶ θλίψεις με μένουσιν.
that bonds and afflictions me await.
24 ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν
But [4]of no*thing* [2]account [1]I make [2]the(my) [3]life
τιμίαν ἐμαυτῷ ὡς τελειώσω τὸν δρόμον
precious to myself so as I may finish the course
μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ
of me and the ministry which I received from
τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ
the Lord Jesus, to witness solemnly the
εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. **25** καὶ
gospel of the grace – of God. And
νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε
now behold I know that [4]no more [3]will see
τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς
[2]the [6]face [7]of me [1]ye [2]all among whom
διῆλθον κηρύσσων τὴν βασιλείαν. **26** διότι
I went about proclaiming the kingdom. Wherefore
μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ
I witness to you on this day
ὅτι καθαρός εἰμι ἀπὸ τοῦ αἵματος πάντων·
that clean I am from the blood of all men;
27 οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι
for I kept not back – not to declare[d]
πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν.
all the counsel – of God to you.
28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ
Take heed to yourselves and to all the
ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ
flock, in which [4]you [1]the [3]Spirit –

hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed

ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν
[1]Holy [4]placed overseers, to shepherd the
ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο
church – of God, which he acquired
διὰ τοῦ αἵματος τοῦ ἰδίου. 29 ἐγὼ
through the blood of the(his) own.* I
οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν
know that [7]will come in [1]after [2]the [3]departure
μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι
[4]of me [6]wolves [5]grievous [1]into you not sparing
τοῦ ποιμνίου, 30 καὶ ἐξ ὑμῶν αὐτῶν
the flock, and of you [your]selves
ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα
will rise up men speaking *having been* perverted things
τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν.
– to drag away[4] the disciples after themselves.
31 διὸ γρηγορεῖτε, μνημονεύοντες ὅτι
Wherefore watch ye, remembering that
τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην
for three years night and day I ceased not
μετὰ δακρύων νουθετῶν ἕνα ἕκαστον.
with tears admonishing [2]one [1]each.
32 καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ
And – now I commend you to the
κυρίῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ
Lord and to the word of the grace of him
τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν
– being able to build and to give the
κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.
inheritance among [2]the [ones] [3]having been sanctified [1]all.
33 ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς
Silver or gold or raiment of no one
ἐπεθύμησα· 34 αὐτοὶ γινώσκετε ὅτι ταῖς
I coveted; [your]selves ye know that [4]to the
χρείαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ
[3]needs [4]of me [7]and [8]to the [ones] [9]being [10]with [11]me
ὑπηρέτησαν αἱ χεῖρες αὗται. 35 πάντα
[5]ministered [1]these [2]hands. All things
ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπιῶντας δεῖ
I showed you, that thus labouring it behoves
ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν
to succour the ailing [ones], [3]to remember
τε τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι
[1]and the words of the Lord Jesus, that
αὐτὸς εἶπεν· μακάριόν ἐστιν μᾶλλον διδόναι
he said: Blessed it is rather to give

* This = his own blood *or* the blood of his own [?Son].

to give than to receive.

36¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

ἢ λαμβάνειν. **36** καὶ ταῦτα εἰπών,
than to receive. And ³these things ¹having said,
θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς
placing the knees of him with ²all ¹them
=kneeling down
προσηύξατο. **37** ἱκανὸς δὲ κλαυθμὸς ἐγένετο
he prayed. And ³considerable ³weeping ¹there was
πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον
of all, and falling *on* on the neck
τοῦ Παύλου κατεφίλουν αὐτόν, **38** ὀδυνώ-
– of Paul they kissed fervently him, suffer-
μενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει,
ing most over the word which he had said,
ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ
that no more they are(were) the face of him
θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ
to behold. And they escorted him to the
πλοῖον.
ship.

CHAPTER 21

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days,

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς
Now when it came to pass to set sail we
ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες
having been withdrawn from them, taking a straight course
ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἑξῆς εἰς
we came to – Cos, and on the next [day] to
τὴν Ῥόδον κἀκεῖθεν εἰς Πάταρα· **2** καὶ
– Rhodes and thence to Patara; and
εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην,
having found a ship crossing over to Phœnice,
ἐπιβάντες ἀνήχθημεν. **3** ἀναφάναντες δὲ
embarking we set sail. And sighting
τὴν Κύπρον καὶ καταλιπόντες αὐτὴν
– Cyprus and leaving it
εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήλ-
on the left we sailed to Syria, and came
θομεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον
down to Tyre; for there the ship
ἦν ἀποφορτιζόμενον τὸν γόμον. **4** ἀνευρ-
was unloading the cargo. find-
όντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ
ing And the disciples we remained there
ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον
days seven; who – ²Paul ¹told
διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς
through the Spirit not to go up to
Ἰερουσόλυμα. **5** ὅτε δὲ ἐγένετο ἐξαρτίσαι
Jerusalem. But when it came to pass to accomplish
=we accomplished

we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the

ἡμᾶς τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα
us[b] the days, going forth we journeyed

προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ
[2]escorting [3]us [1]all[a] with women

καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ
and children as far as outside the city, and

θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν
placing the knees on the shore
=kneeling

προσευξάμενοι **6** ἀπησπασάμεθα ἀλλήλους,
praying we gave parting greetings to one another.

καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ
and embarked in the ship, and those

ὑπέστρεψαν εἰς τὰ ἴδια. **7** Ἡμεῖς δὲ
returned to [1]the(ir) [2]things [3]own. But we
=home.

τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντή-
[2]the [3]voyage [1]finishing from Tyre ar-

σαμεν εἰς Πτολεμαΐδα, καὶ ἀσπασάμενοι
rived at Ptolemais, and greeting

τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν
the brothers we remained day one

παρ' αὐτοῖς. **8** τῇ δὲ ἐπαύριον ἐξελθόντες
with them. And on the morrow going forth

ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες
we came to Cæsarea, and entering

εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ
into the house of Philip the evangelist

ὄντος ἐκ τῶν ἑπτά, ἐμείναμεν παρ'
being of the seven, we remained with

αὐτῷ. **9** τούτῳ δὲ ἦσαν θυγατέρες
him. Now to this man were daughters
=this man had four daughters

τέσσαρες παρθένοι προφητεύουσαι. **10** Ἐπιμεν-
four[c] virgins prophesying. remain-

όντων δὲ ἡμέρας πλείους κατῆλθέν τις
ing[a] And days more(many) [3]came down [1]a certain

ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι
[4]from – [7]Judæa [5]prophet [6]by name

Ἄγαβος, **11** καὶ ἐλθὼν πρὸς ἡμᾶς καὶ
[4]Agabus, and coming to us and

ἄρας τὴν ζώνην τοῦ Παύλου, δήσας
taking the girdle – of Paul, having bound

ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν·
of himself the feet and the hands said:

τάδε λέγει τὸ πνεῦμα τὸ ἅγιον· τὸν
These things says the Spirit – Holy: [7]The

ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη οὕτως
[8]man [9]of whom [10]is [11]this [12]girdle [1]thus

Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared

δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ
[4]will bind [5]in [6]Jerusalem [2]the [3]Jews and
παραδώσουσιν εἰς χεῖρας ἐθνῶν. **12** ὡς
will deliver into [the] hands of [the] nations. when
δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς
And we heard these things, [6]besought [7]we
τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν
[1]both [3]and [4]the [5]residents – [6]not [8]to go up[a]
αὐτὸν εἰς Ἰερουσαλήμ. **13** τότε ἀπεκρίθη
[1]him to Jerusalem. Then answered
ὁ Παῦλος τί ποιεῖτε κλαίοντες καὶ
– Paul: What are ye doing weeping and
συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ
weakening of me the heart? For I
οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν
not only to be bound but also to die
εἰς Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ
in Jerusalem readily have on behalf of the
= am ready
ὀνόματος τοῦ κυρίου Ἰησοῦ. **14** μὴ
name of the Lord Jesus. Not
πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες·
being persuaded and him[a] we kept silence having said:
= And when he was not persuaded
τοῦ κυρίου τὸ θέλημα γινέσθω.
[4]Of the [5]Lord [2]the [3]will [1]let [6]be [done].
15 Μετὰ δὲ τὰς ἡμέρας ταύτας
And after these days
ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἰεροσόλυμα·
having made ready we went up to Jerusalem;
16 συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ
and went *with* also [some] of the disciples from
Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ
Cæsarea with us, bringing [one] with whom
ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ,
we might be lodged Mnason a certain Cypriote,
ἀρχαίῳ μαθητῇ. **17** Γενομένων δὲ ἡμῶν εἰς
an ancient disciple. And being us[a] in
(early) = when we were
Ἰεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ
Jerusalem [5]joyfully [3]received [4]us [1]the
ἀδελφοί. **18** τῇ δὲ ἐπιούσῃ εἰσῄει ὁ
[2]brothers. And on the next day went in –
Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες
Paul with us to James, [3]all
τε παρεγένοντο οἱ πρεσβύτεροι. **19** καὶ
[1]and [2]came [4]the [5]elders. And
ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἓν
having greeted them he related according to one
=singly

particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς
each of [the things] which did – God among the

ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. **20** οἱ
nations through the ministry of him. they

δὲ ἀκούσαντες ἐδόξαζον τὸν θεόν, εἶπάν τε
And hearing glorified – God, and said

αὐτῷ· θεωρεῖς, ἀδελφέ, πόσαι μυριάδες
to him: Thou beholdest, brother, how many *ten* thousands

εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων,
there are among the Jews – having believed,

καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·
and all zealots of the law are;

21 κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστα-
and they were informed about thee that ²apo-

σίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ
stasy ¹thou teachest ³from ⁴⁰Moses ⁵the ⁶throughout

τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ
⁴the ⁷nations ²all ³Jews, ¹telling ²not

περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς
⁴to circumcise ⁵them the children nor in the

ἔθεσιν περιπατεῖν. **22** τί οὖν ἐστιν;
customs to walk. What therefore is it?

πάντως ἀκούσονται ὅτι ἐλήλυθας. **23** τοῦτο
At all events they will hear that thou hast come. This

οὖν ποίησον ὅ σοι λέγομεν· εἰσὶν ἡμῖν
therefore do thou which thee we tell: There are ⁴to us
We have

ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν·
men four a vow having on themselves;

24 τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς,
these taking be thou purified with them,

καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα ξυρήσονται
and spend on them that they will shave

τὴν κεφαλήν, καὶ γνώσονται πάντες ὅτι
the head, and will know all men that

ὧν κατήχηνται περὶ σοῦ οὐδέν
³[of the things] ⁴they have been ⁵about ⁶thee ²nothing
of which informed

ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν
¹there is, but thou walkest also [thy]self keeping the

νόμον. **25** περὶ δὲ τῶν πεπιστευκότων
law. And concerning ¹the ³having believed

ἐθνῶν ἡμεῖς ἐπεστείλαμεν κρίναντες φυλάσ-
⁴nations we joined in writing ⁵judging ²to keep

σεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ
themselves ⁴them ⁶[from] ⁸the ⁷both idol sacrifice and

αἷμα καὶ πνικτὸν καὶ πορνείαν. **26** τότε
blood and a thing strangled and fornication. Then

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went

ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ
– Paul taking the men on the
ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει
next day with them having been purified went in
εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν
to the temple, announcing the completion
τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ
of the days of the purification, until
προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ
should be offered on behalf of [3]one [1]each of them the
προσφορά.
offering.

27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι
Now when were about the seven days
συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
to be fulfilled, [1]the [3]from – [4]Asia [2]Jews
θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον
seeing him in the temple stirred up
πάντα τὸν ὄχλον, καὶ ἐπέβαλαν ἐπ'
all the crowd, and laid *on* on
αὐτὸν τὰς χεῖρας, **28** κράζοντες· ἄνδρες
him the(ir) hands, crying out: *Men*
Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ
Israelites, help: this is the
ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ
man [1]the [one] [6]against [8]the [7]people [9]and [5]the
νόμου καὶ τοῦ τόπου τούτου πάντας
[10]law [11]and [12]this [13]place [3]all men
πανταχῇ διδάσκων, ἔτι τε καὶ Ἕλληνας
[4]everywhere [2]teaching, and even also Greeks
εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκεν
brought *in* into the temple and has profaned
τὸν ἅγιον τόπον τοῦτον. **29** ἦσαν γὰρ
– [2]holy [3]place [1]this. For they were
προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν
having previously seen Trophimus the Ephesian in
τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι
the city with him, whom they supposed that
εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. **30** ἐκινήθη
[3]into [4]the [5]temple [3]brought *in* – [1]Paul. [5]was moved
τε ἡ πόλις ὅλη καὶ ἐγένετο συνδρομὴ
[1]And [2]the [4]city [3]whole and there was a running together
τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου
of the people, and laying hold – of Paul
ἕλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως
they dragged him outside the temple, and immediately
ἐκλείσθησαν αἱ θύραι. **31** Ζητούντων τε
were shut the doors. And [while they were] seeking[a]

about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ
[3]him [1]to kill [4]came up [2]information to the
χιλιάρχῳ τῆς σπείρης ὅτι ὅλη συγχύν-
chiliarch of the cohort that [1]all [3]is(was) in
νεται Ἰερουσαλήμ· **32** ὃς ἐξαυτῆς παρα-
confusion [2]Jerusalem; who at once tak-
λαβὼν στρατιώτας καὶ ἑκατοντάρχας
ing soldiers and centurions
κατέδραμεν ἐπ' αὐτούς· οἱ δὲ ἰδόντες
ran down on them; and they seeing
τὸν χιλίαρχον καὶ τοὺς στρατιώτας
the chiliarch and the soldiers
ἐπαύσαντο τύπτοντες τὸν Παῦλον. **33** τότε
ceased beating – Paul. Then
ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ
drawing near the chiliarch laid hold of him
καὶ ἐκέλευσεν δεθῆναι ἁλύσεσι δυσί, καὶ
and commanded to be bound chains with two, and
ἐπυνθάνετο τίς εἴη καὶ τί ἐστιν πεποιηκώς.
inquired who he might be and what he is having done.
34 ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ
And [1]others [7]different [8]something [6]called out [2]among [5]the
ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γνῶναι
[4]crowd; and not being able [a]him to know
=as he was not able
τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν
the certain thing because of the uproar, he commanded
ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. **35** ὅτε
to be brought him into the fort. when
δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη
And he was on the steps, it happened
βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
to be carried [b]him by the soldiers
=he was carried
διὰ τὴν βίαν τοῦ ὄχλου· **36** ἠκολούθει
because of the violence of the crowd; [9]followed
γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες·
[1]for [3]the [3]multitude [4]of the [5]people crying out:
αἶρε αὐτόν. **37** Μέλλων τε εἰσάγεσθαι
Take away him. And being about to be brought *in*
εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ
into the fort – Paul says to the
χιλιάρχῳ· εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς
chiliarch: If it is lawful for me to say something to
σέ; ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις;
thee? And he said: in Greek Knowest thou [to speak]?*

* See note on page xviii.

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ
²Not ⁴then ³thou ¹art the Egyptian the [one] before
τούτων τῶν ἡμερῶν ἀναστατώσας καὶ
these – days unsettling and
ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρα-
leading out into the desert the four
κισχιλίους ἄνδρας τῶν σικαρίων; **39** εἶπεν
thousand men of the Sicarii? said
δὲ ὁ Παῦλος· ἐγὼ ἄνθρωπος μέν εἰμι
And – Paul: I *a man* indeed am
Ἰουδαῖος, Ταρσεύς, τῆς Κιλικίας οὐκ
a Jew, a Tarsian, – of Cilicia not
ἀσήμου πόλεως πολίτης· δέομαι δέ σου,
of a mean city a citizen; and I beg of thee,
ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν.
permit me to speak to the people.
40 ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἑστὼς
And permitting him[a] – Paul standing
=when he gave permission
ἐπὶ τῶν ἀναβαθμῶν κατέσεισεν τῇ χειρὶ
on the steps beckoned with the(his) hand
τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης
to the people; and much silence becoming[a]
=when there was great silence
προσεφώνησεν τῇ Ἑβραΐδι διαλέκτῳ λέγων·
he addressed in the Hebrew language saying:

CHAPTER 22

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

22 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ
Men brothers and fathers, hear ye
μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.
³of me ¹the ⁵to ⁶you ⁴now ²defence.
— **2** ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι
(And hearing that in the Hebrew
διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον
language he addressed them more
παρέσχον ἡσυχίαν. καὶ φησίν· — **3** ἐγώ εἰμι
they showed quietness. And he says:) I am
ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ
a man a Jew, having been born in Tarsus
τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ
– of Cilicia, and having been brought up in –
πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιὴλ
city this, at the feet of Gamaliel
πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου
having been trained according exactness of the ancestral
to [the]
νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς
law a zealot being – of God even as

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could

πάντες ὑμεῖς ἐστε σήμερον· **4** ὃς ταύτην
all ye are to-day; who this
τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων
– way persecuted as far as to death, binding
καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε
and delivering to prisons both men
καὶ γυναῖκας. **5** ὡς καὶ ὁ ἀρχιερεὺς
and women. As even the high priest
μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον·
witnesses to me and all the senate;
παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς
from whom also letters having received to
τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην,
the brothers in Damascus I journeyed,
ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους
leading also the [ones] [3]there [1]being *having been* bound
εἰς Ἰερουσαλὴμ ἵνα τιμωρηθῶσιν.
to Jerusalem that they might be punished.
6 Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι
Now it happened to me journeying and drawing near
τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ
– to Damascus about midday suddenly out of
τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν
– heaven [4]to shine *round* [1]a [3]light [3]considerable
περὶ ἐμέ, **7** ἔπεσά τε εἰς τὸ ἔδαφος
round me, and I fell to the ground
καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαοὺλ
and heard a voice saying to me: Saul[,]
Σαούλ, τί με διώκεις; **8** ἐγὼ δὲ ἀπεκρίθην·
Saul, why me persecutest thou? And I answered:
τίς εἶ, κύριε; εἶπέν τε πρὸς ἐμέ· ἐγώ
Who art thou, Lord? And he said to me: I
εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις.
am Jesus the Nazarene, whom thou persecutest.
9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς
Now [3]the [ones] [3]with [4]me [2]being [2]the [4]indeed [2]light
ἐθεάσαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν
[2]beheld, but the voice they heard not
τοῦ λαλοῦντός μοι. **10** εἶπον δέ· τί
of the [one] speaking to me. And I said: What
ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρός
may I do, Lord? And the Lord said to
με· ἀναστὰς πορεύου εἰς Δαμασκόν, κἀκεῖ σοι
me: Rising up go into Damascus, and there to thee
λαληθήσεται περὶ πάντων ὧν τέτακταί
it will be told concerning all things which has(ve) been arranged
σοι ποιῆσαι. **11** ὡς δὲ οὐκ ἐνέβλεπον
for thee to do. And as I saw not

not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord,

ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου,
from the glory of that light,
χειραγωγούμενος ὑπὸ τῶν συνόντων μοι
being led by the hand by the [ones] being with me
ἦλθον εἰς Δαμασκόν. **12** Ἀνανίας δέ τις,
I went into Damascus. And a certain Ananias,
ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον, μαρτυρού-
a man devout according to the law, being witnessed
μενος ὑπὸ πάντων τῶν κατοικούντων
[to] by all [1]the [2]dwelling [there]
Ἰουδαίων, **13** ἐλθὼν πρός ἐμὲ καὶ ἐπιστὰς
[2]Jews, coming to me and standing by
εἶπέν μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον.
said to me: Saul brother, look up.
κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.
And I in that hour* looked up at him.
14 ὁ δὲ εἶπεν· ὁ θεὸς τῶν πατέρων
And he said: The God of the fathers
ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα
of us previously appointed thee to know the will
αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι
of him and to see the Just One and to hear
φωνὴν ἐκ τοῦ στόματος αὐτοῦ, **15** ὅτι
a voice out of the mouth of him, because
ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους
thou wilt be a witness to him[c] to all men
ὧν ἑώρακας καὶ ἤκουσας. **16** καὶ νῦν
of things which thou hast seen and didst hear. And now
τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλου-
what intendest thou? Rising up be baptized and wash
σαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ
away the sins of thee, invoking the
ὄνομα αὐτοῦ. **17** Ἐγένετο δέ μοι ὑποστρέ-
name of him. And it happened to me having
ψαντι εἰς Ἰερουσαλὴμ καὶ προσευχομένου
returned to Jerusalem and praying
=as I was praying
μου ἐν τῷ ἱερῷ γενέσθαι με ἐν ἐκστάσει,
me[a] in the temple to become me[b] in an ecstasy,
=I became
18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι· σπεῦσον
and to see[b] him saying to me; Haste
=I saw
καὶ ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ,
and go forth quickly out of Jerusalem,
διότι οὐ παραδέξονταί σου μαρτυρίαν
because they will not receive of thee witness
περὶ ἐμοῦ. **19** κἀγὼ εἶπον· κύριε, αὐτοὶ
concerning me. And I said: Lord, they

* See Luke 2. 38.

they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what

ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ
understand that I was imprisoning and
δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύον-
beating throughout the synagogues the [ones] believ-
τας ἐπὶ σέ· **20** καὶ ὅτε ἐξεχύννετο τὸ αἷμα
ing on thee; and when was being shed the blood
Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς
of Stephen the witness of thee, even [my]self
ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ
I was standing by and consenting and
φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων
keeping the garments of the [ones] killing
αὐτόν. **21** καὶ εἶπεν πρός με· πορεύου,
him. And he said to me: Go,
ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.
because I to nations afar will send forth thee.
22 Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ
And they heard him as far as to this –
λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν
word, and lifted up the voice of them
λέγοντες· αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον·
saying: Take from the earth such a man:
οὐ γὰρ καθῆκεν αὐτὸν ζῆν. **23** κραυγαζόν-
for not it is fitting him to live. And shout-
των τε αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια
ing them and tearing[a] the(ir) garments
=as they shouted and tore . . .
καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,
and [2]dust [1]throwing[a] in the air,
=threw dust
24 ἐκέλευσεν ὁ χιλίαρχος εἰσάγεσθαι αὐτὸν
commanded the chiliarch to be brought *in* him
εἰς τὴν παρεμβολήν, εἶπας μάστιξιν
into the fort, bidding [3]with scourges
ἀνετάζεσθαι αὐτόν, ἵνα ἐπιγνῷ δι' ἣν
[2]to be examined [1]him, that he might fully know for what
αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. **25** ὡς δὲ
crime thus they were calling against him. But as
προέτειναν αὐτὸν τοῖς ἱμᾶσιν, εἶπεν πρὸς
they stretched him with the thongs, [2]said [3]to
forward
τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος· εἰ
[4]the [5]standing [by] [6]centurion – [1]Paul: [7]Is
ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν
a man [5]a Roman [8]and [7]uncondemned [4]it is lawful
ὑμῖν μαστίζειν; **26** ἀκούσας δὲ ὁ ἑκατον-
[3]for you [4]to scourge? And [3]hearing [1]the [2]cen-
τάρχης προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν
turion approaching *to* the chiliarch reported

thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

λέγων· τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος
saying: What art thou about to do? – for [3]man
οὗτος [1]Ῥωμαῖός [2]ἐστιν. **27** προσελθὼν δὲ
[1]this [4]a Roman [2]is. And approaching
ὁ χιλίαρχος εἶπεν αὐτῷ· λέγε μοι, σὺ
the chiliarch said to him: Tell me, thou
Ῥωμαῖος εἶ; ὁ δὲ ἔφη· ναί. **28** ἀπεκρίθη
a Roman art? And he said: Yes. answered
δὲ ὁ χιλίαρχος· ἐγὼ πολλοῦ κεφαλαίου
And the chiliarch: [1]I [3]of(for) [4]sum [of money]
much(great)
τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ
[2]this [4]citizenship [3]acquired. – So
Παῦλος ἔφη· ἐγὼ δὲ καὶ γεγέννημαι.
Paul said: But I indeed have been born.
29 εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ
Immediately therefore [4]stood away [6]from [7]him [1]the [ones]
μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλίαρχος
[2]being about [4]him [3]to examine; [4]also [2]the [3]chiliarch
δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστιν
[1]and feared fully knowing that a Roman he is(was)
καὶ ὅτι αὐτὸν ἦν δεδεκώς.
and that [3]him [1]he was [2]having bound.

30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ
And on the morrow being minded to know the
ἀσφαλές, τὸ τί κατηγορεῖται ὑπὸ τῶν
certain thing, – why he was accused by the
Ἰουδαίων, ἔλυσεν αὐτόν, καὶ ἐκέλευσεν
Jews, he released him, and commanded
συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ
to come together the chief priests and all the
συνέδριον, καὶ καταγαγὼν τὸν Παῦλον
council, and having brought down – Paul
ἔστησεν εἰς αὐτούς. **23** ἀτενίσας δὲ
set [him] among them. And [2]gazing
ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· ἄνδρες
– [1]Paul at the council said: *Men*
ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ
brothers, I in all conscience good
πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς
have lived – to God until this –
ἡμέρας. **2** ὁ δὲ ἀρχιερεὺς Ἀνανίας
day. And the high priest Ananias
ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν
gave order to the [ones] standing by him to strike
αὐτοῦ τὸ στόμα. **3** τότε ὁ Παῦλος πρὸς
of him the mouth. Then – Paul to

CHAPTER 23

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto

him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a

αὐτὸν εἶπεν· τύπτειν σε μέλλει ὁ θεός,
him said: [2]To strike [4]thee [3]is about – [1]God,

τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων
wall *having been* whitened; and thou sittest judging

με κατὰ τὸν νόμον, καὶ παρανομῶν
me according to the law, and contravening law

κελεύεις με τύπτεσθαι; 4 οἱ δὲ παρεστῶτες
commandest me to be struck? And the [ones] standing by

εἶπαν· τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς;
said: The high priest – of God revilest thou?

5 ἔφη τε ὁ Παῦλος· οὐκ ᾔδειν, ἀδελφοί,
And said – Paul: I did not know, brothers,

ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γὰρ ὅτι
that he is high priest; for it has been written[,] –

ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.
A ruler of the people of thee thou shalt not speak evilly.

6 γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος
And knowing – Paul that the one part

ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων
is(was) of Sadducees but the other of Pharisees

ἔκραζεν ἐν τῷ συνεδρίῳ· ἄνδρες ἀδελφοί,
cried out in the council: *Men* brothers,

ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ
I a Pharisee am, a son of Pharisees; concerning

ἐλπίδος καὶ ἀναστάσεως νεκρῶν κρίνομαι.
hope and resurrection of dead ones I am being judged.

7 τοῦτο δὲ αὐτοῦ λαλοῦντος ἐγένετο
And this him saying[a] there was
=as he said this

στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων,
a discord of the Pharisees and Sadducees,

καὶ ἐσχίσθη τὸ πλῆθος. 8 Σαδδουκαῖοι
and was divided the multitude. Sadducees

γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε
For say not to be a resurrection nor

ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ
angel nor spirit, but Pharisees

ὁμολογοῦσιν τὰ ἀμφότερα. 9 ἐγένετο δὲ
confess – both. And there was

κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς
cry a great, and rising up some

τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων
of the scribes of the part of the Pharisees

διεμάχοντο λέγοντες· οὐδὲν κακὸν εὑρίσκομεν
strove saying: Nothing evil we find

ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα
in this man; and if [1]a spirit

spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he

ἐλάλησεν αὐτῷ ἢ ἄγγελος —. **10** Πολλῆς δὲ
[4]spoke [5]to him [2]or [3]an angel —. And much
γινομένης στάσεως φοβηθεὶς ὁ χιλίαρχος
arising discord[a] [3]fearing [1]the [2]chiliarch
=when much discord arose
μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν,
[4]lest [5]should be torn asunder – [6]Paul by them,
ἐκέλευσεν τὸ στράτευμα καταβὰν ἁρπάσαι
commanded the soldiery coming down to seize
αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς
him out of [the] midst of them and to bring [him] into
τὴν παρεμβολήν. **11** Τῇ δὲ ἐπιούσῃ
the fort. And in the following
νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν·
night [3]coming *on* [4]to him [1]the [2]Lord said:
θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ
Be of good courage; for as thou didst solemnly witness the concerning things
ἐμοῦ εἰς Ἰερουσαλήμ, οὕτω σε δεῖ καὶ
me in Jerusalem, so thee it behoves also
εἰς Ῥώμην μαρτυρῆσαι. **12** Γενομένης δὲ
in Rome to witness. And becoming
ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι
day[a] [3]making [4]a conspiracy [1]the [2]Jews
=when it became day
ἀνεθεμάτισαν ἑαυτούς, λέγοντες μήτε φαγεῖν
cursed themselves, saying neither to eat
μήτε πεῖν ἕως οὗ ἀποκτείνωσιν τὸν
nor to drink until they should kill –
Παῦλον. **13** ἦσαν δὲ πλείους τεσσεράκοντα
Paul. And there were more [than] forty
οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι·
the [ones] this – plot making;
14 οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν
who approaching *to* the chief priests
καὶ τοῖς πρεσβυτέροις εἶπαν· ἀναθέματι
and *to* the elders said: With a curse
ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι
we cursed ourselves *of* nothing to taste
ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. **15** νῦν
until we may kill – Paul. Now
οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν
therefore [3]ye [1]inform the chiliarch with
τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν εἰς
the council so as he may bring down him to
ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστε-
you as intending to ascertain *exactly* more accurate-
ρον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ
ly the things concerning him; and we before –

come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor

ἐγγίσαι αὐτὸν ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν
to draw near him[b] ready are – to kill[d]
= he draws near

αὐτόν. **16** Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς
him. And [4]hearing [1]the [2]son [3]of the [5]sister

Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ
[4]of Paul the treachery, coming and

εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν
entering into the fort reported

τῷ Παύλῳ. **17** προσκαλεσάμενος δὲ ὁ
– to Paul. And [2]calling to [him]

Παῦλος ἕνα τῶν ἑκατονταρχῶν ἔφη· τὸν
[1]Paul one of the centurions said: –

νεανίαν τοῦτον ἄπαγε πρὸς τὸν χιλίαρχον,
[3]youth [2]this [1]Bring up to the chiliarch,

ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ. **18** ὁ
for [1]he has [2]to report [3]something [4]to him. He

μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς
– therefore taking [3]him [2]brought to

τὸν χιλίαρχον καὶ φησίν· ὁ δέσμιος
the chiliarch and says: The prisoner

Παῦλος προσκαλεσάμενός με ἠρώτησεν
Paul calling to [him] me asked

τοῦτον τὸν νεανίσκον ἀγαγεῖν πρὸς σέ,
[2]this – [3]young man [1]to bring to thee,

ἔχοντά τι λαλῆσαί σοι. **19** ἐπιλαβόμενος
having something to tell thee. [2]laying hold

δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ
And [4]of the [5]hand [6]of him [1]the [3]chiliarch and

ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο· τί
retiring [2]privately [1]inquired: What

ἐστιν ὃ ἔχεις ἀπαγγεῖλαί μοι; **20** εἶπεν
is it which thou hast to report to me? he said[f]

δὲ ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί
And – The Jews agreed – to ask[d]

σε ὅπως αὔριον τὸν Παῦλον καταγάγῃς
thee so as to-morrow – [2]Paul [1]thou shouldest bring down

εἰς τὸ συνέδριον ὡς μέλλον τι ἀκριβέστερον
to the council as intending some- more accurately
thing

πυνθάνεσθαι περὶ αὐτοῦ. **21** σὺ οὖν μὴ
to inquire concerning him. Thou therefore not

πεισθῇς αὐτοῖς· ἐνεδρεύουσιν γὰρ αὐτὸν
be persuaded by them; for there lie in wait for him

ἐξ αὐτῶν ἄνδρες πλείους τεσσεράκοντα,
of them [4]men [1]more [3]than [2]forty,

οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν
who cursed themselves neither to eat

drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have

μήτε πεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν
nor to drink until they kill him, and now
εἰσιν ἕτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ
they are ready awaiting [1]the [3]from [4]thee
ἐπαγγελίαν. **22** ὁ μὲν οὖν χιλίαρχος
[2]promise. the – Therefore chiliarch
ἀπέλυσε τὸν νεανίσκον, παραγγείλας μηδενὶ
dismissed the young man, charging [him] to no one
ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς ἐμέ.
to divulge that these things thou reportedst to me.
23 Καὶ προσκαλεσάμενός τινας δύο τῶν
And calling to [him] a certain two of the
ἑκατονταρχῶν εἶπεν· ἑτοιμάσατε στρατιώτας
centurions he said: Prepare ye soldiers
διακοσίους ὅπως πορευθῶσιν ἕως Καισαρείας,
two hundred so as they may go as far as Cæsarea,
καὶ ἱππεῖς ἑβδομήκοντα καὶ δεξιολάβους
and horsemen seventy and spearmen
διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός,
two hundred, from third hour of the night,
24 κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες
and beasts to stand by, that putting on
τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν
– Paul they may bring [him] safely to Felix the
ἡγεμόνα, **25** γράψας ἐπιστολὴν ἔχουσαν
governor, writing a letter having
τὸν τύπον τοῦτον· **26** Κλαύδιος Λυσίας τῷ
this pattern: Claudius Lysias to the
κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. **27** Τὸν
most excellent governor Felix greeting. –
ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν
man This having been arrested by the
Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ'
Jews and being about to be killed by
αὐτῶν ἐπιστὰς σὺν τῷ στρατεύματι
them coming on [the scene] with the soldiery
ἐξειλάμην, μαθὼν ὅτι Ῥωμαῖός ἐστιν·
I rescued, having learned that a Roman he is;
28 βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν
and being minded to know fully the cause
δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον εἰς
on account of which they were accusing him, I brought [him] down to
τὸ συνέδριον αὐτῶν· **29** ὃν εὗρον ἐγκαλούμενον
the council of them; whom I found being accused
περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν
about questions of the law of them, [3]nothing

nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα
and worthy of death or of bonds having

ἔγκλημα. 30 μηνυθείσης δέ μοι ἐπιβουλῆς
charge. And being revealed to me a plot[a]
=when it was revealed to me that there was a plot

εἰς τὸν ἄνδρα ἔσεσθαι, ἐξαυτῆς ἔπεμψα
against the man to be, at once I sent

πρὸς σέ, παραγγείλας καὶ τοῖς κατηγόροις
to thee, commanding also the accusers

λέγειν πρὸς αὐτὸν ἐπὶ σοῦ. 31 Οἱ μὲν
to say to him before thee. the –

οὖν στρατιῶται κατὰ τὸ διατεταγμένον
Therefore soldiers according the having been
to thing appointed

αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον
them taking up – Paul brought

διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα· 32 τῇ δὲ
through [the] night to – Antipatris; and on the
(during)

ἐπαύριον ἐάσαντες τοὺς ἱππεῖς ἀπέρχεσθαι
morrow allowing the horsemen to depart

σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν·
with him, they returned to the fort;

33 οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν
who entering into – Cæsarea

καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι,
and handing over the letter to the governor,

παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
presented also – Paul to him.

34 ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ ποίας
And having read and asking of what

ἐπαρχείας ἐστίν, καὶ πυθόμενος ὅτι ἀπὸ
province he is(was), and learning[,] – From

Κιλικίας, 35 διακούσομαί σου, ἔφη, ὅταν
Cilicia, I will hear thee, he said, when

καὶ οἱ κατήγοροί σου παραγένωνται·
also the accusers of thee arrive;

κελεύσας ἐν τῷ πραιτωρίῳ τοῦ Ἡρῴδου
commanding in the prætorium – of Herod
=that he be kept in Herod's prætorium.

φυλάσσεσθαι αὐτόν.
to be kept him.

CHAPTER 24

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus,

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ
And after five days came down the

ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν
high priest Ananias with elders some

καὶ ῥήτορος Τερτύλλου τινός, οἵτινες
and an orator Tertullus one, who

who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10[e] Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation,

ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.
informed the governor against – Paul.

2 κληθέντος δὲ [αὐτοῦ] ἤρξατο κατηγορεῖν
And being called him[a] [2]began [3]to accuse
=when he was called

ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης
– [1]Tertullus saying: Much peace

τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων
obtaining through thee and reforms

γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς
coming to this nation through – thy

προνοίας, **3** πάντῃ τε καὶ πανταχοῦ
forethought, both in everything and everywhere

ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης
we welcome, most excellent Felix, with all

εὐχαριστίας. **4** ἵνα δὲ μὴ ἐπὶ πλεῖόν
thankfulness. But that [2]not [4]more

σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν
[3]thee [1]I hinder, I beseech [2]to hear [1]thee us

συντόμως τῇ σῇ ἐπιεικείᾳ. **5** εὑρόντες γὰρ
briefly – in thy forbearance. For having found

τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινοῦντα
this man pestilent and moving

στάσεις πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ
seditions [among] all the Jews – throughout

τὴν οἰκουμένην πρωτοστάτην τε τῆς τῶν
the inhabited [earth] and a ringleader of the [2]of the

Ναζωραίων αἱρέσεως, **6** ὃς καὶ τὸ ἱερὸν
[3]Nazarenes [1]sect, who also [5]the [4]temple

ἐπείρασεν βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν,
[1]attempted [2]to profane, whom also we laid hold of,‡

8 παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας
from whom thou wilt be able [thy]self [2]having examined

περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς
[3]concerning [4]all [5]these things [1]to know fully of which we

κατηγοροῦμεν αὐτοῦ. **9** συνεπέθεντο δὲ
accuse him. And [4]joined in

καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως
[3]also [1]the [2]Jews alleging these things thus

ἔχειν. **10** Ἀπεκρίθη τε ὁ Παῦλος,
to have(be). And answered – Paul,

νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν· ἐκ
[3]having [4]to him [1]the [2]governor[a] to speak: [5]of
beckoned (for)

πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ
[1]many [6]years [3]being [5]thee [7]a judge [8]to [9]this [10]nation
(to be)

‡ Verse 7 omitted by Nestle; *cf.* R.V. marg.

I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

ἐπιστάμενος εὐθύμως τὰ περὶ
[1]understanding [12]cheerfully [13][as to] [14]the things [15]concerning

ἐμαυτοῦ ἀπολογοῦμαι, **11** δυναμένου σου
[16]myself [11]I defend myself, being able thee[a]
=as thou art able

ἐπιγνῶναι ὅτι οὐ πλείους εἰσίν μοι ἡμέραι
to know fully that [3]not [4]more [1]there are [2]to [5][than] [7]days me

δώδεκα ἀφ' ἧς ἀνέβην προσκυνήσων εἰς
[6]twelve from which I went up worshipping in
=since

[9]Ἰερουσαλήμ. **12** καὶ οὔτε ἐν τῷ ἱερῷ
Jerusalem. And neither in the temple

εὗρόν με πρός τινα διαλεγόμενον ἢ
they found me [2]with [3]anyone [1]discoursing or

ἐπίστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς
[2]collection [1]making of a crowd, neither in the

συναγωγαῖς οὔτε κατὰ τὴν πόλιν, **13** οὐδὲ
synagogues nor throughout the city, nor

παραστῆσαι δύνανταί σοι περὶ ὧν νυνὶ
[2]to prove [1]are they able to thee con- [the] things now
cerning of which

κατηγοροῦσίν μου. **14** ὁμολογῶ δὲ τοῦτό
they accuse me. But I confess this

σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν
to thee, that according to the way which they say(call)

αἵρεσιν οὕτως λατρεύω τῷ πατρῴῳ θεῷ,
a sect thus I worship the ancestral God,

πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ
believing all the according the law and
things to

τοῖς ἐν τοῖς προφήταις γεγραμμένοις,
the things in the prophets *having been* written,

15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ
hope having toward – God, which [1]also

αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλ-
[3][them]selves [1]these expect, a resurrection to be

λειν ἔσεσθαι δικαίων τε καὶ ἀδίκων.
about to be both of just and of unjust.

16 ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον
By this also [3][my]self [1]I exercise [4]a blameless

συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς
[5]conscience [3]to have toward – God and –

ἀνθρώπους διὰ παντός. **17** δι' ἐτῶν δὲ
men always. And after years

πλειόνων ἐλεημοσύνας ποιήσων εἰς τὸ
many [2]alms [1]making(bringing) [3]to [4]the

ἔθνος μου παρεγενόμην καὶ προσφοράς,
[5]nation [6]of me [8]I arrived [7]and [9]offerings,

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to

18 ἐν αἷς εὗρόν με ἡγνισμένον ἐν τῷ
among which they found me *having been* purified in the
ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,
temple, not with a crowd nor with uproar,
19 τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,
but some [2]from – [3]Asia [1]Jews,
οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν
whom it be- before thee to be present and to accuse
hoved
εἴ τι ἔχοιεν πρὸς ἐμέ. **20** ἢ αὐτοὶ
if anything they have against me. Or [3][them]selves
οὗτοι εἰπάτωσαν τί εὗρον ἀδίκημα στάντος
[4]these [1]let [4]say [1]what [3]they found [2]misdeed standing
μου ἐπὶ τοῦ συνεδρίου, **21** ἢ περὶ μιᾶς
me[a] before the council, unless concerning [2]one
=while I stood
ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς
[1]this voice which I have cried out [2]among [3]them
ἑστὼς ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ
[1]standing[,] – Concerning a resurrection of dead persons I
κρίνομαι σήμερον ἐφ' ὑμῶν. **22** Ἀνεβάλετο
am being judged to-day before you. [2]postponed
δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς
And [3]them – [1]Felix, more exactly knowing
τὰ περὶ τῆς ὁδοῦ, εἶπας· ὅταν Λυσίας ὁ
the con- the way, saying: When Lysias the
things cerning
χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ'
chiliarch comes down, I will determine the things as to
ὑμᾶς· **23** διαταξάμενος τῷ ἑκατοντάρχῃ
you; commanding the centurion
τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ
to keep him and to have indulgence and
μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν
[2]no one [1]to forbid of his own [people] to attend
αὐτῷ. **24** Μετὰ δὲ ἡμέρας τινὰς παραγενό-
him. And after days some [2]arriv-
μενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ
ing – [1]Felix with Drusilla the(his) own
γυναικὶ οὔσῃ Ἰουδαίᾳ μετεπέμψατο τὸν
wife being a Jewess he sent for –
Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς
Paul, and heard him about [1]the(?his)
εἰς Χριστὸν Ἰησοῦν πίστεως. **25** διαλεγομέ-
[3]in [4]Christ [5]Jesus [6]faith. discours-
=And as he discoursed
νου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ
ing And him[a] concerning righteousness and

come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος
self-control and the [1]judgment – [1]coming
ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη·
afraid becoming – Felix answered:
τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν
For the present† go thou, but [1]time [1]taking [2]later
μετακαλέσομαί σε· **26** ἅμα καὶ ἐλπίζων
I will send for thee; at the same time also hoping
ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ
that money will be given him by –
Παύλου· διὸ καὶ πυκνότερον αὐτὸν
Paul: wherefore also more frequently him
μεταπεμπόμενος ὡμίλει αὐτῷ. **27** Διετίας δὲ
sending for he conversed with him. And two years
πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ
being completed[a] [1]received [2]a successor – [1]Felix
Πόρκιον Φῆστον· θέλων τε χάριτα κατα-
Porcius Festus: and wishing a favour to
θέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε
show to the Jews – Felix left
τὸν Παῦλον δεδεμένον.
– Paul *having been* bound.

CHAPTER 25

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore,

25 Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχείῳ
Festus therefore having entered the province
μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἰεροσόλυμα
after three days went up to Jerusalem
ἀπὸ Καισαρείας, **2** ἐνεφάνισάν τε αὐτῷ
from Cæsarea, and [1]informed [2]him
οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων
[1]the [2]chief priests [3]and [4]the [5]chiefs [6]of the [7]Jews
κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν
against – Paul, and they besought him
3 αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μετα-
asking a favour against him, so as he might
πέμψηται αὐτὸν εἰς Ἰερουσαλήμ, ἐνέδραν
summon him to Jerusalem, a plot
ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.
making to kill him by the way.
4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι
– – Therefore Festus answered [1]to be kept
τὸν Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ
– [1]Paul in Cæsarea, and [2]himself
μέλλειν ἐν τάχει ἐκπορεύεσθαι· **5** οἱ οὖν
[1]to intend shortly to go forth; [2]the [1]therefore

said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die:

ἐν ὑμῖν, φησίν, δυνατοὶ συγκαταβάντες,
[4]among [5]you, [6]he says, [3]able men going down with [me],
εἴ τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον,
if anything there is in the man amiss,
κατηγορείτωσαν αὐτοῦ. **6** Διατρίψας δὲ ἐν
let them accuse him. And having stayed among
αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα,
them days not more [than] eight or ten,
καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον
going down to Cæsarea, on the morrow
καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν
sitting on the tribunal he commanded –
Παῦλον ἀχθῆναι. **7** παραγενομένου δὲ
Paul to be brought. And arriving
=when he arrived
αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσο-
him[a] [6]stood round [7]him [1]the [4]from [5]Jeru-
λύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ
salem [8]having come down [2]Jews, many and
βαρέα αἰτιώματα καταφέροντες, ἃ οὐκ
heavy charges bringing against [him], which not
ἴσχυον ἀποδεῖξαι, **8** τοῦ Παύλου ἀπολογου-
they were able to prove, – Paul defending him-
μένου ὅτι οὔτε εἰς τὸν νόμον τῶν
self[,][a] – Neither against the law of the
=while Paul defended himself,
Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς
Jews nor against the temple nor against
Καίσαρά τι ἥμαρτον. **9** ὁ Φῆστος δὲ,
Cæsar anything I sinned. – But Festus,
θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι,
wishing the Jews a favour to show,
ἀποκριθεὶς τῷ Παύλῳ εἶπεν· θέλεις εἰς
answering – Paul said: Dost thou wish [2]to
Ἰερουσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων
[3]Jerusalem [1]going up [4]there [5]concerning [6]these things
κριθῆναι ἐπ' ἐμοῦ; **10** εἶπεν δὲ ὁ Παῦλος·
[2]to be judged [6]before [1]me? And said – Paul:
ἑστὼς ἐπὶ τοῦ βήματος Καίσαρός εἰμι,
Standing before the tribunal of Cæsar I am,
οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν
where me it behoves to be judged. Jews nothing
ἠδίκηκα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις.
I have wronged, as indeed thou very well knowest.
11 εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου
If therefore I do wrong and worthy of death
πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν·
I have done anything, I do not refuse *the* to die;

but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the

εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν
but if not one there is of [the things] which these accuse

μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι·
me, no one [5]me [3]can [4]to them [2]to grant;

Καίσαρα ἐπικαλοῦμαι. 12 τότε ὁ Φῆστος
[2]Cæsar [1]I appeal to. Then – Festus

συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη·
having talked *with* the council answered:

Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.
[2]Cæsar [1]thou hast appealed to, before Cæsar thou shalt go.

13 Ἡμερῶν δὲ διαγενομένων τινῶν
And days passing some[3]
= when some days had passed

Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη
Agrippa the king and Bernice

κατήντησαν εἰς Καισάρειαν ἀσπασάμενοι
arrived at Cæsarea greeting

τὸν Φῆστον. 14 ὡς δὲ πλείους ἡμέρας
– Festus. And as more days

διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ
they stayed there, – Festus [2]to the [3]king

ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων·
[1]set forth the matters regarding – Paul saying:

ἀνήρ τίς ἐστιν καταλελειμμένος ὑπὸ
A certain man there is having been left behind by

Φήλικος δέσμιος, 15 περὶ οὗ γενομένου
Felix prisoner, about whom being
= when I was

μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς
me[4] in Jerusalem [3]informed [1]the [2]chief priests

καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων,
[3]and [4]the [5]elders [6]of the [7]Jews,

αἰτούμενοι κατ' αὐτοῦ καταδίκην· 16 πρὸς
asking against him sentence; to

οὓς ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις
whom I answered that it is not a custom with Romans

χαρίζεσθαί τινα ἄνθρωπον πρὶν ἢ ὁ
to grant any man before the

κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς
[one] being accused face to face† should have the

κατηγόρους τόπον τε ἀπολογίας λάβοι
accusers [3]place* [1]and [4]of defence [2]receive

περὶ τοῦ ἐγκλήματος. 17 συνελθόντων
concerning the charge. Coming together[4]

οὖν ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος
therefore thither [3]delay [2]no [1]making

* That is, opportunity.

morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all

τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα
on the next [day] sitting on the tribunal I commanded
ἀχθῆναι τὸν ἄνδρα· **18** περὶ οὗ σταθέντες
to be brought the man; concerning whom standing
οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν
the accusers [5]no [3]charge [1]brought [4]of [6]things [7]which
ἐγὼ ὑπενόουν πονηρῶν, **19** ζητήματα δέ
[5]I [6]suspected [6]evil, but [3]questions
τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον
[2]certain [4]about [5]the(ir) own [6]religion [1]they had
πρὸς αὐτὸν καὶ περί τινος Ἰησοῦ
with him and about one Jesus
τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.
having died, whom [2]asserted – [1]Paul to live.
20 ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων
And [2]being perplexed at [1]I [3]the [6]about [6]these things
ζήτησιν ἔλεγον εἰ βούλοιτο πορεύεσθαι εἰς
[4]debate said if he wished to go to
Ἰεροσόλυμα κἀκεῖ κρίνεσθαι περὶ τούτων.
Jerusalem and there to be judged about these things.
21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι
– But Paul having appealed[a] to be kept
=when Paul appealed
αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν,
him to the – [2]of Augustus [1]decision,
ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω
I commanded to be kept him until I may send up
αὐτὸν πρὸς Καίσαρα. **22** Ἀγρίππας δὲ
him to Cæsar. And Agrippa
πρὸς τὸν Φῆστον· ἐβουλόμην καὶ αὐτὸς
[said] to – Festus: I was minded also [my]self
τοῦ ἀνθρώπου ἀκοῦσαι. αὔριον, φησίν,
the man to hear. Tomorrow, he says,
ἀκούσῃ αὐτοῦ. **23** Τῇ οὖν ἐπαύριον
thou shalt hear him. [2]On the [1]therefore [3]morrow
ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης
coming – Agrippa and – Bernice[a]
=when Agrippa and Bernice came
μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων
with much display and entering[a]
εἰς τὸ ἀκροατήριον σύν τε χιλιάρχοις
into the place of audience with both chiliarchs
καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως,
and [3]men [1]the [5]chief † of the city,
καὶ κελεύσαντος τοῦ Φήστου ἤχθη ὁ
and having commanded – Festus[a] [5]was brought –
=when Festus commanded
Παῦλος. **24** καί φησιν ὁ Φῆστος· Ἀγρίππα
[1]Paul. And says – Festus: Agrippa

men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν
king and all the [3]present together with [2]us
ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ
[1]men, ye behold this man about whom all the
πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε
multitude of the Jews petitioned me [3]in [1]both
Ἰεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ
Jerusalem and here, crying not
δεῖν αὐτὸν ζῆν μηκέτι. 25 ἐγὼ δὲ κατε-
ought him to live *no* longer. But I dis-
=that he ought not to live any longer.
λαβόμην μηδὲν ἄξιον αὐτὸν θανάτου
covered [2]nothing [4]worthy [1]him [3]of death
πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου
[2]to have done, but [him]self this man appealing to[4]
=when he himself appealed to
τὸν Σεβαστὸν ἔκρινα πέμπειν. 26 περὶ
– Augustus I decided to send. Concerning
οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ
whom [4]certain [2]anything [3]to write [4]to the [3]lord [2]not
ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ
[1]I have; where- I brought him before you and
fore forth
μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως
most of all before thee, king Agrippa, so as
=when
τῆς ἀνακρίσεως γενομένης σχῶ τί γράψω·
the examination being[4] I may what I may
there has been an examination have write;
27 ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον
for [2]unreasonable [3]to me [1]it seems sending a prisoner
μὴ καὶ τας κατ' αὐτοῦ αἰτίας σημᾶναι.
not also [1]the [4]against [3]him [2]charges [1]to signify.

CHAPTER 26

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη·
And Agrippa to – Paul said:
ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν.
It is permitted to thee on behalf of thyself to speak.
τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα
Then – Paul stretching out the(his) hand
ἀπελογεῖτο· 2 Περὶ πάντων ὧν ἐγκαλοῦμαι
defended himself: Concerning all things of which I am being accused
ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγημαι
by Jews, king Agrippa, I consider
ἐμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον
myself happy [3]before [4]thee [1]being about [1]to-day
ἀπολογεῖσθαι, 3 μάλιστα γνώστην ὄντα σε
[1]to defend myself, most of all [2]an expert [3]being [1]thee

all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I

πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε
[8]of all [6]the [5]among [2]Jews [7]customs [4]both

καὶ ζητημάτων· διὸ δέομαι μακροθύμως
[10]and [11]questions; wherefore I beg patiently

ἀκοῦσαί μου. **4** Τὴν μὲν οὖν βίωσίν
to hear me. [3]the [1]So [5]then [4]manner of life

μου ἐκ νεότητος τὴν ἀπ' ἀρχῆς γενομένην
of me from youth – [2]from [4]beginning [1]having been [3][the]

ἐν τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις
in the nation of me [2]in [1]and Jerusalem

ἴσασι πάντες Ἰουδαῖοι, **5** προγινώσκοντές
know all Jews, previously knowing

με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι
me from the first, if they are willing to testify, that

κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
according to the most exact sect –

ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. **6** καὶ
of our religion I lived a Pharisee. And

νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας
now on(in) hope of the [3]to [6]the [7]fathers

ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ
[5]of us [1]promise [2]having been [made] [3]by – [4]God

ἕστηκα κρινόμενος, **7** εἰς ἣν τὸ δωδεκά-
I stand being judged, to which the twelve

φυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ
tribes of us with earnestness night and

ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ
day worshipping hopes to arrive; concerning

ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων,
which hope I am accused by Jews,

βασιλεῦ. **8** τί ἄπιστον κρίνεται παρ'
[O] king. Why incredible is it judged by

ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει; **9** ἐγὼ
you if – God [3]dead persons [1]raises? [2]I

μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα
[1]indeed [2]then [4]thought [3]to myself [10]to [11]the [12]name

Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία
[13]of Jesus [14]the [13]Nazarene [6]ought [5]many things [9]contrary

πρᾶξαι· **10** ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις,
[7]to do; which indeed I did in Jerusalem,

καὶ πολλούς τε τῶν ἁγίων ἐγὼ ἐν
and many – of the saints [1]I [3]in

φυλακαῖς κατέκλεισα τὴν παρὰ τῶν
[4]prisons [2]shut up [4]the [6]from [9]the

ἀρχιερέων ἐξουσίαν λαβών, ἀναιρουμένων τε
[10]chief priests [7]authority [5]having received, being killed and =and when they were killed

gave my voice against *them.*

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from

αὐτῶν κατήνεγκα ψῆφον, 11 καὶ κατὰ
them[a] I cast a vote, and throughout
πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν
all the synagogues often punishing
αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε
them I compelled [them] to blaspheme, and excessively
ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς
raging against them I persecuted as far as even to
τὰς ἔξω πόλεις. 12 Ἐν οἷς πορευόμενος
the outside cities. In which journeying
εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ
to – Damascus with authority and
ἐπιτροπῆς τῆς τῶν ἀρχιερέων, 13 ἡμέρας
power to decide – of the chief priests, at [2]day
μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ,
[1]mid along the way I saw, {O} king,
οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου
[3]from heaven [3]above [4]the [5]brightness [6]of the [7]sun
περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ
[8]shining round [9]me [2]a light [10]and [11]the [ones] [12]with [13]me
πορευομένους· 14 πάντων τε καταπεσόντων
[11]journeying; and all having fallen down
=when we had all fallen
ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν
us[a] to the earth I heard a voice saying
πρός με τῇ Ἑβραΐδι διαλέκτῳ· Σαοὺλ
to me in the Hebrew language: Saul[,]
Σαούλ, τί με διώκεις; σκληρόν σοι
Saul, why me persecutest thou? hard for thee
πρὸς κέντρα λακτίζειν. 15 ἐγὼ δὲ εἶπα·
against goads to kick. And I said:
τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν· ἐγώ
Who art thou, Lord? And the Lord said: I
εἰμι Ἰησοῦς ὃν σὺ διώκεις. 16 ἀλλὰ
am Jesus whom thou persecutest. But
ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου·
rise thou up and stand on the feet of thee:
εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί
[1]for [2]this [purpose] [1]for I appeared to thee, to appoint
σε ὑπηρέτην καὶ μάρτυρα ὧν τε
thee an attendant and a witness [2]of the things [1]both which
εἶδές με ὧν τε ὀφθήσομαί σοι,
[3]thou sawest [4]me [5]of the things [6]and I will appear to thee which
17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ
delivering thee from the people and from
τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε,
the nations, to whom I send thee,
18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι
to open eyes of them, – to turn[b]

darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus

ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας
from darkness to light and [from] the authority
τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν
– of Satan to – God, – to receive
=that they may receive
αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν
them[bd] forgiveness of sins and a lot among
τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.
the [ones] *having been* sanctified by faith – in me.
19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην
Whence, king Agrippa, I was not
ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, 20 ἀλλὰ
disobedient to the heavenly vision, but
τοῖς ἐν Δαμασκῷ πρῶτόν τε καὶ
to the [ones] in Damascus first*ly* and also
Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν τῆς
[in] Jerusalem, and all the country –
Ἰουδαίας καὶ τοῖς ἔθνεσιν ἀπήγγελλον
of Judæa and to the nations I announced
μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν,
to repent and to turn to – God,
ἄξια τῆς μετανοίας ἔργα πράσσοντας.
[2]worthy [4]of the [3]repentance [1]works [5]doing.
21 ἕνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι
On account of these things [6]me [1]Jews [3]having seized
ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.
in the temple tried to kill [me].
22 ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ
Succour therefore having obtained – from –
θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα
God until this day I stand
μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν
witnessing [2]to small [1]both and to great, [1]nothing
ἐκτὸς λέγων ὧν τε οἱ προφῆται
[3]apart from [1]saying [4]the things which [5]both [6]the [7]prophets
ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς,
[10]said [11]being about [12]to happen [8]and [9]Moses,
23 εἰ παθητὸς ὁ χριστός, εἰ πρῶτος
if subject to suffering the Christ, if first
ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει
by a resurrection of dead persons [2]a light [1]he is about
καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν.
[5]to announce [3]to the [4]both people and to the nations.
24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος
And these things him defending himself[a] – Festus
=as he defended himself with these things

said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa

μεγάλῃ τῇ φωνῇ φησιν· μαίνῃ, Παῦλε·
[2]great [1]with the(his) [3]voice says: Thou ravest, Paul:

τὰ πολλά σε γράμματα εἰς μανίαν
[1]the [3]many [4]thee [2]letters [6]to [7]madness

περιτρέπει. **25** ὁ δὲ Παῦλος· οὐ μαίνομαι,
[5]turn[s]. – But Paul: I do not rave,

φησίν, κράτιστε Φῆστε, ἀλλὰ ἀληθείας
he says, most excellent Festus, but [2]of truth

καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.
[4]and [3]of good sense [2]words [1]speak forth.

26 ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς,
For [3]understands [4]about [2]these things [1]the [3]king,

πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ·
to whom indeed being bold of speech I speak;

λανθάνειν γὰρ αὐτὸν τούτων οὐ πείθομαι
for [4]to be hidden [from] [5]him [3]of these things *not* [1]I am persuaded

οὐθέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον
[2]nothing; for [3]not [2]is [5]in [4]a corner [6]having been done

τοῦτο. **27** πιστεύεις, βασιλεῦ Ἀγρίππα,
[1]this. Believest thou, king Agrippa,

τοῖς προφήταις; οἶδα ὅτι πιστεύεις. **28** ὁ
the prophets? I know that thou believest. –

δὲ Ἀγρίππας πρὸς τὸν Παῦλον· ἐν
And Agrippa [said] to – Paul: In

ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι.
a little [3]me [1]thou persuadest [4]a Christian [5]to make(act).

29 ὁ δὲ Παῦλος· εὐξαίμην ἂν τῷ θεῷ
– And Paul [said]: I would pray – God

καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον
both in a little and in great not only

σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς
thee but also all the [ones] hearing

μου σήμερον γενέσθαι τοιούτους ὁποῖός
me to-day [5]to become [4]such of what kind

καὶ ἐγώ εἰμι, παρεκτὸς τῶν δεσμῶν
indeed I am, except – bonds

τούτων. **30** Ἀνέστη τε ὁ βασιλεὺς καὶ
these. Rose up both the king and

ὁ ἡγεμὼν ἥ τε Βερνίκη καὶ οἱ συγ-
the governor – and Bernice and the [ones] sit-

καθήμενοι αὐτοῖς, **31** καὶ ἀναχωρήσαντες
ting with them, and having left

ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι οὐδὲν
spoke to one another saying [.] – [4]nothing

θανάτου ἢ δεσμῶν ἄξιον πράσσει ὁ
[4]of death [3]or [5]of bonds [2]worthy [1]does

ἄνθρωπος οὗτος. **32** Ἀγρίππας δὲ τῷ
[3]man [1]This. And Agrippa –

unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

Φήστῳ ἔφη· ἀπολελύσθαι ἐδύνατο
to Festus said: [3]to have been released [2]was able(could)
ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.
[1]This man if he had not appealed to Cæsar.

CHAPTER 27

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days,

27 *Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς*
And when it was decided – to sail [us][bd]
[=that we should sail]
εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε
to – Italy, they delivered – both
Παῦλον καί τινας ἑτέρους δεσμώτας
Paul and some other prisoners
ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ σπείρης
to a centurion by name Julius of a cohort
Σεβαστῆς. **2** *ἐπιβάντες δὲ πλοίῳ Ἀδρα-*
Augustan. And embarking in a ship belonging to
μυττηνῷ μέλλοντι πλεῖν εἰς τοὺς κατὰ
Adramyttium being about to sail [1]for [2]the [4]along [the coast of]
τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν
– [3]Asia [2]places we set sail, being with
ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως·
us Aristarchus a Macedonian[a] of Thessalonica;
3 *τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα,*
and on the next [day] we were brought to land at Sidon,
φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ
and [3]kindly – [1]Julius – [4]Paul
χρησάμενος ἐπέτρεψεν πρὸς τοὺς φίλους
[2]treating [him] [4]allowed [7]to [8]the [9]friends
πορευθέντι ἐπιμελείας τυχεῖν. **4** *κἀκεῖθεν*
[6]going [11]attention [10]to obtain. And thence
ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ
putting to sea we sailed close to – Cyprus because of
τὸ τοὺς ἀνέμους εἶναι ἐναντίους, **5** *τό τε*
– the winds to be(being) contrary, and [2]the
πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ
[3]sea – [4]against – [5]Cilicia [6]and
Παμφυλίαν διαπλεύσαντες κατήλθαμεν εἰς
[7]Pamphylia [1]sailing over we came down to
Μύρα τῆς Λυκίας. **6** *Κἀκεῖ εὑρὼν ὁ*
Myra – of Lycia. And there [3]having found [1]the
ἑκατοντάρχης πλοῖον Ἀλεξανδρῖνον πλέον
[5]centurion ship an Alexandrian sailing
εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς
to – Italy he embarked us in
αὐτό. **7** *ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλο-*
it. And in a number of days sailing

and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them,*

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and

οὖντες καὶ μόλις γενόμενοι κατὰ τὴν
slowly and hardly coming against –
Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου,
Cnidus, not allowing us the wind,[a]
=as the wind did not allow us,
ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην,
we sailed close to – Crete against Salmone,
8 μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν
and hardly sailing along it we came
εἰς τόπον τινὰ καλούμενον Καλοὺς λιμένας,
to place a certain *being* called Fair Havens,
ᾧ ἐγγὺς ἦν πόλις Λασαία. **9** Ἱκανοῦ δὲ
[2]to which [1]near was a city Lasæa. And much
=when
χρόνου διαγενομένου καὶ ὄντος ἤδη
time having passed[a] and being now
much time had passed =as the voyage
ἐπισφαλοῦς τοῦ πλοὸς διὰ τὸ καὶ τὴν
dangerous the voyage[3] on account of – also the
was now dangerous =because also the fast had now
νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ
fast now to have gone by, [2]advised –
gone by,
Παῦλος **10** λέγων αὐτοῖς· ἄνδρες, θεωρῶ
[1]Paul saying to them: Men, I see
ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ
that with injury and much loss not
μόνον τοῦ φορτίου καὶ τοῦ πλοίου ἀλλὰ
only of the cargo and of the ship but
καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι
also of the lives of us [2]to be about [4]to be
=will be
τὸν πλοῦν. **11** ὁ δὲ ἑκατοντάρχης τῷ
[1]the [3]voyage. But the centurion [2]the
κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον
[3]steersman [4]and [5]the [6]shipmaster [7]rather
ἐπείθετο ὑπὸ Παύλου λεγομένοις.
[1]was persuaded by [4]than [2]the [11]by [12]Paul [10]things said.
12 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος
But unsuitable the port being[a]
=as the port was unsuitable
πρὸς παραχειμασίαν οἱ πλείονες ἔθεντο
for wintering the majority placed
=decided
βουλὴν ἀναχθῆναι ἐκεῖθεν, εἴ πως δύναιντο
counsel to set sail thence, if some- they might
how be able
καταντήσαντες εἰς Φοίνικα παραχειμάσαι,
having arrived at Phœnix to pass the winter,
λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα
a port – of Crete looking toward south-
west

lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

καὶ κατὰ χῶρον. **13** Ὑποπνεύσαντος δὲ
and toward north-west. And blowing gently
=when a south wind

νότου δόξαντες τῆς προθέσεως κεκρατηκέναι,
a south wind[a] thinking [3]the(ir) [4]purpose [1]to have obtained,
blew gently

ἄραντες ἆσσον παρελέγοντο τὴν Κρήτην.
raising [anchor] [2]close in-shore [1]they coasted by – [2]Crete.

14 μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς
And after not much there beat down it

ἄνεμος τυφωνικὸς ὁ καλούμενος εὐρακύλων·
wind a tempestuous – *being* called Euraquilo;

15 συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ
and [3]being seized [1]the [2]ship[a] and not

δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες
being able[a] to beat up against the wind giving way

ἐφερόμεθα. **16** νησίου δέ τι ὑποδραμόντες
we were borne. And [2]islet [3]a certain [1]running under
the lee of

καλούμενον Κλαῦδα ἰσχύσαμεν μόλις
being called Clauda we were able hardly

περικρατεῖς γενέσθαι τῆς σκάφης, **17** ἣν
control to get of the boat, which

ἄραντες βοηθείαις ἐχρῶντο, ὑποζωννύντες
taking [2]helps [1]they used, undergirding

τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν
the ship; and fearing lest into –

Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος,
Syrtis they might fall off,* lowering the tackle,

οὕτως ἐφέροντο. **18** σφοδρῶς δὲ χειμαζ-
thus they were borne. But exceedingly being in
=as we were exceedingly in . . .

ομένων ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο,
the grip us[a] on the next [day] a jettisoning they made,
of a storm

19 καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν
and on the third [day] with their own hands the tackle

τοῦ πλοίου ἔρριψαν. **20** μήτε δὲ ἡλίου
of the ship they threw [out]. And neither sun
=when neither . . .

μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας
nor stars appearing[a] over many
appeared

ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου,
days, and stormy weather no little pressing hard,[a]

λοιπὸν περιῃρεῖτο ἐλπὶς πᾶσα τοῦ σῴζεσθαι
now was taken away [4]hope [1]all – to be saved
=that we might

* This is the classical Greek word for a ship being driven out of her course on to shoals, rocks, etc. (Page). See also vers. 26 and 29.

21¶ But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a

ἡμᾶς. **21** Πολλῆς τε ἀσιτίας ὑπαρχούσης
us, be saved. And much abstinence being
=when there was long abstinence

τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν·
then standing – Paul in [the] midst of them said:

ἔδει μέν, ὦ ἄνδρες, πειθαρχήσαντάς
It behoved – O men, obeying
[you],

μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης
me not to set sail from – Crete

κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν
and to come by – injury this and –

ζημίαν. **22** καὶ τὰ νῦν παραινῶ ὑμᾶς
loss. And – now I advise you

εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία
to be of good cheer; for throwing away of life no

ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου. **23** παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ
there will be of you but of the ship. For there stood by me *in* this – night

τοῦ θεοῦ οὗ εἰμι, ᾧ καὶ λατρεύω,
– of God of whom I am, whom also I serve,

ἄγγελος **24** λέγων· μὴ φοβοῦ, Παῦλε·
an angel saying: Fear not, Paul;

Καίσαρί σε δεῖ παραστῆναι, καὶ ἰδοὺ
Cæsar thee it behoves to stand before, and behold

κεχάρισταί σοι ὁ θεὸς πάντας τοὺς
has given thee – God all the [ones]

πλέοντας μετὰ σοῦ. **25** διὸ εὐθυμεῖτε,
sailing with thee. Wherefore be ye of good cheer,

ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως
men; for I believe – God that thus

ἔσται καθ' ὃν τρόπον λελάληταί μοι.
it will be in the way in which it has been spoken to me.

26 εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
Onto island but a it us to fall off.
certain behoves

27 Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο
Now when [the] fourteenth night came

διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ
being carried about us in the Adria, about
=while we were being carried about

μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται
[the] middle of the night supposed the sailors

προσάγειν τινὰ αὐτοῖς χώραν. **28** καὶ
to approach some to them country. And

βολίσαντες εὗρον ὀργυιὰς εἴκοσι, βραχὺ δὲ
sounding they found fathoms twenty, and a little

διαστήσαντες καὶ πάλιν βολίσαντες εὗρον
[1]having moved also again sounding they found
ὀργυιὰς δεκαπέντε· **29** φοβούμενοί τε μή
fathoms fifteen; and fearing lest
που κατὰ τραχεῖς τόπους ἐκπέσωμεν,
[2]somewhere [3]against [4]rough [5]places [1]we might fall off,
ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας
out of [the] stern throwing anchors four
ηὔχοντο ἡμέραν γενέσθαι. **30** Τῶν δὲ
they prayed day to become. And the
ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου
sailors seeking[a] to flee out of the ship
=when the sailors sought
καὶ χαλασάντων τὴν σκάφην εἰς τὴν
and lowering[a] the boat into the
=lowered
θάλασσαν προφάσει ὡς ἐκ πρώρης ἀγκύρας
sea under pretence as [4]out of [5][the] prow [3]anchors
μελλόντων ἐκτείνειν, **31** εἶπεν ὁ Παῦλος
[1]intending [2]to cast *out*, said – Paul
τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις·
to the centurion and to the soldiers:
ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ,
Unless these remain in the ship,
ὑμεῖς σωθῆναι οὐ δύνασθε. **32** τότε
ye [2]*to* be saved [1]cannot. Then
ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς
cut away the soldiers the ropes of the
σκάφης καὶ εἴασαν αὐτὴν ἐκπεσεῖν.
boat and let it *to* fall off.
33 Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν γίνεσθαι,
And until day was about to come,
παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν
besought – Paul all to partake
τροφῆς λέγων· τεσσαρεσκαιδεκάτην σήμερον
of food saying: [2][the] fourteenth [1]To-day [is]
ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε,
[3]day [5]waiting [6]without food [4]ye continued,
μηθὲν προσλαβόμενοι. **34** διὸ παρακαλῶ
nothing taking. Wherefore I beseech
ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς
you to partake of food; for this to
τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς
– your salvation is; [2]of no one
γὰρ ὑμῶν θρὶξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται.
[1]for of you a hair from the head shall perish.
35 εἴπας δὲ ταῦτα καὶ λαβὼν ἄρτον
And saying these things and taking [1]bread

little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took

bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose;

εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων
he gave thanks – to God before all
καὶ κλάσας ἤρξατο ἐσθίειν. 36 εὔθυμοι δὲ
and breaking began to eat. And [4]in good spirits
γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο
[2]becoming [1]all [3]also they took
τροφῆς. 37 ἤμεθα δὲ αἱ πᾶσαι ψυχαὶ
food. Now we were [2]the [1]all souls
ἐν τῷ πλοίῳ διακόσιαι ἑβδομήκοντα ἕξ.
in the ship two hundreds [and] seventy six.
38 κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ
And having been satisfied of(with) food they lightened the
πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν
ship [4]throwing out the wheat into the
θάλασσαν. 39 Ὅτε δὲ ἡμέρα ἐγένετο,
sea. And when day came,
τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον δέ
[3]the [2]land [1]they did not recognize, but [5]bay
τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν
[2]a certain [1]they noticed having a shore, into which
ἐβουλεύοντο εἰ δύναιντο ἐξῶσαι τὸ πλοῖον.
they were minded if they were able to drive the ship.
40 καὶ τὰς ἀγκύρας περιελόντες εἴων
And [2]the [3]anchors [1]having cast off they left [them]
εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς
in the sea, at the same time loosening the
ζευκτηρίας τῶν πηδαλίων, καὶ ἐπάραντες
fastenings of the rudders, and raising
τὸν ἀρτέμωνα τῇ πνεούσῃ κατεῖχον εἰς
the foresail to the breeze they held [the ship] to
τὸν αἰγιαλόν. 41 περιπεσόντες δὲ εἰς
the shore. And coming upon *to*
τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν,
a place between two seas they drove the vessel,
καὶ ἡ μὲν πρῷρα ἐρείσασα ἔμεινεν
and [3]the [1]while prow having run aground remained
ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ
immovable, [2]the [1]yet stern was broken by
τῆς βίας. 42 Τῶν δὲ στρατιωτῶν βουλὴ
the force.* Now [2]of the [3]soldiers [1][the] mind
ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν,
was that [2]the [3]prisoners [1]they should kill,
μή τις ἐκκολυμβήσας διαφύγῃ· 43 ὁ δὲ
lest anyone swimming out should escape; but the
ἑκατοντάρχης βουλόμενος διασῶσαι τὸν
centurion being minded to save –
Παῦλον ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,
Paul forbade them the(ir) intention,

* That is, of the waves, as indeed some MSS have.

and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν
and commanded the [ones] being able to swim
ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν
casting [themselves] overboard first onto the land
ἐξιέναι, **44** καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ
to go out, and the rest some on
σανίσιν, οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ
planks, others on some of the things from the
πλοίου. καὶ οὕτως ἐγένετο πάντας
ship. And thus it came to pass all
διασωθῆναι ἐπὶ τὴν γῆν.
to be saved on the land.

CHAPTER 28

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

28 Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι
And having been saved then we found out that
Μελίτη ἡ νῆσος καλεῖται. **2** οἵ τε
Melita the island is(was) called. And the
βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν
foreigners [1]showed [2]not [4]the [5]ordinary
φιλανθρωπίαν ἡμῖν· ἅψαντες γὰρ πυρὰν
[3]kindness [2]us; for having lit a fire
προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν
they welcomed [2]all [1]us because of the rain
τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος. **3** συστρέ-
– coming on and because of the cold. col-
ψαντος δὲ τοῦ Παύλου φρυγάνων τι
lecting And – Paul[3] [2]of sticks [1]a
=when Paul collected
πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυράν,
[2]quantity and putting *on*[a] on the fire,
=put them
ἔχιδνα ἀπὸ τῆς θέρμης ἐξελθοῦσα καθῆψεν
a snake from the heat coming out fastened on
τῆς χειρὸς αὐτοῦ. **4** ὡς δὲ εἶδον οἱ
the hand of him. And when [3]saw [1]the
βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς
[2]foreigners [5]hanging [4]the [3]beast from the
χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον·
hand of him, to one another they said:
πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος,
To be sure [4]a murderer [3]is [1]this man,
ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη
whom having been saved out of the sea – justice
ζῆν οὐκ εἴασεν. **5** ὁ μὲν οὖν ἀποτινάξας
[2]to live [1]did not allow. He – then shaking off
τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν
the beast into the fire suffered no

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

κακόν· **6** οἱ δὲ προσεδόκων αὐτὸν μέλλειν
harm; but they expected him to be about

πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν.
to swell or to fall down suddenly dead.

ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων καὶ
But over much [time] they expecting and
= while they expected and beheld

θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν
beholding[A] nothing amiss [2]to [3]him

γινόμενον, μεταβαλόμενοι ἔλεγον αὐτὸν εἶναι
[1]happening, changing their minds they said him to be

θεόν. **7** Ἐν δὲ τοῖς περὶ τὸν τόπον
a god. Now in the [parts] about – place

ἐκεῖνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς
that were lands to the chief man[C] of the
= the chief man . . . had lands

νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος
island by name Publius, who welcoming

ἡμᾶς ἡμέρας τρεῖς φιλοφρόνως ἐξένισεν.
us [4]days [3]three [2]friendlily [1]lodged [us].

8 ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου
Now it happened the father – of Publius

πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον
[2]feverish attacks [4]and [3]dysentery [5]suffering from

κατακεῖσθαι, πρὸς ὃν ὁ Παῦλος εἰσελθὼν
[1]to be lying down, to whom – Paul entering

καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας
and praying, [1]putting [4]on [2]the(his) [3]hands

αὐτῷ ἰάσατο αὐτόν. **9** τούτου δὲ γενομένου
[3]him cured him. And this [1]happening[A]
when this happened

καὶ οἱ λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες
[3]also [1]the [2]rest – in the island having

ἀσθενείας προσήρχοντο καὶ ἐθεραπεύοντο,
ailments came up and were healed,

10 οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς
who also with many honours honoured us

καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς
and on our putting to sea placed on [us] the things for the(our)

χρείας.
needs.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν
And after three months we embarked in

πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ,
a ship having passed the winter in the island,

Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις. **12** καὶ
an Alexandrian, with a sign Dioscuri. And

καταχθέντες εἰς Συρακούσας ἐπεμείναμεν
being brought to land to(at) Syracuse we remained

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have

ἡμέρας τρεῖς, **13** ὅθεν περιελθόντες κατην-
days three, whence tacking we ar-
τήσαμεν εἰς Ῥήγιον. καὶ μετὰ μίαν
rived at Rhegium. And after one
ἡμέραν ἐπιγενομένου νότου δευτεραῖοι
day coming on a south wind[a] on the second day
=as a south wind came on
ἤλθομεν εἰς Ποτιόλους, **14** οὗ εὑρόντες
we came to Puteoli, where having found
ἀδελφοὺς παρεκλήθημεν παρ' αὐτοῖς ἐπιμεῖναι
brothers we were besought with them to remain
ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην
days seven; and thus to – Rome
ἤλθαμεν. **15** κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες
we went. And thence the brothers having heard
τὰ περὶ ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν
the con- us came to a meeting with us
things cerning
ἄχρι Ἀππίου φόρου καὶ Τριῶν ταβερνῶν,
as far as Appii Forum and Three Taverns,
οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ
whom seeing – Paul thanking –
θεῷ ἔλαβε θάρσος. **16** Ὅτε δὲ εἰσήλθομεν
God he took courage. And when we entered
εἰς Ῥώμην, ἐπετράπη τῷ Παύλῳ μένειν
into Rome, he* permitted – Paul to remain
καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν
by himself with [1]the [3]guarding [4]him
στρατιώτῃ.
[2]soldier.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
And it came to pass after days three
συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν
to call together him[b] the [ones] being of the
=he called together
Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν
Jews first(chief); and coming together them[a]
=and when they came together
ἔλεγεν πρὸς αὐτούς· ἐγώ, ἄνδρες ἀδελφοί,
he said to them: I, *men* brothers,
οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς
[2]nothing [3]contrary [1]having done to the people or to the
ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἱεροσο-
customs – ancestral, a prisoner from Jeru-
λύμων παρεδόθην εἰς τὰς χεῖρας τῶν
salem I was delivered into the hands of the
Ῥωμαίων, **18** οἵτινες ἀνακρίναντές με ἐβούλοντο
Romans, who having examined me were minded

* That is, the officer to whom Paul was handed over by the centurion Julius.

let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they

ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου
to release on account – no cause of death
of
ὑπάρχειν ἐν ἐμοί· **19** ἀντιλεγόντων δὲ
to be in me; but speaking against [this]
=when the Jews spoke
τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι
the Jews[a] I was compelled to appeal to
against this
Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων
Cæsar, not as [4]the [3]nation [5]of me [1]having
τι κατηγορεῖν. **20** διὰ ταύτην οὖν τὴν
[2]anything [2]to accuse. [1]On account of [3]this [4]therefore –
αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσ-
[2]cause I called you to see and to
λαλῆσαι· εἵνεκεν γὰρ τῆς ἐλπίδος τοῦ
speak to; for for the sake of the hope –
Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι.
of Israel [4]this [3]chain [1]I have round [me].
21 οἱ δὲ πρὸς αὐτὸν εἶπαν· ἡμεῖς οὔτε
And they to him said: We neither
γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς
[3]letters [2]about [4]thee [1]received from –
Ἰουδαίας, οὔτε παραγενόμενός τις τῶν
Judæa, nor arriving anyone of the
ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ
brothers told or spoke anything [2]about
σοῦ πονηρόν. **22** ἀξιοῦμεν δὲ παρὰ σοῦ
[3]thee [1]evil. But we think fit from thee
ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς
to hear what thou [3]concerning [2]indeed [1]for –
things thinkest;
αἱρέσεως ταύτης γνωστὸν ἡμῖν ἐστιν ὅτι
[5]sect [4]this [7]known [2]to us [6]it is that
πανταχοῦ ἀντιλέγεται. **23** Ταξάμενοι δὲ
everywhere it is spoken against. And arranging
αὐτῷ ἡμέραν ἦλθον πρὸς αὐτὸν εἰς τὴν
with him a day [1]came [2]to [4]him [5]in [6]the(his)
ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυ-
[7]lodging [1]more, to whom he set forth solemnly
όμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων
witnessing the kingdom – of God, [2]persuading
τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπό τε τοῦ
[1]and them concerning – Jesus from both the
νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ
law of Moses and the prophets, from
πρωΐ ἕως ἑσπέρας. **24** καὶ οἱ μὲν
morning until evening. And some
ἐπείθοντο τοῖς λεγομένοις, **25** οἱ δὲ
were persuaded by the things being said, others

agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

ἠπίστουν· ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους
disbelieved; and [a]disagreed [1]being with one another
ἀπελύοντο, εἰπόντος τοῦ Παύλου
they were dismissed, having said – Paul[a]
= after Paul had said
ῥῆμα ἕν, ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον
word one, – Well the Spirit – Holy
ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς
spoke through Esaias the prophet to
τοὺς πατέρας ὑμῶν 26 λέγων· πορεύθητι
the fathers of you saying: Go thou
πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν· ἀκοῇ
to this people and say: In hearing
ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες
ye will hear and by no means understand, and looking
βλέψετε καὶ οὐ μὴ ἴδητε· 27 ἐπαχύνθη
ye will look and by no means see; [2]was thickened
γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ
[1]for the heart of this people, and
τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς
with the(ir) ears heavily they heard, and the
ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν
eyes of them they closed; lest at any time they see
τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν
with the eyes and with the ears hear
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
and with the heart understand and turn,
καὶ ἰάσομαι αὐτούς. 28 γνωστὸν οὖν
and I shall cure them. Known therefore
ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη
let it be to you that to the nations was sent
τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ
this – salvation – of God; and they
ἀκούσονται.‡
will hear.

30 Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ
And he remained a whole two years in [his] own
μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς
hired apartment, and welcomed all the
εἰσπορευομένους πρὸς αὐτόν, 31 κηρύσσων
[ones] coming in to him, proclaiming
τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων
the kingdom – of God and teaching
τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ
the things concerning the Lord Jesus Christ
μετὰ πάσης παρρησίας ἀκωλύτως.
with all boldness unhinderedly.

‡ Verse 29 omitted by Nestle; *cf.* R.V. marg.

CHAPTER 1

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with

1 *Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς*
Paul a slave of Christ Jesus, called
ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον
an apostle *having been* separated to [the] gospel
θεοῦ, **2** *ὃ προεπηγγείλατο διὰ τῶν*
of God, which he promised beforehand through the
προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις **3** *περὶ*
prophets of him in writings holy concerning
τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ
the Son of him – come of
σπέρματος Δαυὶδ κατὰ σάρκα, **4** *τοῦ*
[the] seed of David according to [the] flesh,
ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει
designated Son of God in power
κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως
according to [the] Spirit of holiness by a resurrection
νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,
of dead persons, Jesus Christ the Lord of us,
5 *δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν*
through whom we received grace and apostleship
εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς
for obedience of faith among all the
ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, **6** *ἐν*
nations on behalf of the name of him, among
οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,
whom are also ye called of Jesus Christ,
7 *πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς*
to all the [ones] being in Rome beloved
θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ
of God, called holy: Grace to you and
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
peace from God [the] Father of us and Lord
Ἰησοῦ Χριστοῦ.
Jesus Christ.
8 *Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου*
Firstly – I thank the God of me
διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν,
through Jesus Christ concerning all you,
ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν
because the faith of you is being announced in
ὅλῳ τῷ κόσμῳ. **9** *μάρτυς γάρ μού*
all the world. For witness of me
ἐστιν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί
is – God, whom I serve in the spirit

my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was [1]let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith:

μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ,
of me in the gospel of the Son of him,
ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι
how unceasingly mention of you I make
10 πάντοτε ἐπὶ τῶν προσευχῶν μου,
always on(in) the prayers of me,
δεόμενος εἴ πως ἤδη ποτὲ εὐοδω-
requesting if somehow now at some time I shall have
θήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν
a happy journey in the will – of God to come
πρὸς ὑμᾶς. **11** ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς,
unto you. For I long to see you,
ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν
that [2]some [1]I may impart [4]gift [5]to you [3]spiritual
εἰς τὸ στηριχθῆναι ὑμᾶς, **12** τοῦτο δέ
for the to be established you,[b] and this
=that ye may be established.
ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς
is to be encouraged *with* among you through [1]the
ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
[3]in [4]one another [2]faith [6]of you [5]both [7]and [8]of me.
13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,
[3]not [2]I wish [1]But you to be ignorant, brothers,
ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς,
that often I purposed to come unto you,
καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ
and was hindered until the present, that some
καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ
fruit I may have also among you as indeed
ἐν τοῖς λοιποῖς ἔθνεσιν. **14** Ἕλλησίν
among the remaining nations. [c]to Greeks
τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις
[1]Both [3]and [4]to foreigners, [6]to wise men [5]both [7]and [8]to foolish
ὀφειλέτης εἰμί· **15** οὕτως τὸ κατ' ἐμὲ
[10]a debtor [9]I am; so as far as in me lies†
πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
[I am] eager [2]also [3]to you [4]*the [ones]* [5]in [6]Rome
εὐαγγελίσασθαι. **16** οὐ γὰρ ἐπαισχύνομαι
[1]to preach. For I am not ashamed of
τὸ εὐαγγέλιον· δύναμις γὰρ θεοῦ ἐστιν
the gospel; [2]power [1]for of God it is
εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ
to salvation to everyone believing, [3]to Jew
τε πρῶτον καὶ Ἕλληνι. **17** δικαιοσύνη
[1]both firstly and to Greek. a righteousness
γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ
For of God in it is revealed from
πίστεως εἰς πίστιν, καθὼς γέγραπται·
faith to faith, as it has been written:

as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie,

ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
Now the just man by faith will live.

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ'
For [1]is revealed [1][the] [2]wrath [2]of God from

οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν
heaven against all impiety and unrighteousness

ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ
of men – [2]the [2]truth [4]in [3]unrighteousness

κατεχόντων, **19** διότι τὸ γνωστὸν τοῦ θεοῦ
[1]holding fast, because the thing known – of God

φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς
manifest is among them; – for God to them

ἐφανέρωσεν. **20** τὰ γὰρ ἀόρατα αὐτοῦ
manifested [it]. For the invisible things of him

ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
[2]from [3][the] [4]creation [5]of [the] world [7]by the [6]things made

νοούμενα καθορᾶται, ἥ τε
[8]being understood [1]is(are) clearly seen, [10]the [9]both

ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς
[11]everlasting [12]of him [13]power [14]and [14]divinity, for

τὸ εἶναι αὐτοὺς ἀναπολογήτους, **21** διότι
the to be them[b] without excuse, because
=so that they are

γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν
knowing – God [2]not [3]as [4]God [1]they glorified [him]

ἢ ηὐχαρίστησαν, ἀλλὰ ἐματαιώθησαν ἐν
[5]or [6]thanked [him], but became vain in

τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη
the reasonings of them, and [1]was darkened

ἡ ἀσύνετος αὐτῶν καρδία. **22** φάσκοντες
[1]the [2]undiscerning [4]of them [3]heart. Asserting

εἶναι σοφοὶ ἐμωράνθησαν, **23** καὶ ἤλλαξαν
to be wise they became foolish, and changed

τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι
the glory of the incorruptible God in[to] a likeness

εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
of an image of corruptible man and birds

καὶ τετραπόδων καὶ ἑρπετῶν· **24** διὸ
and quadrupeds and reptiles; wherefore

παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς
[1]gave up [3]them – [1]God in the

ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρ-
desires of the hearts of them to unclean-

σίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν
ness – to be dishonoured[d] the bodies of them

ἐν αὐτοῖς. **25** Οἵτινες μετήλλαξαν τὴν
among them[selves]. Who changed the

ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ
truth – of God in[to] the lie, and

and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει
worshipped and served the creature

παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς
rather than the [one] having created, who is blessed

εἰς τοὺς αἰῶνας· ἀμήν. **26** διὰ τοῦτο
unto the ages: Amen. Therefore

παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη
[2]gave up [3]them – [1]God to passions

ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν
of dishonour; [3]the [2]even [1]for females of them

μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
changed the natural use to the [use]

παρὰ φύσιν, **27** ὁμοίως τε καὶ οἱ ἄρσενες
against nature, [2]likewise [1]and also the males

ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας
leaving the natural use of the female

ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς
burned in the desire of them toward

ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν
one another, males among males [2]the

ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν
[3]unseemliness [1]working and [4]the

ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν
[6]requital [9]which [10]behoved [6]of the [7]error [8]of them

ἐν ἑαυτοῖς ἀπολαμβάνοντες. **28** Καὶ
[2]in [3]themselves [1]receiving back. And

καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν
as they thought not fit – God to have

ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς
in knowledge, [2]gave up [3]them – [1]God

εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
to a reprobate mind, to do the things not *being* proper,

29 πεπληρωμένους πάσῃ ἀδικίᾳ πονηρίᾳ
having been filled with all unrighteousness wickedness

πλεονεξίᾳ κακίᾳ, μεστοὺς φθόνου φόνου
covetousness evil, full of envy *of* murder

ἔριδος δόλου κακοηθείας, ψιθυριστάς,
of strife *of* guile *of* malignity, whisperers,*

30 καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερ-
railers, God-haters, insolent, arro-

ηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν,
gant, boasters, inventors of evil things,

γονεῦσιν ἀπειθεῖς, **31** ἀσυνέτους, ἀσυνθέτους,
to parents disobedient, undiscerning, faithless,

ἀστόργους, ἀνελεήμονας· **32** οἵτινες τὸ
without unmerciful; who [3]the
natural affection,

* "In a bad sense" (Abbott-Smith).

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ
[3]ordinance – [4]of God [1]knowing, that the
τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου
the [2]such things [1][ones] practising worthy of death
εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ
are, not only them do, but
καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.
also consent to the [ones] practising.

CHAPTER 2

2 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε
Wherefore inexcusable thou art, O man
πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν
everyone judging; [2]in [3]what [1]for thou judgest the
ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ
other, thyself thou condemnest; for the same things
πράσσεις ὁ κρίνων. **2** οἴδαμεν δὲ ὅτι τὸ
thou practisest the [one] judging. But we know that the
κρίμα τοῦ θεοῦ ἐστιν κατὰ ἀλήθειαν ἐπὶ
judg- ment – of God is accord- ing to truth on
τοὺς τὰ τοιαῦτα πράσσοντας. **3** λογίζῃ
the *the* [2]such things [1][ones] practising. reckonest thou
δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς
And this, O man the [one] judging the [ones]
τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά,
the such things practising and doing them.
ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;
that thou wilt escape the judgment – of God?
4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ
or the riches of the kindness of him
καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
and the forbearance and the longsuffering
καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ
despisest thou, not knowing that the kindness –
θεοῦ εἰς μετάνοιάν σε ἄγει; **5** κατὰ δὲ
of God to repentance thee leads? but according to
τὴν σκληρότητά σου καὶ ἀμετανόητον
the hardness of thee and impenitent
καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν
heart treasurest for thyself wrath in
ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας
a day of wrath and *of* revelation of a righteous judgment
τοῦ θεοῦ, **6** ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ
– of God, who will requite to each man accord- ing to the

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and

ἔργα αὐτοῦ· **7** τοῖς μὲν καθ' ὑπομονὴν
works of him: to the [ones] on one hand by endurance

ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ
work of(in) good glory and honour and

ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον·
incorruption seeking life eternal;

8 τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ
to the [ones] on the other of self-seeking and disobeying the

ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ, ὀργὴ
truth obeying but – unrighteousness, wrath

καὶ θυμός. **9** θλῖψις καὶ στενοχωρία ἐπὶ
and anger. Affliction and anguish on

πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου
every soul of man – working

τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ
the evil, both of Jew firstly and

Ἕλληνος· **10** δόξα δὲ καὶ τιμὴ καὶ
of Greek; but glory and honour and

εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν,
peace to everyone working the good,

Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. **11** οὐ
both to Jew firstly and to Greek. not

γάρ ἐστιν προσωπολημψία παρὰ τῷ θεῷ.
For is respect of persons with – God.

12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως
For as many as without law sinned, without law

καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ
also will perish; and as many as in (under) law

ἥμαρτον, διὰ νόμου κριθήσονται· **13** οὐ
sinned, through law will be judged; not

γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ
for the hearers of law [are] just with

[τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου
– God, but the doers of law

δικαιωθήσονται. **14** ὅταν γὰρ ἔθνη τὰ
will be justified. For whenever nations –

μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου
not law having by nature the things of the law

ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς
do, these law not having to themselves

εἰσιν νόμος· **15** οἵτινες ἐνδείκνυνται τὸ
are a law; who show the

ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις
work of the law written in the hearts

αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνει
of them, witnessing with of them the con-

= while their conscience witnesses with and their

their thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision

δήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν
science and between one another the thoughts
thoughts among themselves accuse or even excuse,
κατηγορούντων ἢ καὶ ἀπολογουμένων, 16 ἐν
accusing or even excusing,[a] in
ᾗ ἡμέρᾳ κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν
what day judges – God the hidden things –
ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ
of men according to the gospel of me through
Χριστοῦ Ἰησοῦ. 17 Εἰ δὲ σὺ Ἰουδαῖος
Christ Jesus. But if thou [a]a Jew
ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ
[a]art named and restest on law and
καυχᾶσαι ἐν θεῷ 18 καὶ γινώσκεις τὸ
boastest in God and knowest the
θέλημα καὶ δοκιμάζεις τὰ διαφέροντα
will and approvest the things excelling
κατηχούμενος ἐκ τοῦ νόμου, 19 πέποιθάς τε
being instructed out of the law, and having persuaded
σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς
thyself a guide to be of blind a light
[persons],
τῶν ἐν σκότει, 20 παιδευτὴν ἀφρόνων,
of the in darkness, an instructor of foolish
[ones] [persons].
διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν
a teacher of infants, having the form
τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ
– of knowledge and of the truth in the
νόμῳ· 21 ὁ οὖν διδάσκων ἕτερον σεαυτὸν
law: the there- teaching another thyself:
[one] fore
οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν
teachest thou not? the [one] proclaiming not to steal
κλέπτεις; 22 ὁ λέγων μὴ μοιχεύειν
stealest thou? the [one] saying not to commit adultery
μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα
dost thou commit adultery? the [one] detesting the idols
ἱεροσυλεῖς; 23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ
dost thou rob temples? who in law boastest, through
τῆς παραβάσεως τοῦ νόμου τὸν θεὸν
– transgression of the law – [b]God
ἀτιμάζεις; 24 τὸ γὰρ ὄνομα τοῦ θεοῦ
[b]dishonourest thou? for the name – of God
δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν,
because you is blasphemed among the nations,
of
καθὼς γέγραπται. 25 περιτομὴ μὲν γὰρ
as it has been written. circumcision indeed For

verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAPTER 3

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy say-

ὠφελεῖ ἐὰν νόμον πράσσῃς· ἐὰν δὲ
profits if law thou practisest; but if
παραβάτης νόμου ᾖς, ἡ περιτομή σου
a transgressor of law thou art, the circumcision of thee
ἀκροβυστία γέγονεν. **26** ἐὰν οὖν ἡ ἀκρο-
uncircumcision has become. If therefore the uncir-
βυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ,
cumcision the ordinances of the law keeps,
οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν
not the uncircumcision of him for circumcision
λογισθήσεται; **27** καὶ κρινεῖ ἡ ἐκ φύσεως
will be reckoned? and [8]will judge [1]the [3]by [4]nature
ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν
[2]uncircumcision [6]the [7]law [5]keeping [9]thee [10]the
διὰ γράμματος καὶ περιτομῆς παραβάτην
[13]through [14]letter [15]and [16]circumcision [11]transgressor
νόμου. **28** οὐ γὰρ ὁ ἐν τῷ φανερῷ
[12]of law. For [2]not [3]the [5]in [6]the [7]open
Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ
[4]Jew [1]he is, nor [1]the [3]in [4]the [5]open
ἐν σαρκὶ περιτομή· **29** ἀλλ' ὁ ἐν τῷ
[6]in [7]flesh [2]circumcision; but [1]the [3]in [4]the
κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας
[5]secret [2]Jew [is], and circumcision [is] of heart
ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος
in spirit not letter, of the praise [is]
whom
οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.
not from men but from – God.
3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου,
What therefore the advantage of the Jew,
ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; **2** πολὺ
or what the profit – of circumcision? Much
κατὰ πάντα τρόπον. πρῶτον μὲν [γὰρ]
by every way. [3]Firstly [2]indeed [1]for
ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.
because they were the oracles – of God.
entrusted [with]
3 τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ
For what? If [2]disbelieved [1]some, *not* the
ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ
unbelief of them the faith – of God
καταργήσει; **4** μὴ γένοιτο· γινέσθω δὲ
will destroy? May it not be; but let be
ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης,
– God true, and every man a liar,
καθάπερ γέγραπται· ὅπως ἂν δικαιωθῇς
as it has been written: So as – thou mayest be justified

ings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their

ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν
in the sayings of thee and wilt overcome in
τῷ κρίνεσθαί σε. **5** εἰ δὲ ἡ ἀδικία
the to be judged thee.[be] Now if the unrighteousness
=when thou art judged.
ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί
of us [3]of God [2]a righteousness [1]commends, what
ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων
shall we say? *not* unrighteous – God the [one] inflicting
τὴν ὀργήν; κατὰ ἄνθρωπον λέγω. **6** μὴ
– wrath? according to man I say. not
γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν
May it be; otherwise how will judge – God the
κόσμον; **7** εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ
world? But if the truth – of God
ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς
by – my lie abounded to
τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς
the glory of him, why still I also as
ἁμαρτωλὸς κρίνομαι; **8** καὶ μὴ καθὼς
a sinner am judged? and not as
βλασφημούμεθα καὶ καθώς φασίν τινες
we are blasphemed and as [2]say [1]some
ἡμᾶς λέγειν ὅτι ποιήσωμεν τὰ κακὰ
us to say[,] – Let us do – evil things
=that we say,
ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα
that may come – good things? of whom the judgment
ἔνδικόν ἐστιν. **9** Τί οὖν; προεχόμεθα;
just is. What therefore? Do we excel?
οὐ πάντως· προῃτιασάμεθα γὰρ Ἰουδαίους
not at all; for we previously accused [2]Jews
τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν
[1]both and Greeks all under sin
εἶναι, **10** καθὼς γέγραπται ὅτι οὐκ ἔστιν
to be, as it has been written[,] – There is not
δίκαιος οὐδὲ εἷς, οὐκ ἔστιν ὁ
a righteous man not one, there is not the [one]
συνίων, **11** οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν·
understanding, there is not the seeking – God;
[one]
12 πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν·
all turned away, together became unprofitable;
οὐκ ἔστιν ὁ ποιῶν χρηστότητα, οὐκ
there is not the [one] doing kindness, not
ἔστιν ἕως ἑνός. **13** τάφος ἀνεῳγμένος
there is so much as one. A grave *having been* opened

tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν
the throat of them, with the tongues of them
ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη
they acted deceitfully. poison of asps under the lips
αὐτῶν· **14** ὧν τὸ στόμα ἀρᾶς καὶ πικρίας
of them; of whom the mouth [2]of cursing [3]and [4]bitterness
γέμει· **15** ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι
[1]is full; swift the feet of them to shed
αἷμα, **16** σύντριμμα καὶ ταλαιπωρία ἐν
blood, ruin and misery in
ταῖς ὁδοῖς αὐτῶν, **17** καὶ ὁδὸν εἰρήνης
the ways of them, and a way of peace
οὐκ ἔγνωσαν. **18** οὐκ ἔστιν φόβος θεοῦ
they knew not. There is not fear of God
ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. **19** οἴδαμεν
before the eyes of them. we know
δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ
But that whatever the law says to the in the
things [ones]
νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ
law it speaks, in order that every mouth may be stopped and
ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ
[5]under [4]may become [1]all [2]the [3]world –
judgment
θεῷ· **20** διότι ἐξ ἔργων νόμου οὐ
to God; because by works of law not
δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ·
will be justified all flesh* before him;
διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
for through law [is] full knowledge of sin.
21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη
But now without law a righteousness
θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ
of God has been manifested, being witnessed by the
νόμου καὶ τῶν προφητῶν, **22** δικαιοσύνη
law and the prophets, [2]a righteousness
δὲ θεοῦ διὰ πίστεως [Ἰησοῦ] Χριστοῦ,
[1]and of God through faith of(in) Jesus Christ,
εἰς πάντας τοὺς πιστεύοντας· οὐ γάρ
to all the [ones] believing; for not
ἐστιν διαστολή· **23** πάντες γὰρ ἥμαρτον
there is difference; for all sinned
καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,
and come short of the glory – of God,
24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι
being justified freely by the of him grace
διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ
through the redemption – in Christ

* That is, no flesh will be justified . . .

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Ἰησοῦ· **25** ὃν προέθετο ὁ θεὸς ἱλαστήριον
Jesus; whom set forth – God a propitiation
διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς
through faith by the of him blood, for
ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν
a showing of the righteousness of him because of the
forth
πάρεσιν τῶν προγεγονότων ἁμαρτημάτων
passing by of the [2]having previously occurred [1]sins

26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν
in the forbearance – of God, for the
ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ
showing of the righteousness of him in the
forth
νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον
present time, for the to be him[b] just
= that he should be
καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.
and justifying the [one] of faith of(in) Jesus.
27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ
Where therefore the boasting? It was shut out. Through
ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ
what law? – of works? no, but
διὰ νόμου πίστεως. **28** λογιζόμεθα γὰρ
through a law of faith. For we reckon
δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων
[2]to be justified [3]by faith [1]a man without works
νόμου. **29** ἢ Ἰουδαίων ὁ θεὸς μόνον;
of law. Or of Jews [is he] the God only?
οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, **30** εἴπερ
not also of nations? Yes[,] also of nations, since [there is]
εἷς ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ
one – God who will justify circumcision by
πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
faith and uncircumcision through the faith.
31 νόμον οὖν καταργοῦμεν διὰ τῆς
[3]Law [1]therefore [2]do we destroy through the
πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἱστάνομεν.
faith? May it not be, but [3]law [2]we establish.

CHAPTER 4

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

4 Τί οὖν ἐροῦμεν εὑρηκέναι Ἀβραὰμ
What therefore shall we say to have found Abraham
τὸν προπάτορα ἡμῶν κατὰ σάρκα; **2** εἰ
the forefather of us according to flesh? if
γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει
For Abraham by works was justified, he has
καύχημα· ἀλλ' οὐ πρὸς θεόν. **3** τί γὰρ
a boast; but not with God. For what

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only,* or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of

ἡ γραφὴ λέγει; ἐπίστευσεν δὲ Ἀβραὰμ
the scripture says? And [2]believed [1]Abraham
τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
– God, and it was reckoned to him for
δικαιοσύνην. **4** τῷ δὲ ἐργαζομένῳ ὁ
righteousness. Now to the [one] working the
μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ
reward is not reckoned according to grace but
κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ,
according to debt; but to the [one] not working,
5 πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν
but believing on the [one] justifying the
ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς
impious man, is reckoned the faith of him for
δικαιοσύνην, **6** καθάπερ καὶ Δαυὶδ λέγει
righteousness, even as also David says
τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ
the blessedness of the man to whom –
θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων·
God reckons righteousness without works:
7 μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι
Blessed [are they] of whom were forgiven the lawlessnesses
καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·
and of whom were covered over the sins;
8 μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται
blessed [is] a man of whom by no means [3]may reckon
κύριος ἁμαρτίαν **9** ὁ μακαρισμὸς οὖν
[1]the Lord sin. – [2]blessedness [3]then
οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ
[1]This on the circumcision or also on
τὴν ἀκροβυστίαν; λέγομεν γάρ· ἐλογίσθη
the uncircumcision? for we say: [3]was reckoned
τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.
– [4]to Abraham [1]The(his) [2]faith for righteousness.
10 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι
How then was it reckoned? in circumcision being
ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ'
or in uncircumcision? not in circumcision but
ἐν ἀκροβυστίᾳ· **11** καὶ σημεῖον ἔλαβεν
in uncircumcision; and [2]a sign [1]he received
περιτομῆς σφραγῖδα τῆς δικαιοσύνης τῆς
of circumcision a seal of the righteousness of the
πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς
faith – [while] in – uncircumcision, for [=so
τὸ εἶναι αὐτὸν πατέρα πάντων τῶν
the to be him[b] a father of all the
that he should be

all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth

πιστευόντων δι' ἀκροβυστίας, εἰς τὸ
[ones] believing through uncircumcision, for the =that right-

λογισθῆναι αὐτοῖς [τὴν] δικαιοσύνην, **12** καὶ
to be reckoned to them – righteousness,[b] and
eousness should be reckoned to them,

πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς
a father of circumcision to the [ones] not of circumcision

μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς
only but also to the [ones] walking in the

ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ
steps [1]of the [2]in [3]uncircumcision [4]faith [5]of the

πατρὸς ἡμῶν Ἀβραάμ. **13** Οὐ γὰρ διὰ
[6]father [5]of us [6]Abraham. For not through

νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ
law the promise – to Abraham or to the

σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν
seed of him, the heir him
=that he should be heir

εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.
to be[b] of [the] world, but through a righteousness of faith.

14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι,
For if [1]the [2][are] [3]of [4]law [5]heirs,

κεκένωται ἡ πίστις καὶ κατήργηται
[3]has been emptied – [1]faith and [2]has been destroyed

ἡ ἐπαγγελία· **15** ὁ γὰρ νόμος ὀργὴν
[1]the [2]promise; for the law [1]wrath

κατεργάζεται· οὗ δὲ οὐκ ἔστιν νόμος,
[1]works; and where there is not law,

οὐδὲ παράβασις. **16** Διὰ τοῦτο ἐκ πίστεως,
neither [is there] transgression. Therefore [it is] of faith,

ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν
in order that [it may be] according grace, for the to be firm
=so that the promise shall be firm

τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ
the promise[b] to all the seed, not

τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ
to the [seed] of the law only but also to the [seed]

ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ
of [the] faith of Abraham, who is father

πάντων ἡμῶν, **17** καθὼς γέγραπται ὅτι
of all us, as it has been written[,] –

πατέρα πολλῶν ἐθνῶν τέθεικά σε·
A father of many nations I have appointed thee

κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωο-
before [3]whom [2]he believed [1]God the [one] quick-

the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

ποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος
ening the dead [ones] and calling
τὰ μὴ ὄντα ὡς ὄντα· **18** ὃς παρ' ἐλπίδα
the not being as being; who beyond hope
things
ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι
on hope believed, for the to become
=so that he should become
αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ
him[b] a father of many nations accord- the
ing to thing
εἰρημένον· οὕτως ἔσται τὸ σπέρμα σου·
having been said: So shall be the seed of thee;
19 καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν
and not weakening – in faith he considered
τὸ ἑαυτοῦ σῶμα νενεκρωμένον, ἑκατονταέτης
[1]the [3]of himself [2]body to have died, a hundred years
που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς
about being, and the death of the
μήτρας Σάρρας· **20** εἰς δὲ τὴν ἐπαγγελίαν
womb of Sarah; but [2]against [3]the [4]promise
τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλὰ
– [5]of God [1]he did not decide – [6]by unbelief, but
ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ
was empowered – by faith, giving glory –
θεῷ **21** καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται
to God and being fully that what he has
persuaded promised
δυνατός ἐστιν καὶ ποιῆσαι. **22** διὸ [καὶ]
able he is also to do. Wherefore also
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. **23** Οὐκ
it was to him for righteousness. not
reckoned
ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη
it was Now because him only that it was
written of reckoned
αὐτῷ, **24** ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει
to him, but also because us, to whom it is
of about
λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν
to be reckoned, to the [ones] believing on the [one]
ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ
having raised Jesus the Lord of us out of
νεκρῶν, **25** ὃς παρεδόθη διὰ τὰ παραπ-
[the] dead, who was delivered because of the of-
τώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν
fences of us and was raised because of the
δικαίωσιν ἡμῶν.
justification of us.

CHAPTER 5

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his

5 *Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην*
Having been justified therefore by faith peace

ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου
we have with – God through the Lord

ἡμῶν Ἰησοῦ Χριστοῦ, **2** *δι' οὗ καὶ τὴν*
of us Jesus Christ, through whom also the

προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς
access we have had – by faith into

τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν, καὶ
this grace in which we stand, and

καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ
boast on hope of the glory –

θεοῦ. **3** *οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα*
of God. And not only [so], but also we boast

ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλῖψις
in – afflictions, knowing that – affliction

ὑπομονὴν κατεργάζεται, **4** *ἡ δὲ ὑπομονὴ*
patience works, – and patience

δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα· **5** *ἡ δὲ*
proof, – and proof hope; – and

ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη
hope does not put to shame, because the love

τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις
– of God has been poured out in the hearts

ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος
of us through Spirit Holy – given

ἡμῖν· **6** *εἰ γε Χριστὸς ὄντων ἡμῶν*
to us; indeed [1]Christ [2]being [3]us
= when we were weak

ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν
[4]weak [5]yet [6]according to [7]time [8]on behalf of [9]impious ones

ἀπέθανεν. **7** *μόλις γὰρ ὑπὲρ δικαίου*
[10]died. For hardly on behalf of a just man

τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ
anyone will die; for on behalf of the good man

τάχα τις καὶ τολμᾷ ἀποθανεῖν· **8** *συνίστησιν*
perhaps some-one even dares to die; [1]commends

δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς
but [2]the [3]of himself [4]love [5]to [6]us – [7]God

ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς
that yet sinners being us[A] Christ
= while we were yet sinners

ὑπὲρ ἡμῶν ἀπέθανεν. **9** *πολλῷ οὖν μᾶλλον*
on behalf of us died. By much therefore rather

δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ
having been justified now by the blood of him

blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is*

σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.
we shall be saved through him from the wrath.

10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν
For if enemies being we were reconciled

τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ,
– to God through the death of the Son of him,

πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα
by much rather having been reconciled we shall be saved

ἐν τῇ ζωῇ αὐτοῦ· **11** οὐ μόνον δέ, ἀλλὰ
by the life of him; and not only [so], but

καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ
also boasting in – God through the

κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], δι' οὗ
Lord of us Jesus Christ, through whom

νῦν τὴν καταλλαγὴν ἐλάβομεν.
now the reconciliation we received.

12 Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου
Therefore as through one man

ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν,
– sin into the world entered,

καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ
and through – sin – death, [2]also

οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος
[1]so to all men – death

διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον· **13** ἄχρι
passed, inasmuch as all sinned; until

γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία
for law sin was in [the] world, sin

δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου·
but is not reckoned not being law[e];
=when there is no law;

14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ
but [2]reigned – [1]death from Adam

μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ
until Moses even over the [ones] not

ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
sinning on the likeness of the

παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος τοῦ
transgression of Adam, who is a type of the

μέλλοντος. **15** Ἀλλ' οὐχ ὡς τὸ παράπτωμα,
[one] coming. But not as the offence,

οὕτως [καὶ] τὸ χάρισμα· εἰ γὰρ τῷ
so also the free gift; for if [1]by the

τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ
[3]of the [4]one [man] [2]offence the many

ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ
died, by much rather the grace – of God

καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς
and the gift in grace – of the one

by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath

ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς
man Jesus Christ to the many
ἐπερίσσευσεν. **16** καὶ οὐχ ὡς δι' ἑνὸς
abounded. And not as through one [man]
ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ
sinning the gift; [3]the [2]on one hand [1]for
κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ
judgment [is] of one [offence] to condemnation, on the other the
χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς
free gift [is] of many offences to
δικαίωμα. **17** εἰ γὰρ τῷ τοῦ ἑνὸς
justification. For if [1]by the [2]of the [4]one [man]
παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ
[3]offence -- death reigned through
τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσείαν
the one [man], by much rather [1]the [3]the [4]abundance [ones]
τῆς χάριτος καὶ τῆς δωρεᾶς τῆς
[5]of the [6]grace [7]and [8]of the [9]gift -
δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύ-
[10]of righteousness [9]receiving [12]in [13]life [11]will
σουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.
reign through the one [man] Jesus Christ.
18 Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος
So therefore as through one offence
εἰς πάντας ἀνθρώπους εἰς κατάκριμα,
to all men to condemnation.
οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς
so also through one righteous act to
πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς·
all men to justification of life:
19 ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ
for as through the disobedience of the
ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν
one man [4]sinners [3]were constituted
οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς
[1]the [2]many, so also through the obedience
τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ
of the one [man] [4]righteous [3]will be constituted [1]the
πολλοί. **20** νόμος δὲ παρεισῆλθεν ἵνα
[5]many. But law entered in order that
πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν
might abound the offence; but where abounded
ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,
- sin, more abounded - grace.
21 ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν
in order that as reigned - sin by

reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ
– death, so also – grace might reign
διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
through righteousness to life eternal through
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
Jesus Christ the Lord of us.

CHAPTER 6

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe

6 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ
What therefore shall we say? May we continue –
ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; **2** μὴ
in sin, in order that – grace may abound? not
γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,
May it be. Who *we* died – to sin,
πῶς ἔτι ζήσομεν ἐν αὐτῇ; **3** ἢ ἀγνοεῖτε
how yet shall we live in it? or are ye ignorant
ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν
that as many as *we* were baptized into Christ
Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσ-
Jesus, into the death of him we were
θημεν; **4** συνετάφημεν οὖν αὐτῷ διὰ τοῦ
baptized? [2]We were [1]there him through –
buried with fore
βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ
baptism into – death, in order as
that
ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς
was raised Christ from [the] dead through the
δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν
glory of the Father, so also we in
καινότητι ζωῆς περιπατήσωμεν. **5** εἰ γὰρ
newness of life might walk. For if
σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ
united with we have become in the likeness of the
θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως
death of him, but(so) also of the(his) resurrection
ἐσόμεθα· **6** τοῦτο γινώσκοντες, ὅτι ὁ
we shall be; this knowing, that the
παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα
[1]old [2]of us [3]man was crucified in or-
with [him], der that
καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ
might be the body – of sin, –
destroyed
μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· **7** ὁ
no longer to serve us[bd] – sin; [2]the
– that we should no longer serve (one)
γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς
[1]for having died has been justified from –
ἁμαρτίας. **8** εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ,
sin. But if we died with Christ

that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of

πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,
we believe that also we shall live with him,

9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν
knowing that Christ having been raised from [the] dead

οὐκέτι ἀποθνῄσκει, θάνατος αὐτοῦ οὐκέτι
no more dies, death [3]of him [1]no more

κυριεύει. **10** ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ
[5]lords it over. For in that† he died, – to sin

ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ.
he died once; but in that† he lives, he lives – to God.

11 οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς
So also [2]ye [1]reckon yourselves

εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας
to be dead indeed – to sin [2]living

δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ. **12** μὴ
[1]but – to God in Christ Jesus. [2]not

οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ
[1]Therefore [2]let [3]reign – [4]sin [5]in [7]the [6]mortal

ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς
[10]of you [9]body for the to obey the
=to obey its lusts,

ἐπιθυμίαις αὐτοῦ, **13** μηδὲ παριστάνετε τὰ
lusts of it, neither present ye the

μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ,
members of you weapons of unrighteousness – to sin,

ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ
but present ye yourselves – to God as

ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν
from [the] dead living and the members of you

ὅπλα δικαιοσύνης τῷ θεῷ, **14** ἁμαρτία
weapons of righteousness – to God, [3]sin

γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε
[1]for [4]of you [3]shall not lord it over; for ye are not

ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. **15** Τί οὖν;
under law but under grace. What therefore?

ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον
may we sin, because we are not under law

ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. **16** οὐκ
but under grace? May it not be. not

οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους
Know ye that to whom ye present yourselves slaves

εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε,
for obedience, slaves ye are whom ye obey,

ἤτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς
whether of sin to death or of obedience

obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

εἰς δικαιοσύνην, **17** χάρις δὲ τῷ θεῷ
to righteousness? But thanks – to God

ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε
that ye were slaves – of sin, [3]ye obeyed

δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον
[3]but out of [the] heart [2]to [4]which [5]ye were delivered [1]a form

διδαχῆς, **18** ἐλευθερωθέντες δὲ ἀπὸ τῆς
[2]of teaching, and having been freed from –

ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ.
sin ye were enslaved – to righteousness.

19 ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν
Humanly I say because of the weakness

τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε
of the flesh of you. For as ye presented

τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ
the members of you slaves – to uncleanness and

τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν
– to iniquity unto – iniquity, so now

παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ
present ye the members of you slaves –

δικαιοσύνῃ εἰς ἁγιασμόν. **20** ὅτε γὰρ
to righteousness unto sanctification. For when

δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε
slaves ye were – of sin, free ye were

τῇ δικαιοσύνῃ. **21** τίνα οὖν καρπὸν εἴχετε
– to righteousness. What [4]therefore [1]fruit had ye

τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε· τὸ γὰρ
then? Over which now ye are ashamed; for the
things

τέλος ἐκείνων θάνατος. **22** νυνὶ δὲ ἐλευ-
end of those things [is] death. But now having

θερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες
been freed from – sin [2]having been enslaved

δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς
[1]and – to God, ye have the fruit of you to

ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.
sanctification, and the end life eternal.

23 τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος,
For the wages – of sin [is] death,

τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος
but the free gift – of God life eternal

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
in Christ Jesus the Lord of us.

CHAPTER 7

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit,

7 Ἢ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ
Or are ye ignorant, brothers, for to [ones] knowing
νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ
law I speak, that the law lords it over the
ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; **2** ἡ γὰρ
man over such time [as] he lives? For the
ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται
[2]married [1]woman to the living husband has been bound
νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται
by law; but if dies the husband, she has been discharged
ἀπὸ τοῦ νόμου τοῦ ἀνδρός. **3** ἄρα οὖν
from the law of the husband. Therefore
ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει
living the husband[a] an adulteress she will be called
= while the husband lives
ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ
if she becomes [2]husband [1]to a different; but if dies
ὁ ἀνήρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου,
the husband, free she is from the law,
τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην
– not to be her[a] an adulteress having become
– so that she is not
ἀνδρὶ ἑτέρῳ. **4** ὥστε, ἀδελφοί μου, καὶ
[2]husband [1]to a different. So, brothers of me, also
ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ
ye were put to death to the law through the
σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι
body – of Christ, for *the* to become
= that ye might belong
ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι,
you[b] to a different. to the one] from [the] dead having been raised.
ἵνα καρποφορήσωμεν τῷ θεῷ. **5** ὅτε
in order that we may bear fruit – to God. when
γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα
For we were in the flesh, the passions
τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο
– of sins – through the law operated
ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι
in the members of us *for the* to bear fruit
τῷ θανάτῳ· **6** νυνὶ δὲ κατηργήθημεν ἀπὸ
– to death; but now we were discharged from
τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα,
the law, having died [to that] in which we were held fast,
ὥστε δουλεύειν [ἡμᾶς][b] ἐν καινότητι
so as [1]to serve us[b] in newness

and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

πνεύματος καὶ οὐ παλαιότητι γράμματος.
of spirit and not [in] oldness of letter.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;
What therefore shall we say? the law sin?

μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ
May it not be; yet – sin not

ἔγνων εἰ μὴ διὰ νόμου· τήν τε γὰρ
I knew except through law; – ²also ¹for

ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος
lust I knew not except the law

ἔλεγεν· οὐκ ἐπιθυμήσεις· **8** ἀφορμὴν δὲ
said: Thou shalt not lust; but ³occasion

λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς
²taking – ¹sin through the commandment

κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·
wrought in me every lust;

χωρὶς γὰρ νόμου ἁμαρτία νεκρά. **9** ἐγὼ
for without law sin [is] dead. I

δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ
And was living without law then; but coming
= when the

τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, **10** ἐγὼ
the commandment[a] – sin revived, ¹I

δὲ ἀπέθανον, καὶ εὑρέθη μοι ἡ ἐντολὴ
¹and died, and ⁶was ⁷to me ¹the ²command-
found ment

ἡ εἰς ζωήν, αὕτη εἰς θάνατον· **11** ἡ γὰρ
– ⁸for ⁴life, ⁵this to death; – for

ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς
sin ²occasion ¹taking through the

ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς
commandment deceived me and through it

ἀπέκτεινεν. **12** ὥστε ὁ μὲν νόμος ἅγιος,
killed [me]. So the – law [is] holy,

καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.
and the command- holy and just and good.
ment

13 Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;
²The ¹therefore good to me became death?

μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ
May it not be; yet – sin, in or- it might
der that appear

ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργα-
sin, through the good ³to me ¹work-

ζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν
ing ²death, in or- ⁵might ⁶excessively†
der that become

ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.
⁷sinful – ¹sin ²through ³the ⁴command-
ment.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law

14 οἴδαμεν γὰρ ὅτι ὁ νόμος πνευματικός
For we know that the law spiritual
ἐστιν· ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος
is; but I fleshy am, *having been* sold
ὑπὸ τὴν ἁμαρτίαν. **15** ὃ γὰρ κατεργάζομαι
under – sin. For what I work
οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο
I know not; for not what I wish this
πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. **16** εἰ
I practise, but what I hate this I do. if
δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι
But what I wish not this I do, I agree with
τῷ νόμῳ ὅτι καλός. **17** νυνὶ δὲ οὐκέτι
the law that [it is] good. But now no longer
ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ ἐνοικοῦσα
I work it but [1]the [3]*in*dwelling
ἐν ἐμοὶ ἁμαρτία. **18** οἶδα γὰρ ὅτι οὐκ
[4]in [5]me [2]sin. For I know that not
οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί
dwells in me, this is in the flesh
μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειταί
of me, [that which is] good; – for to wish is present
μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν
to me, – but [2]to work [3]the [4]good
οὔ· **19** οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν,
[1]not; for not what [4]I wish [2]I do [3]good,
ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω.
but what [2]I wish not [3]evil this I practise.
20 εἰ δὲ ὃ οὐ θέλω ἐγὼ τοῦτο ποιῶ,
But if what [2]wish not [1]I this I do,
οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
no longer I work it but [1]the
οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. **21** εὑρίσκω
[3]dwelling [4]in [5]me [2]sin. I find
ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν
then the law [5]the [one] [3]wishing [1]to me to do
τὸ καλόν, **22** ὅτι ἐμοὶ τὸ κακὸν παράκειται·
the good, that to me the evil is present;
συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ
for I delight in the law – of God according to
τὸν ἔσω ἄνθρωπον, **23** βλέπω δὲ ἕτερον
the inner man, but I see a different
νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον
law in the members of me warring against
τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά
the law of the mind of me and taking captive

of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER 8

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the

με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι
me by the law – of sin the [one] being

ἐν τοῖς μέλεσίν μου. **24** *Ταλαίπωρος*
in the members of me. [1]Wretched

ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ
[3]I [2]man; who me will deliver from the

σώματος τοῦ θανάτου τούτου; **25** *χάρις*
body of this death? Thanks

τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου
– to God through Jesus Christ the Lord

ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν
of us. So then [2][my]self [1]I [4]with [3]on one the hand

νοῒ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ
[5]mind serve [the] law of God, on the other with the flesh

νόμῳ ἁμαρτίας. **8** *οὐδὲν ἄρα νῦν κατάκριμα*
[the] law of sin. [4]No [1]then [3]now [5]condemnation [2][there is]

τοῖς ἐν Χριστῷ Ἰησοῦ. **2** *ὁ γὰρ νόμος τοῦ*
to the in Christ Jesus. For the law of the [ones]

πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
spirit – of life in Christ Jesus

ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς
freed thee from the law –

ἁμαρτίας καὶ τοῦ θανάτου. **3** *τὸ γὰρ*
of sin and – of death. For the

ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ
impossible thing of the law, in which it was weak through

τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν
the flesh, – [1]God [3]the [5]of himself [4]Son

πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας
[2]sending in likeness of flesh of sin

καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν
and concerning sin condemned – sin

ἐν τῇ σαρκί, **4** *ἵνα τὸ δικαίωμα τοῦ*
in the flesh, in order that the ordinance of the

νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ
law may be fulfilled in us the [ones] not according to

σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.
flesh walking but according to spirit.

5 *οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς*
For the [ones] according to flesh being the things of the

σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα
flesh mind, but the [ones] according to spirit

Spirit the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but

τὰ τοῦ πνεύματος. **6** τὸ γὰρ φρόνημα
the of the Spirit. For the mind
things

τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα
of the flesh [is] death, but the mind

τοῦ πνεύματος ζωὴ καὶ εἰρήνη. **7** διότι
of the Spirit life and peace. Wherefore

τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν·
the mind of the flesh [is] enmity against God;

τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται,
for to the law – of God it is not subject,

οὐδὲ γὰρ δύναται· **8** οἱ δὲ ἐν σαρκὶ
neither indeed can it; and the [ones] [2]in [3]flesh

ὄντες θεῷ ἀρέσαι οὐ δύνανται. **9** ὑμεῖς
[1]being [5]God [6]to please [4]cannot. ye

δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι,
But are not in flesh but in Spirit,

εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ
since [the] Spirit of God dwells in you. if

δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος
But anyone [the] Spirit of Christ has not, this one

οὐκ ἔστιν αὐτοῦ. **10** εἰ δὲ Χριστὸς
is not of him. But if Christ

ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ
[is] in you, [2]the [1]on one hand [2]body [is] dead because of

ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ
sin, [2]the [1]on the other [3]spirit [is] life because of

δικαιοσύνην. **11** εἰ δὲ τὸ πνεῦμα τοῦ
righteousness. But if the Spirit of the [one]

ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν
having raised – Jesus from [the] dead dwells in

ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν
you, the [one] having raised from [the] dead Christ

Ἰησοῦν ζωοποιήσει καὶ τὰ θνητὰ σώματα
Jesus will quicken also the mortal bodies

ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος
of you through the [3]*in*dwelling [2]of him [1]Spirit

ἐν ὑμῖν.
[4]in [5]you.

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν,
So then, brothers, debtors we are.

οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν. **13** εἰ
not to the flesh – accord- flesh to live[4]. if
ing to

γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν·
For accord- flesh ye live, ye are about to die:
ing to

if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groan-

εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος
but if by [the] Spirit the practices of the body
θανατοῦτε, ζήσεσθε. **14** ὅσοι γὰρ πνεύματι
ye put to death, ye will live. For as many as by [the] Spirit
θεοῦ ἄγονται, οὗτοι υἱοί εἰσιν θεοῦ.
of God are led, these sons are of God.
15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν
For ye received not a spirit of slavery again
εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας,
for fear, but ye received a spirit of adoption,
ἐν ᾧ κράζομεν· ἀββὰ ὁ πατήρ. **16** αὐτὸ
by which we cry: Abba – Father. [3]it(him)self
τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν
[1]The [2]Spirit witnesses with the spirit of us
ὅτι ἐσμὲν τέκνα θεοῦ. **17** εἰ δὲ τέκνα,
that we are children of God. And if children,
καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ,
also heirs; heirs on one hand of God,
συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπά-
joint heirs on the of Christ, since we suffer
other
χομεν ἵνα καὶ συνδοξασθῶμεν. **18** Λογίζομαι
with[him] in or- also we may be glorified I reckon
der that with [him].
γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ
For that [4][are] [5]not [6]worthy [1]the [2]sufferings [3]of the
νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν
[1]now [2]time [to with the coming glory
(present) be compared]
ἀποκαλυφθῆναι εἰς ἡμᾶς. **19** ἡ γὰρ
to be revealed to us. For the
ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν
anxious watching of the creation [2]the [3]revelation
τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται. **20** τῇ
[4]of the [5]sons – [6]of God [1]is eagerly expecting. –
γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ
For to vanity the creation was subjected, not
ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ'
willing[ly], but because of the [one] subjecting, in
ἐλπίδι **21** διότι καὶ αὐτὴ ἡ κτίσις
hope because even itself the creation
ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς
will be freed from the slavery –
φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης
of corruption to the freedom of the glory
τῶν τέκνων τοῦ θεοῦ. **22** οἴδαμεν γὰρ
of the children – of God. For we know
ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ
that all the creation groans together and

eth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he

συνωδίνει ἄχρι τοῦ νῦν· **23** οὐ μόνον δέ,
travails together until – now; and not only [so],

ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος
but also [our]selves ²the ³firstfruit ⁴of the ⁵Spirit

ἔχοντες [ἡμεῖς] καὶ αὐτοὶ ἐν ἑαυτοῖς
¹having we also [our]selves in ourselves

στενάζομεν υἱοθεσίαν ἀπεκδεχόμενοι, τὴν
groan adoption eagerly expecting, the

ἀπολύτρωσιν τοῦ σώματος ἡμῶν. **24** τῇ
redemption of the body of us. –

γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη
For by hope we were saved; but hope being seen

οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις,
is not hope; for what sees anyone.

τί καὶ ἐλπίζει; **25** εἰ δὲ ὃ οὐ βλέπομεν
why also he hopes? but if what we do not see

ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.
we hope [for], through patience we eagerly expect.

26 ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμ-
And similarly also the Spirit takes

βάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί
share in the weakness of us; – for what

προσευξώμεθα καθὸ δεῖ οὐκ οἴδαμεν, ἀλλὰ
we may pray as it behoves we know not, but

αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς
it(him)self the Spirit supplicates on [our] behalf with groanings

ἀλαλήτοις· **27** ὁ δὲ ἐρευνῶν τὰς καρδίας
unutterable; and the [one] searching the hearts

οἶδεν τί τὸ φρόνημα τοῦ πνεύματος,
knows what [is] the mind of the Spirit,

ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.
be- according God he supplicates on behalf saints.
cause to of

28 οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν
And we know that to the [ones] loving –

θεὸν πάντα συνεργεῖ [ὁ θεὸς] εἰς ἀγαθόν,
God ³all things ²works together – ¹God for good,

τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. **29** ὅτι
to the ³accord- ⁴purpose ²called ¹being. Because
[ones] ing to

οὓς προέγνω, καὶ προώρισεν συμμόρφους
whom he foreknew, also he foreordained conformed to

τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ
of the image of the Son of him, for *the*
=that he should be

εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
to be him[b] firstborn among many

ἀδελφοῖς· **30** οὓς δὲ προώρισεν, τούτους
brothers; but whom he foreordained, these

also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor

καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους
also he called; and whom he called, these
καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους
also he justified; but whom he justified, these
καὶ ἐδόξασεν. **31** Τί οὖν ἐροῦμεν πρὸς
also he glorified. What therefore shall we say to
ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ'
these things? If – God on behalf of us, who against
ἡμῶν; ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο,
us? Who indeed the(his) own Son spared not,
32 ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν
but on behalf of us all delivered
αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα
him, how not also with him – all things
ἡμῖν χαρίσεται; **33** τίς ἐγκαλέσει κατὰ
to us will he freely give? Who will bring a charge *against* against
ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν· **34** τίς
chosen ones of God? God [is] the [one] justifying; who
ὁ κατακρινῶν; Χριστὸς Ἰησοῦς ὁ ἀποθανών,
the condemning? Christ Jesus [is] the [one] having died,
μᾶλλον δὲ ἐγερθείς, ὅς ἐστιν ἐν δεξιᾷ
but rather having been raised, who is at [the] right [hand]
τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.
– of God, who also supplicates on behalf of us.
35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης
Who us will separate from the love
τοῦ Χριστοῦ; θλῖψις ἢ στενοχωρία ἢ
– of Christ? affliction or distress or
διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος
persecution or famine or nakedness or peril
ἢ μάχαιρα; **36** καθὼς γέγραπται ὅτι ἕνεκεν
or sword? As it has been written[,] – For the sake
σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,
of thee we are being put to death all the day,
ἐλογίσθημεν ὡς πρόβατα σφαγῆς. **37** ἀλλ'
we were reckoned as sheep of(for) slaughter. But
ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ
in these things all we overconquer through the
ἀγαπήσαντος ἡμᾶς. **38** πέπεισμαι γὰρ
[one] having loved us. For I have been persuaded
ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι
that not death nor life nor angels
οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα
nor rulers nor things present nor things coming
οὔτε δυνάμεις **39** οὔτε ὕψωμα οὔτε βάθος
nor powers nor height nor depth

depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς
nor any creature other will be able us
χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς
to separate from the love – of God –
ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
in Christ Jesus the Lord of us.

CHAPTER 9

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the

9 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ
Truth I say in Christ, not
ψεύδομαι, συμμαρτυρούσης μοι τῆς
I lie, witnessing with me the
συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, **2** ὅτι
conscience[a] of me in [the] Spirit Holy, that
λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος
grief to me is great and incessant
=I have great grief and . . .
ὀδύνη τῇ καρδίᾳ μου. **3** ηὐχόμην γὰρ
pain[c] in the heart of me. For I was praying
ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ
[a]a curse [b]to be [b]I from – Christ
ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν
on behalf of the brothers of me the kinsmen
μου κατὰ σάρκα, **4** οἵτινές εἰσιν Ἰσραη-
of me according to flesh, who are Israel-
λῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα καὶ
ites, of whom the adoption and the glory and
αἱ διαθῆκαι καὶ ἡ νομοθεσία καὶ ἡ
the covenants and the giving of [the] law and the
λατρεία καὶ αἱ ἐπαγγελίαι, **5** ὧν οἱ
service and the promises, of whom the
πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ
fathers, and from whom the Christ – according to
σάρκα· ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς
flesh; the [one] being over all God blessed
εἰς τοὺς αἰῶνας, ἀμήν. **6** Οὐχ οἷον δὲ
unto the ages, amen. Not of course
ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
that has failed the word – of God. not For
πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ·
all the [ones] of Israel, these [are of] Israel;
7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες
neither because they are seed of Abraham, [are they] all
τέκνα, ἀλλ'· ἐν Ἰσαὰκ κληθήσεταί σοι
children, but: In Isaac will be called to thee
σπέρμα. **8** τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
seed.[c] This is, not the children of the
=thy seed.

flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my

σαρκὸς ταῦτα τέκνα τοῦ θεοῦ, ἀλλὰ
flesh these children of God, but
τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς
the children of the promise is(are) reckoned for
σπέρμα. **9** ἐπαγγελίας γὰρ ὁ λόγος οὗτος·
a seed. For [3]of promise [3]the [4]word [1]this [2][is]:
κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ
According to this time I will come and
ἔσται τῇ Σάρρᾳ υἱός. **10** οὐ μόνον δέ,
will be – to Sara a son.[e] And not only [so],
--Sarah will have a son.
ἀλλὰ καὶ Ῥεβεκκὰ ἐξ ἑνὸς κοίτην ἔχουσα,
but also Rebecca [2]from [3]one [1]conceiving,†
Ἰσαὰκ τοῦ πατρὸς ἡμῶν· **11** μήπω γὰρ
Isaac the father of us; for not yet
γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν
being born[a] nor practising[a] anything good
ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις
or bad, in order that [1]the [4]according to [6]choice [2]purpose
τοῦ θεοῦ μένῃ, **12** οὐκ ἐξ ἔργων ἀλλ'
– [3]of God might remain, not of works but
ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι ὁ
of the [one] calling, it was said to her[,] – The
μείζων δουλεύσει τῷ ἐλάσσονι· **13** καθάπερ
greater will serve the lesser; even as
γέγραπται· τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ
it has been written: – Jacob I loved, – but
Ἠσαῦ ἐμίσησα.
Esau I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ
What therefore shall we say? *not* unrighteousness with
τῷ θεῷ; μὴ γένοιτο. **15** τῷ Μωϋσεῖ
– God? May it not be. – [2]to Moses
γὰρ λέγει· ἐλεήσω ὃν ἂν ἐλεῶ, καὶ
[1]For he says: I will have mercy on whomever I have mercy, and
οἰκτιρήσω ὃν ἂν οἰκτίρω. **16** ἄρα οὖν
I will pity whomever I pity. So therefore [it is]
οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος,
not of the [one] wishing nor of the [one] running.
ἀλλὰ τοῦ ἐλεῶντος θεοῦ. **17** λέγει γὰρ
but of the [one] having mercy God. For says
ἡ γραφὴ τῷ Φαραὼ ὅτι εἰς αὐτὸ τοῦτο
the scripture – to Pharaoh[,] – For this very thing
ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ
I raised up thee, so as I may show forth in thee

power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place

τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ
the power of me, and so as might be published abroad the

ὄνομά μου ἐν πάσῃ τῇ γῇ. **18** ἄρα οὖν
name of me in all the earth. So therefore

ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.
whom he wishes he has mercy, but whom he wishes he hardens.

19 Ἐρεῖς μοι οὖν· τί ἔτι μέμφεται;
Thou wilt say to me therefore: Why still finds he fault?

τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;
for [3]the [4]counsel [5]of him [1]who [2]resisted?

20 ὦ ἄνθρωπε, μενοῦν γε σὺ τίς εἶ ὁ
O man, nay rather [3]thou [1]who [2]art the

ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ
[one] replying against – God? *not* [3]Will say [1]the

πλάσμα τῷ πλάσαντι· τί με ἐποίησας
[1]thing formed to the [one] having formed: Why [3]me [1]madest

οὕτως; **21** ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς
thus? or has not [3]authority [1]the [2]potter

τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος
of the clay out of the same lump

ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ
to make [1]this [3]to [4]honour [2]vessel, that

εἰς ἀτιμίαν; **22** εἰ δὲ θέλων ὁ θεὸς
to dishonour? But if wishing – God

ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ
to show forth the(his) wrath and to make known the

δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακρο-
ability of him bore in much long-

θυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς
suffering vessels of wrath *having been* fitted for

ἀπώλειαν, **23** καὶ ἵνα γνωρίσῃ τὸν πλοῦτον
destruction, and in order that he might make known the riches

τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ
of the glory of him on vessels of mercy, which

προητοίμασεν εἰς δόξαν, **24** οὓς καὶ
he previously prepared for glory, whom also

ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων
he called[,] us not only of Jews

ἀλλὰ καὶ ἐξ ἐθνῶν; **25** ὡς καὶ ἐν τῷ
but also of nations? As also in

Ὡσηὲ λέγει· καλέσω τὸν οὐ λαόν μου
Osee he says: I will call the [3]not [1]people of me

λαόν μου καὶ τὴν οὐκ ἠγαπημένην
a people of me and the not having been loved

ἠγαπημένην· **26** καὶ ἔσται ἐν τῷ τόπῳ
having been loved; and it shall be in the place

where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

οὗ ἐρρέθη [αὐτοῖς]· οὐ λαός μου ὑμεῖς,
where it was said to them: not a people of me ye [are],
ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.
there they will be called sons [3]God [1]of a living.

27 Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ·
But Esaias cries on behalf of – Israel:
ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ
If be the number of the sons of Israel
ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα
as the sand of the sea, the remnant
σωθήσεται· **28** λόγον γὰρ συντελῶν καὶ
will be saved; for [4]an account [1]accomplishing [2]and
συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.
[3]cutting short [5]will make [4][the] Lord on the earth.
29 καὶ καθὼς προείρηκεν Ἡσαΐας· εἰ μὴ
And as [2]has previously said [1]Esaias: Except
κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα,
[the] Lord of hosts left to us a seed,
ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα
as Sodom we would have become and as Gomorra
ἂν ὡμοιώθημεν.
we would have been likened.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ
What therefore shall we say? that nations – not
διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην,
pursuing righteousness apprehended righteousness,
δικαιοσύνην δὲ τὴν ἐκ πίστεως· **31** Ἰσραὴλ
but a righteousness – of faith; [2]Israel
δὲ διώκων νόμον δικαιοσύνης εἰς νόμον
[1]but pursuing a law of righteousness [2]to(at) [3]a law
οὐκ ἔφθασεν. **32** διὰ τί; ὅτι οὐκ ἐκ
[1]did not arrive. Why? Because not of
πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν
faith but as of works; they stumbled
τῷ λίθῳ τοῦ προσκόμματος, **33** καθὼς
at the stone – of stumbling, as
γέγραπται· ἰδοὺ τίθημι ἐν Σιὼν λίθον
it has been written: Behold I place in Sion a stone
προσκόμματος καὶ πέτραν σκανδάλου, καὶ
of stumbling and a rock of offence, and
ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.
the [one] believing on him will not be put to shame.

CHAPTER 10

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς
Brothers, the – good pleasure – of my
καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν
heart and the request to – God
ὑπὲρ αὐτῶν εἰς σωτηρίαν. **2** μαρτυρῶ
on behalf of them [is] for salvation. I witness
γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ'
For to them that a zeal of God they have, but
οὐ κατ' ἐπίγνωσιν· **3** ἀγνοοῦντες γὰρ τὴν
not according to knowledge; for not knowing the
τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
– [2]of God [1]righteousness, and the(ir) own
ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ
seeking to establish, to the righteousness – of God
οὐχ ὑπετάγησαν. **4** τέλος γὰρ νόμου
they did not submit. For end of law
Χριστὸς εἰς δικαιοσύνην παντὶ τῷ
Christ [is] for righteousness to everyone
πιστεύοντι. **5** Μωϋσῆς γὰρ γράφει ὅτι
believing. For Moses writes[.]
τὴν δικαιοσύνην τὴν ἐκ νόμου ὁ ποιήσας
[4]the [5]righteousness – [6]of [3]law [1]The [2]doing
ἄνθρωπος ζήσεται ἐν αὐτῇ. **6** ἡ δὲ
[3]man will live by it. But the
ἐκ πίστεως δικαιοσύνη οὕτως λέγει· μὴ
[2]of [3]faith [1]righteousness thus says: not
εἴπῃς ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται
Say in the heart of thee: Who will ascend
εἰς τὸν οὐρανόν; τοῦτ' ἔστιν Χριστὸν
into – heaven? this is Christ
καταγαγεῖν· **7** ἢ· τίς καταβήσεται εἰς
to bring down; or: Who will descend into
τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ
the abyss? this is Christ from
νεκρῶν ἀναγαγεῖν. **8** ἀλλὰ τί λέγει;
[the] dead to bring up. But what says it?
ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί
Near thee the word is, in the mouth
σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν
of thee and in the heart of thee; this is
τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.
the word – of faith which we proclaim
9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί
Because if thou confessest with the mouth
σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν
of thee Lord Jesus, and believest in
τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν
the heart of thee that – God him raised

from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all

ἐκ νεκρῶν, σωθήσῃ· **10** καρδίᾳ γὰρ
from [the] dead, thou wilt be saved; for with heart
πιστεύεται εἰς δικαιοσύνην, στόματι δὲ
[one] believes to righteousness, and with mouth
ὁμολογεῖται εἰς σωτηρίαν. **11** λέγει γὰρ
[one] confesses to salvation. For says
ἡ γραφή· πᾶς ὁ πιστεύων ἐπ' αὐτῷ
the scripture: Everyone believing on him
οὐ καταισχυνθήσεται. **12** οὐ γάρ ἐστιν
will not be put to shame. For there is no
διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος. ὁ
difference [2]of Jew [1]both [3]and [4]of Greek.* the
γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς
For same Lord of all, is rich to
πάντας τοὺς ἐπικαλουμένους αὐτόν· **13** πᾶς
all the [ones] calling on him; [2]everyone
γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου
[1]for whoever calls on the name of [the] Lord
σωθήσεται. **14** Πῶς οὖν ἐπικαλέσωνται εἰς
will be saved. How therefore may they call on in [one]
ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν
whom they believed not? And how may they believe
οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν
of whom they heard not? And how may they hear
χωρὶς κηρύσσοντος; **15** πῶς δὲ κηρύξωσιν
without [one] heralding? And how may they herald
ἐὰν μὴ ἀποσταλῶσιν; καθάπερ γέγραπται·
if they are not sent? As it has been written:
ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων
How beautiful the feet of the [ones] announcing *good*
ἀγαθά. **16** ἀλλ' οὐ πάντες ὑπήκουσαν τῷ
good things. But not all obeyed the
εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει· κύριε,
gospel. For Esaias says: Lord,
τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; **17** ἄρα
who believed the hearing of us? Then
ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
– faith [is] from hearing, and the hearing through
ῥήματος Χριστοῦ. **18** ἀλλὰ λέγω, μὴ
a word of Christ. But I say, *not*
οὐκ ἤκουσαν; μενοῦν γε· εἰς πᾶσαν
did they not hear? Nay rather: To all
τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
the earth went out the utterance of them,

* That is, between these two classes.

the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ
and to the ends of the inhabited earth the
ῥήματα αὐτῶν. **19** ἀλλὰ λέγω, μὴ Ἰσραὴλ
words of them. But I say, *not* Israel
οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει· ἐγὼ
did not know? First Moses says: I
παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ'
will provoke to jealousy you on(by) not a nation, on(by)
ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. **20** Ἡσαΐας
a nation unintelligent I will anger you. Esaias
δὲ ἀποτολμᾷ καὶ λέγει· εὑρέθην τοῖς
But is quite bold and says: I was found by the [ones]
ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς
[me] [not] [seeking], manifest I became to the [ones]
ἐμὲ μὴ ἐπερωτῶσιν. **21** πρὸς δὲ τὸν
[me] [not] [inquiring [for]]. But to –
Ἰσραὴλ λέγει· ὅλην τὴν ἡμέραν ἐξεπέτασα
Israel he says: All the day I stretched out
τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα
the hands of me to a people disobeying
καὶ ἀντιλέγοντα.
and contradicting.

CHAPTER 11

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the

11 Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς
I say therefore, [did *not* put away] – [God]
τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ
the people of him? May it not be; for even
ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος
I an Israelite am, of [the] seed
Ἀβραάμ, φυλῆς Βενιαμίν. **2** οὐκ ἀπώσατο
of Abraham, of [the] tribe of Benjamin. did not put away
ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.
– God the people of him whom he foreknew.
ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ
Or know ye not in Elias what says the
γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ
scripture, how he supplicates – God against –
Ἰσραήλ; **3** κύριε, τοὺς προφήτας σου
Israel? Lord, the prophets of thee
ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν,
they killed, the altars of thee they dug down,
κἀγὼ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν
and I was left behind alone and they seek the
ψυχήν μου. **4** ἀλλὰ τί λέγει αὐτῷ ὁ
life of me. But what says to him the

answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches

χρηματισμός; κατέλιπον ἐμαυτῷ ἑπτακισ-
[divine] response? I reserved to myself seven
χιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ
thousands men, who bowed not knee
τῇ Βάαλ. **5** οὕτως οὖν καὶ ἐν τῷ νῦν
– to Baal. So therefore also in the present
καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος
time a remnant according to a choice of grace
γέγονεν· **6** εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων,
has become; and if by grace, no more of works,
ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. **7** Τί
since – grace no more becomes grace. What
οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ
therefore? What [2]seeks after [1]Israel, this not
ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ
he obtained, but the choice obtained [it]; and the
λοιποὶ ἐπωρώθησαν, **8** καθάπερ γέγραπται·
rest were hardened, as it has been written:
ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
Gave to them – God a spirit of torpor,
ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα
eyes – not to see[d] and ears
τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας
– not to hear,[d] until the present† day.
9 καὶ Δαυὶδ λέγει· γενηθήτω ἡ τράπεζα
And David says: Let become the table
αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ
of them for a snare and for a net and
εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,
for an offence and for a recompence to them,
10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ
let be darkened the eyes of them –
μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ
not to see,[d] and the back of them al-
παντὸς σύγκαμψον.
ways bending.
11 Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν;
I say therefore, did they *not* stumble in order that they might fall?
μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι
May it not be; but by the [2]of them [1]trespass
ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι
– salvation to the nations, *for the* to provoke to
[came] jealousy
αὐτούς. **12** εἰ δὲ τὸ παράπτωμα αὐτῶν
them. But if the trespass of them
πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν
[is] [the] of [the] and the defect of them
riches world

of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be,* but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα
[is] [the] of [the] by how more the fulness
riches nations, much
αὐτῶν. **13** Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν.
of them. But to you ³I say[,] ¹the ²nations.
ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστο-
Forasmuch as in- deed there- fore ³am ¹I ⁴of ²an apos-
λος, τὴν διακονίαν μου δοξάζω, **14** εἴ πως
tle, the ministry of me I glorify, if somehow
παραζηλώσω μου τὴν σάρκα καὶ σώσω
I may provoke to jealousy of me the flesh and may save
τινὰς ἐξ αὐτῶν. **15** εἰ γὰρ ἡ ἀποβολὴ
some of them. For if the casting away
αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις
of them [is] [the] reconciliation of [the] world, what the reception
εἰ μὴ ζωὴ ἐκ νεκρῶν; **16** εἰ δὲ ἡ
if not life from [the] dead? And if the
ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ
firstfruit [is] holy, also the lump; and if
ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. **17** Εἰ δέ
the root [is] holy, also the branches. But if
τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ
some of the branches were broken off, and thou
ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς
²a wild olive ¹being wast grafted in among them
καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος
and ³a partaker ⁵of the ⁶root* ⁴of the ⁷fatness
τῆς ἐλαίας ἐγένου, **18** μὴ κατακαυχῶ
⁵of the ⁸olive-tree ¹didst become, boast not against
τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ
of the branches; but if thou boastest, not
σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ.
thou the root bearest but the root thee.
19 ἐρεῖς οὖν· ἐξεκλάσθησαν κλάδοι ἵνα
Thou wilt therefore: ²Were broken off ¹branches in order
say that
ἐγὼ ἐγκεντρισθῶ. **20** καλῶς· τῇ ἀπιστίᾳ
I might be grafted in. Well: – for unbelief
ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας.
they were broken off, and thou – by faith standest.
μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ· **21** εἰ
²Not ³high things ¹mind, but fear; ⁴if
γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων
¹for – ²God ³the ⁷according to ⁵nature ⁶branches
οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται. **22** ἴδε
⁴spared not, neither thee will he spare. See

* Some MSS insert *καί* (and) here; as it is, the two nouns in the genitive must be in apposition; *cf.* Col. 1. 18, 2. 2; John 8. 44.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies

οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ
therefore [the] kindness and [the] severity of God: on
μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ
on one the having fallen severity, on the other
hand [ones]
σὲ χρηστότης θεοῦ, ἐὰν ἐπιμένῃς τῇ
thee [the] kindness of God, if thou continuest in the (his)
χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.
kindness, since also thou wilt be cut off.
23 κἀκεῖνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ
And those also, if they continue not –
ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ
in unbelief, will be grafted in; for able
ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.
is – God again to graft in them.
24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης
For if thou out of the according to nature wast cut *out*
ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης
wild olive and against nature wast grafted *in*
εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ
into a cultivated olive, by how much more these the [ones]
κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ
according to nature will be grafted in the(ir) own
ἐλαίᾳ. **25** Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν,
olive-tree. For I wish not you to be ignorant,
ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ
brothers, [of] this mystery, lest
ἦτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις
ye be in yourselves wise, that hardness
ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ
from(in) part – to Israel has happened until
τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, **26** καὶ
the fulness of the nations comes in, and
οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς
so all Israel will be saved, as
γέγραπται· ἥξει ἐκ Σιὼν ὁ ῥυόμενος,
it has been written: will come out of Sion The [one] delivering,
ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. **27** καὶ
he will turn away impiety from Jacob. And
αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν
this [is] with them the from me covenant, when
ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. **28** κατὰ
I take away the sins of them. According to
μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς,
on one hand the gospel enemies because of you,

for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ
[2]according-ing to [1]on the other the choice beloved because of
τοὺς πατέρας· **29** ἀμεταμέλητα γὰρ τὰ
the fathers; for unrepented the
χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ.
free gifts and the calling – of God.
30 ὥσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε
For as ye then disobeyed
τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων
– God, but now ye obtained mercy [1]by the [3]of these
ἀπειθείᾳ, **31** οὕτως καὶ οὗτοι νῦν ἠπείθησαν
[2]disobedience, so also these now disobeyed
τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ νῦν
– [2]by your [3]mercy [1]in order that also they now
ἐλεηθῶσιν. **32** συνέκλεισεν γὰρ ὁ θεὸς
may obtain mercy. For [2]shut up – [1]God
τοὺς πάντας εἰς ἀπείθειαν ἵνα τοὺς
– all in disobedience in order that –
πάντας ἐλεήσῃ.
to all he may show mercy.
33 Ὦ βάθος πλούτου καὶ σοφίας καὶ
O [the] depth of [the] riches and of [the] wisdom and
γνώσεως θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα
of [the] knowledge of God; how inscrutable the judgments
αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.
of him and unsearchable the ways of him.
34 τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς
For who knew [the] mind of [the] Lord? or who
σύμβουλος αὐτοῦ ἐγένετο; **35** ἢ τίς
counsellor of him became? or who
προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται
previously gave to him, and it will be repaid
αὐτῷ; **36** ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ
to him? Because of him and through him
καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα
and to him – all things; to him the glory
εἰς τοὺς αἰῶνας· ἀμήν.
unto the ages: Amen.

CHAPTER 12

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, ac-

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ
I beseech therefore you, brothers, through
τῶν οἰκτιρμῶν τοῦ θεοῦ, παραστῆσαι τὰ
the compassions – of God, to present the
σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ
bodies of you sacrifice a living holy –

ceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth,

θεῷ εὐάρεστον, τὴν λογικὴν λατρείαν
[1]to God [1]well-pleasing, the reasonable service
ὑμῶν· **2** καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι
of you; and be ye not conformed – age
τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει
to this, but be ye transformed by the renewing
τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ
of the mind, *for the* to prove you[b] what the
=so that ye may prove
θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον
will – of God, the good and well-pleasing
καὶ τέλειον.
and perfect.

3 Λέγω γὰρ διὰ τῆς χάριτος τῆς
For I say through the grace –
δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν,
given to me to everyone being among you,
μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν,
not to have high beyond what it to think,
thoughts behoves
ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ
but to think *to the* to be sober-minded, [4]to each
ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.
[1]as – [2]God [3]divided a measure of faith.
4 καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ
For as in one body many
μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν
members we have, but [4]the [3]members [1]all [5]not [6]the
αὐτὴν ἔχει πρᾶξιν, **5** οὕτως οἱ πολλοὶ
[7]same [4]has(ve) [8]action, so the many
ἓν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ'
one body we are in Christ, – and each
εἷς ἀλλήλων μέλη. **6** ἔχοντες δὲ χαρίσματα
one [2]of one [1]members. And having gifts
another
κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα,
[2]accord- [3]the [4]grace – [5]given [6]to us [1]differing.
ing to
εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς
whether prophecy, according to the proportion of the
πίστεως· **7** εἴτε διακονίαν, ἐν τῇ διακονίᾳ·
faith; or ministry, in the ministry;
εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·
or the [one] teaching, in the teaching;
8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει·
or the [one] exhorting, in the exhortation;
ὁ μεταδιδοὺς ἐν ἁπλότητι, ὁ προϊστάμενος
the [one] sharing in simplicity, the [one] taking the lead

with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἱλαρότητι. **9** ἡ
in diligence, the [one] showing mercy in cheerfulness. –

ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ
[Let] love [be] unassumed. Shrinking from the

πονηρόν, κολλώμενοι τῷ ἀγαθῷ· **10** τῇ
evil, cleaving to the good; –

φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ
in brotherly love to one another loving warmly, –

τιμῇ ἀλλήλους προηγούμενοι, **11** τῇ σπουδῇ
in one another preferring, – in zeal
honour

μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ
not slothful, – in spirit turning, the

κυρίῳ δουλεύοντες, **12** τῇ ἐλπίδι χαίροντες,
Lord serving, – in hope rejoicing,

τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ
– in affliction showing endurance, – in prayer

προσκαρτεροῦντες, **13** ταῖς χρείαις τῶν
steadfastly continuing, to the needs of the

ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν
saints imparting, – hospitality

διώκοντες. **14** εὐλογεῖτε τοὺς διώκοντας,
pursuing. Bless ye the [ones] persecuting.

εὐλογεῖτε καὶ μὴ καταρᾶσθε. **15** χαίρειν
bless and do not curse. To rejoice

μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων.
with rejoicing [ones], to weep with weeping [ones].

16 τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ
The same thing toward one another minding; not

τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς
[the high things] minding but to the humble

συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ'
condescending. Become not wise with

ἑαυτοῖς. **17** μηδενὶ κακὸν ἀντὶ κακοῦ
yourselves. To no one evil instead of evil

ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον
returning; providing for good things before

πάντων ἀνθρώπων· **18** εἰ δυνατόν, τὸ ἐξ
all men; if possible, as far as it

ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·
rests with you,† with all men seeking peace;

19 μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ
not [yourselves] avenging, beloved, but

δότε τόπον τῇ ὀργῇ· γέγραπται γάρ·
give place – to wrath; for it has been written:

ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει
To me vengeance,° I will repay, says

°=Vengeance is mine,

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAPTER 13

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

κύριος. **20** ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρός
[the] Lord. But if hungers the enemy
σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε
of thee, feed him; if he thirsts, give ²drink
αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς
¹him; for this doing coals of fire
σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. **21** μὴ
thou wilt heap on the head of him. not
νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα
Be conquered by the evil, but conquer
ἐν τῷ ἀγαθῷ τὸ κακόν. **13** Πᾶσα
³by ⁴the ⁵good ¹the ²evil. ²Every
ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.
³soul ⁷authorities ⁶to superior ¹let ⁴be ⁵subject.
οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ
For there is no authority except
ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ
by God, and the existing [ones] by God
τεταγμέναι εἰσίν. **2** ὥστε ὁ ἀντιτασσόμενος
having been ordained are. So the [one] resisting
τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστη-
the authority ³the – ⁴of God ⁵ordinance ¹has op-
κεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα
posed; and the [ones] having opposed to themselves judgment
λήμψονται. **3** οἱ γὰρ ἄρχοντες οὐκ εἰσὶν
will receive. For the rulers are not
φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.
a fear to the good work but to the evil.
θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν;
And wishest thou not to fear the authority?
τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ
³the ⁵good ¹do, and thou wilt have praise from
αὐτῆς· **4** θεοῦ γὰρ διάκονός ἐστιν σοὶ
it; for of God a minister he is to thee
εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς,
for the good. But if the evil thou doest,
φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ·
fear; for not in vain the sword he bears;
θεοῦ γὰρ διάκονός ἐστιν ἔκδικος εἰς
for of God a minister he is an avenger for
ὀργὴν τῷ τὸ κακὸν πράσσοντι. **5** διὸ
wrath to the [one] ²the ⁸evil ¹practising. Wherefore
ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
it is necessary to be subject, not only because of –
ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν.
wrath but also because of – conscience

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and

6 διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε·
For therefore also taxes pay ye;
λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο
for ministers of God they are for this very thing
προσκαρτεροῦντες. **7** ἀπόδοτε πᾶσιν τὰς
attending constantly. Render to all men the
ὀφειλάς, τῷ τὸν φόρον τὸν φόρον,
dues, to the [one] the tax the tax,*
τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον
to the the tribute the tribute, to the *the* fear
[one] [one]
τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμήν.
the fear, to the [one] *the* honour *the* honour.
8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ
To no one no(any)thing owe ye, except –
ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν
one another to love; for the [one] loving the
ἕτερον νόμον πεπλήρωκεν. **9** τὸ γὰρ
other law has fulfilled. – For
οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις,
Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,
οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή,
Thou shalt not covet, and if [there is] any other command-ment,
ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, [ἐν
[3]in [4]this [4]word [1]it is summed up, in
τῷ]· ἀγαπήσεις τὸν πλησίον σου ὡς
– : Thou shalt love the neighbour of thee as
σεαυτόν. **10** ἡ ἀγάπη τῷ πλησίον κακὸν
thyself. – Love [3]to the [4]neighbour [5]evil
(one's)
οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ
[3]works not; [3][is] [4]fulfilment [1]therefore [5]of law –
ἀγάπη. **11** Καὶ τοῦτο εἰδότες τὸν καιρόν,
[2]love. And this[,] knowing the time,
ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι·
that hour now you out of sleep to be raised;[1]
=it is now an hour for you to be raised out of sleep;
νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία
for now nearer [is] of us the salvation
ἢ ὅτε ἐπιστεύσαμεν. **12** ἡ νὺξ προέκοψεν,
than when we believed. The night advanced,
ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν
and the day has drawn near. Let us cast off therefore
τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ
the works of the darkness, and let us put on

* The phrase between the commas is elliptical; understand—to the [one demanding] the tax [render] the tax. So of the following phrases.

let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

τὰ ὅπλα τοῦ φωτός. **13** ὡς ἐν ἡμέρᾳ
the weapons of the light. As in [the] day
εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ
becomingly let us walk, not in revellings and
μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ
in drunken not in beds* and excesses, not
ἔριδι καὶ ζήλῳ· **14** ἀλλὰ ἐνδύσασθε τὸν
in strife and *in* jealousy; but put ye on the
κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς
Lord Jesus Christ, and of the flesh
πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.
forethought make not for [its] lusts.

CHAPTER 14

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the

14 Τὸν δὲ ἀσθενοῦντα τῇ πίστει
Now the [one] being weak in the faith
προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισ-
receive ye, not to judgments of
μῶν. **2** ὃς μὲν πιστεύει φαγεῖν πάντα,
thoughts. One man† indeed believes to eat all things,
ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. **3** ὁ ἐσθίων
but the [one] being weak herbs eats. [3]The [1]eating [2]
τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, ὁ δὲ
[1]the [2]not [3]eating [4]not [5]let [6]despise, and [7]the [8]
μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω,
[4]not [5]eating [7]the [8] [6]eating [2]not [1]let [3]judge,
ὁ θεὸς γὰρ αὐτὸν προσελάβετο. **4** σὺ
– for God him received. [1]Thou
τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ
[1]who [2]art [4]the [3]judging [5]belonging to [6]a *household* to
ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται
own lord he stands or falls; [2]he will stand
δέ, δυνατεῖ γὰρ ὁ κύριος στῆσαι αὐτόν.
[1]but, for is able the Lord to stand him.
5 ὃς μὲν [γὰρ] κρίνει ἡμέραν παρ'
one man† indeed judges a day above
ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν·
a day, another† judges every day;
ἕκαστος ἐν τῷ ἰδίῳ νοΐ πληροφορείσθω.
each man in the(his) own mind let him be fully persuaded.
6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ.
The [one] minding the day to [the] Lord he minds [it].

* That is, illicit sexual intercourse.

Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him

καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ
And the eating [one] to [the] Lord he eats, for he gives thanks

τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ
– to God; and the [one] not eating to [the] Lord

οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.
he eats not, and gives thanks – to God.

7 οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς
For no one of us to himself lives, and no one

ἑαυτῷ ἀποθνήσκει· **8** ἐάν τε γὰρ ζῶμεν,
to himself dies; for whether we live,

τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν,
to the Lord we live, or if we die,

τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν
to the Lord we die. Whether therefore

ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου
we live or if we die, of the Lord

ἐσμέν. **9** εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν
we are. for this For Christ died

καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων
and lived [again], in order that both of dead and of living [ones]

κυριεύσῃ. **10** σὺ δὲ τί κρίνεις τὸν ἀδελφόν
he might be Lord. ²thou And ¹why ³judgest the brother

σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν
of thee? or ²indeed ⁴thou ¹why ³despisest the brother

σου; πάντες γὰρ παραστησόμεθα τῷ
of thee? for all we shall stand before the

βήματι τοῦ θεοῦ. **11** γέγραπται γάρ·
tribunal – of God. For it has been written:

ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει
Live I, says [the] Lord, that to me will bend

πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται
every knee, and every tongue will confess

τῷ θεῷ. **12** ἄρα [οὖν] ἕκαστος ἡμῶν
– to God. So therefore each one of us

περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ].
concerning himself account will give – to God.

13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ
No longer therefore one another let us judge; but

τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι
this judge ye rather, – not to put

πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.
a stumbling-block to the brother or an offence.

14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ
I know and have been persuaded by [the] Lord Jesus

ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μή
that nothing [is] common through itself; except

that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing*, whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ
to the reckoning anything common to be, to that man
[one] [it is]
κοινόν. **15** εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός
common. For if because food the brother
of
σου λυπεῖται, οὐκέτι κατὰ ἀγάπην
of thee is grieved, no longer according to love
περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον
thou walkest. [2]Not [3]by the [4]food [5]of thee [6]that man
ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
[1]destroy, on behalf of whom Christ died.
16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.
Let not be blasphemed therefore of you the good.
17 οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ
For not is the kingdom – of God
βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ
eating and drinking, but righteousness and
εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ·
peace and joy in [the] Spirit Holy;
18 ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ
for the [one] in this serving – Christ
εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς
[is] well-pleasing – to God and approved –
ἀνθρώποις. **19** ἄρα οὖν τὰ τῆς εἰρήνης
by men. So therefore the – of peace
things
διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς
let us pursue and the things – of building [up] –
εἰς ἀλλήλους. **20** μὴ ἕνεκεν βρώματος
for one another. Not for the sake of food
κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα
undo thou the work – of God. All things
μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ
indeed [are] clean, but evil to the man
τῷ διὰ προσκόμματος ἐσθίοντι. **21** καλὸν
– [2]through [3]a stumbling-block [1]eating. Good [it is]
τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον
– not to eat flesh nor to drink wine
μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.
nor by which the brother of thee stumbles.
[anything]
22 σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν
[2]Thou [1]faith [3]which [4]hast [5]by [7]thyself
ἔχε ἐνώπιον τοῦ θεοῦ. μακάριος ὁ
[6]have before – God. Blessed the
[one]
μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
not judging himself in what he approves;

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER 15

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ

23 ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατα-
but the [one] doubting if he eats has been
κέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν
condemned, because not of faith; [2]all
δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.
[1]and which [is] not of faith sin is.

15 Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ
[3]Ought [1]so [2]we [3]the [4]strong [7]the
ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ
[8]weaknesses [9]of the [10]not strong [6]to bear, and
μὴ ἑαυτοῖς ἀρέσκειν. **2** ἕκαστος ἡμῶν
not [our]selves to please. Each one of us
τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν
the(his) neighbour let him please for – good
πρὸς οἰκοδομήν· **3** καὶ γὰρ ὁ Χριστὸς
to building [up]; for even – Christ
οὐχ ἑαυτῷ ἤρεσεν· ἀλλὰ καθὼς γέ-
[2]not [3]himself [1]pleased; but as it has
γραπται· οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων
been written: The reproaches of the [ones] reproaching
σε ἐπέπεσαν ἐπ' ἐμέ. **4** ὅσα γὰρ
thee fell *on* on me. For whatever things
προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν
were previously for – our teaching
written,
ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ
were in order through – patience and
written, that
διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν
through the comfort of the writings –
ἐλπίδα ἔχωμεν. **5** ὁ δὲ θεὸς τῆς ὑπομονῆς
hope we may have. And the God – of patience
καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ
and – of comfort give to you [2]the
αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστόν·
[3]same [1]to mind among one another according to Christ
thing
Ἰησοῦν, **6** ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι
Jesus, in order with one accord with one mouth
that
δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ
ye may glorify the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
Lord of us Jesus Christ.
7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς
Wherefore receive ye one another, as
καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς
also – Christ received us to

also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able

δόξαν τοῦ θεοῦ. **8** λέγω γὰρ Χριστὸν
[the] glory – of God. For I say Christ

διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ
a minister to have become of [the] circumcision on behalf of

ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς
[the] truth of God, – – to confirm the

ἐπαγγελίας τῶν πατέρων, **9** τὰ δὲ ἔθνη
promises of the fathers, and [the] nations

ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς
on behalf of mercy to glorify – God, as

γέγραπται· διὰ τοῦτο ἐξομολογήσομαί σοι
it has been written: Therefore I will confess to thee

ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ.
among nations and to the name of thee I will sing praise.

10 καὶ πάλιν λέγει· εὐφράνθητε, ἔθνη,
And again he says: Be glad, nations,

μετὰ τοῦ λαοῦ αὐτοῦ. **11** καὶ πάλιν·
with the people of him. And again:

αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον,
Praise, all the nations, the Lord,

καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.
and let praise him all the peoples.

12 καὶ πάλιν Ἡσαΐας λέγει· ἔσται
And again Esaias says: There shall be

ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος
the root – of Jesse, and the [one] rising up

ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.
to rule nations; on him nations will hope.

13 Ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι
Now the God – of hope fill

ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ
you of(with) all joy and peace in –

πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν
to believe for – to abound you[b] in
(believing),

τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.
– hope by [the] power of [the] Spirit Holy.

14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ
But I have been persuaded, brothers of me, even

αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοί
[my]self I concerning you, that also [your]selves

μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι
full ye are of goodness, having been filled

πάσης τῆς γνώσεως, δυνάμενοι καὶ
of(with) all – knowledge, being able also

also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not

ἀλλήλους νουθετεῖν. **15** τολμηροτέρως δὲ
one another to admonish. And more daringly
ἔγραψα ὑμῖν ἀπό μέρους, ὡς ἐπαναμιμνή-
I wrote to you in part, as remind-
σκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν
ing you by the grace – given
μοι ἀπὸ τοῦ θεοῦ **16** εἰς τὸ εἶναί με
to me from – God *for the* to be me[b]
=that I should be
λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,
a minister of Christ Jesus to the nations,
ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ,
sacrificing the gospel – of God,
ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν
in order [1]may be [2]the [3]offering [3]of the [4]nations
that
εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι
acceptable, having been sanctified by [the] Spirit
ἁγίῳ. **17** ἔχω οὖν τὴν καύχησιν ἐν
Holy. I have therefore the boasting in
Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν· **18** οὐ
Christ Jesus the things with* – God; [4]not
γὰρ τολμήσω τι λαλεῖν ὧν οὐ
[1]for [2]I [3]will [5]dare [7]any- [6]to speak of [the] [7]not
thing things which
κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν
[3]did [4]work [5]out [1]Christ through me for obedience
ἐθνῶν, λόγῳ καὶ ἔργῳ, **19** ἐν δυνάμει
of [the] in word and work, by power
nations,
σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος·
of signs and wonders, by power of [the] Spirit;
ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ
so as me from Jerusalem and around
=I should fulfil the gospel . . . from . . . Illyricum.
μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
unto – Illyricum to have fulfilled[b] the
εὐαγγέλιον τοῦ Χριστοῦ. **20** οὕτως δὲ
gospel – of Christ. And so
φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου
eagerly striving to evangelize not where
ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον
[2]was named [1]Christ, in order not on [3]belonging to
that another
θεμέλιον οἰκοδομῶ, **21** ἀλλὰ καθὼς
[1]a foundation I should build, but as
γέγραπται· ὄψονται οἷς οὐκ ἀνηγγέλη
it has been They shall see to whom it was not announced
written:

* That is, the things that have to do with . . .

spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you,

περὶ αὐτοῦ, καὶ οἱ οὐκ ἀκηκόασιν
concerning him, and [those] who have not heard

συνήσουσιν. **22** διὸ καὶ ἐνεκοπτόμην τὰ
will understand. Wherefore also I was hindered –

πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς· **23** νυνὶ
many(much) – to come[d] to you; [3]now

δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι
[1]but no longer [2]place [1]having in – [2]regions

τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν
[1]these, and [2]a desire [1]having – to come[d]

πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν, **24** ὡς ἂν
to you from several years, whenever

πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ
I journey to – Spain; for I hope

διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ'
journeying through to behold you and by

ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον
you to be set forward there, if of(with) you firstly

ἀπὸ μέρους ἐμπλησθῶ, **25** — νυνὶ δὲ
in part I may be filled, — but now

πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς
I am going to Jerusalem ministering to the

ἁγίοις. **26** ηὐδόκησαν γὰρ Μακεδονία καὶ
saints. For thought it good Macedonia and

Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς
Achaia [2]contribution [2]some [1]to make for

τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἰερου-
the poor of the saints – in Jeru-

σαλήμ. **27** ηὐδόκησαν γάρ, καὶ ὀφειλέται
salem. For they thought it good, and debtors

εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς
they are of them; for if in the spiritual things

αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν
of them [3]shared [1]the [2]nations, they ought

καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.
also in the fleshly things to minister to them.

28 τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος
This therefore having completed, and having sealed

αὐτοῖς τὸν καρπὸν τοῦτον, **29** ἀπελεύσομαι
to them this fruit, I will go away

δι' ὑμῶν εἰς Σπανίαν· οἶδα δὲ ὅτι
through you to Spain; and I know that

ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι
coming to you in [the] fulness

εὐλογίας Χριστοῦ ἐλεύσομαι. **30** Παρακαλῶ
of [the] blessing of Christ I will come. I beseech

brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

δὲ ὑμᾶς, [ἀδελφοί], διὰ τοῦ κυρίου
Now you, brothers, through the Lord
ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης
of us Jesus Christ and through the love
τοῦ πνεύματος, συναγωνίσασθαί μοι ἐν
of the Spirit, to strive with me in
ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν
the prayers on behalf of me to -
θεόν, **31** ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων
God, in order I may be from the disobeying
that delivered [ones]
ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου
in - Judæa and the ministry of me
ἡ εἰς Ἰερουσαλὴμ εὐπρόσδεκτος τοῖς
- to Jerusalem [a]cceptable [t]o the
ἁγίοις γένηται, **32** ἵνα ἐν χαρᾷ ἐλθὼν
[s]aints [t]may be, in order that in joy coming
πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν. **33** ὁ δὲ θεὸς τῆς
to you through [the] will of God I may rest with you. And the God -
εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.
of peace [be] with all you; Amen.

CHAPTER 16

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν
Now I commend to you Phœbe the
ἀδελφὴν ἡμῶν, οὖσαν [καὶ] διάκονον τῆς
sister of us, being also a minister of the
ἐκκλησίας τῆς ἐν Κεγχρεαῖς, **2** ἵνα
church - in Cenchrea, in order that
αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν
[h]er [y]e may receive in [the] Lord worthily of the
ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν
saints, and may stand by her in [w]hatever
ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὐτὴ
[o]f you [s]he may have need [t]hing; for indeed she
προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
a protectress of many became and of myself.
3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς
Greet ye Prisca and Aquila the
συνεργούς μου ἐν Χριστῷ Ἰησοῦ, **4** οἵτινες
fellow-workers of me in Christ Jesus, who
ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον
on be- the life of me [t]he [o]f [n]eck
half of themselves
ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ
[r]isked, to whom not I only give thanks

give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household.*

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patro-

ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,
but also all the churches of the nations,
5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.
and [the] [in] [house] [of them] [church].
ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου,
Greet Epænetus the beloved of me,
ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.
who is firstfruit – of Asia for Christ.
6 ἀσπάσασθε Μαρίαν, ἥτις πολλὰ ἐκοπίασεν
Greet Mary, who many things laboured (much)
εἰς ὑμᾶς. **7** ἀσπάσασθε Ἀνδρόνικον καὶ
for you. Greet Andronicus and
Ἰουνιᾶν τοὺς συγγενεῖς μου καὶ συναιχμα-
Junius the kinsmen of me and fellow-
λώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν
captives of me, who are notable among
τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν
the apostles, who indeed before me have been
ἐν Χριστῷ. **8** ἀσπάσασθε Ἀμπλιᾶτον τὸν
in Christ. Greet Ampliatus the
ἀγαπητόν μου ἐν κυρίῳ. **9** ἀσπάσασθε
beloved of me in [the] Lord. Greet
Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ
Urbanus the fellow-worker of us in Christ
καὶ Στάχυν τὸν ἀγαπητόν μου. **10** ἀσπάσ-
and Stachys the beloved of me. Greet
ασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ.
Apelles the approved in Christ.
ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.
Greet the [ones] of the [family] of Aristobulus.
11 ἀσπάσασθε Ἡρῳδίωνα τὸν συγγενῆ μου.
Greet Herodion the kinsman of me.
ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς
Greet the [ones] of the [family] of Narcissus –
ὄντας ἐν κυρίῳ. **12** ἀσπάσασθε Τρύφαιναν
being in [the] Lord. Greet Tryphæna
καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
and Tryphosa the [ones] labouring in [the] Lord.
ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις
Greet Persis the beloved, who
πολλὰ ἐκοπίασεν ἐν κυρίῳ. **13** ἀσπάσασθε
many things laboured in [the] Lord. Greet (much)
Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ
Rufus the chosen in [the] Lord and
τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. **14** ἀσπάσασθε
the mother of him and of me. Greet
Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν,
Asyncritus, Phlegon, Hermes, Patrobas,

bas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.
Hermas, and the [3]with [4]them [1]brothers.

15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν,
Greet Philologus and Julia,

Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ
Nereus and the sister of him, and

Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας
Olympas, and [2]the [4]with [5]them [1]all

ἁγίους. **16** ἀσπάσασθε ἀλλήλους ἐν φιλήματι
[3]saints. Greet one another with kiss

ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
a holy. [2]greet [6]you [3]the [3]churches

πᾶσαι τοῦ Χριστοῦ.
[1]All – [4]of Christ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν
Now I beseech you, brothers, to watch

τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα
[1]the [3]the [4]divisions [5]and [6]the [7]offences
[ones]

παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε
[9]beside [8]the [10]teaching [11]which [12]ye [13]learned

ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν· **18** οἱ
[2]making, and turn away from them; –

γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ
for such men [3]the [4]Lord [5]of us [2]Christ

οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ,
[1]serve not but the of themselves belly,

καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας
and through – fair speech and flattering speech

ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.
deceive the hearts of the guileless.

19 ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας
[2]the [1]For [4]of you [3]obedience [6]to [7]all men

ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω
[5]came; over you therefore I rejoice. [8]I wish

δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν,
[1]and you wise to be to the good,

ἀκεραίους δὲ εἰς τὸ κακόν. **20** ὁ δὲ
but simple to the evil. And the

θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν
God – of peace will crush – Satan

ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
under the feet of you soon.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ
The grace of the Lord of us Jesus [be]

μεθ' ὑμῶν.
with you.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός
[5]greets [6]you [1]Timothy [2]the [3]fellow-worker
μου, καὶ Λούκιος καὶ Ἰάσων καὶ
[4]of me, and Lucius and Jason and
Σωσίπατρος οἱ συγγενεῖς μου. **22** ἀσπάζ-
Sosipater the kinsmen of me. [7]greet
ομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν
[5]you [1]I [2]Tertius [3]the [one] [4]writing [6]the
ἐπιστολὴν ἐν κυρίῳ. **23** ἀσπάζεται ὑμᾶς
[8]epistle in [the] Lord. [9]greets [10]you
Γάϊος ὁ ξένος μου καὶ ὅλης τῆς
[1]Gaius [2]the [3]host [4]of me [5]and [6]of all [7]the
ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ
[8]church. [9]greets [7]you [1]Erastus [2]the
οἰκονόμος τῆς πόλεως καὶ Κουάρτος ὁ
[3]treasurer [4]of the [5]city and Quartus the
ἀδελφός.‡
brother. (?his)

25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ
Now to the [one] *being* able [2]you [1]to establish according to
τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα
the gospel of me and the proclamation
Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου
of Jesus Christ, according to [the] revelation of [the] mystery
χρόνοις αἰωνίοις σεσιγημένου, **26** φανερω-
[2]in times [3]eternal [1]having been kept silent, [2]mani-
θέντος δὲ νῦν διά τε γραφῶν προφητικῶν
fested [1]but now and through writings prophetic
κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς
according to [the] command of the eternal God [6]for
ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη
[7]obedience [8]of faith [2]to [3]all [4]the [5]nations
γνωρισθέντος, **27** μόνῳ σοφῷ θεῷ, διὰ
[1]made known, [2]only [3]wise [1]to God, through
Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς
Jesus Christ, to whom (him)[e] the glory unto the
αἰῶνας τῶν αἰώνων· ἀμήν.
ages of the ages: Amen.

‡ Verse 24 omitted by Nestle; *cf.* R.V. marg.

CHAPTER 1

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto

1 Παῦλος κλητὸς ἀπόστολος Χριστοῦ
Paul a called apostle of Christ
Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης
Jesus through [the] will of God and Sosthenes
ὁ ἀδελφὸς **2** τῇ ἐκκλησίᾳ τοῦ θεοῦ
the(?his) brother to the church – of God
τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν
– existing in Corinth, to [ones] having been sanctified in
Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν
Christ Jesus, called saints, with all
τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου
the [ones] calling on the name of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ,
of us Jesus Christ in every place,
αὐτῶν καὶ ἡμῶν· **3** χάρις ὑμῖν καὶ
of them and of us: Grace to you and
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
peace from God Father of us and Lord
Ἰησοῦ Χριστοῦ.
Jesus Christ.

4 Εὐχαριστῶ τῷ θεῷ πάντοτε περὶ
I gave thanks – to God always concerning
ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ
you on the grace – of God – given
ὑμῖν ἐν Χριστῷ Ἰησοῦ, **5** ὅτι ἐν παντὶ
to you in Christ Jesus, because in everything
ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ
ye were enriched in him, in all speech
καὶ πάσῃ γνώσει, **6** καθὼς τὸ μαρτύριον
and all knowledge, as the testimony
τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, **7** ὥστε
– of Christ was confirmed in you, so as
ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι,
you not to be wanting[b] in no(any) gift,
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου
awaiting the revelation of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ· **8** ὃς καὶ βεβαιώσει
of us Jesus Christ; who also will confirm
ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ
you till [the] end blameless in the
ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ].
day of the Lord of us Jesus Christ.
9 πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς
Faithful [is] – God, through whom ye were called to

the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words,

κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ
[the] fellowship of the Son of him Jesus Christ
τοῦ κυρίου ἡμῶν.
the Lord of us.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
Now I beseech you, brothers, through
τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
the name of the Lord of us Jesus
Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,
Christ, *In order* the same ye say all,
that thing
καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ
and not be among you divisions, but ye may be
κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ
having been joined in the same mind and
together
ἐν τῇ αὐτῇ γνώμῃ. **11** ἐδηλώθη γάρ μοι
in the same opinion. For it was shown to me
περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
concerning you, brothers of me, by the [ones]
Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσιν. **12** λέγω
of Chloe, that strifes among you there are. I say
δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· ἐγὼ
Now this, because each of you says: I
μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ,
indeed am of Paul, but I of Apollos,
ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.
but I of Cephas, but I of Christ.
13 μεμέρισται ὁ Χριστός; μὴ Παῦλος
Has been divided – Christ? *Not* Paul
ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα
was crucified on behalf of you, or in the name
Παύλου ἐβαπτίσθητε; **14** εὐχαριστῶ ὅτι
of Paul were ye baptized? I give thanks that
οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον
not one of you I baptized except Crispus
καὶ Γάϊον· **15** ἵνα μή τις εἴπῃ ὅτι
and Gaius; lest anyone should say that
εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε. **16** ἐβάπτισα δὲ
in – my name ye were baptized. But I baptized
καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα
also the of Stephanas household; for the rest I know not
εἴ τινα ἄλλον ἐβάπτισα. **17** οὐ
if any other I baptized. [6]not
γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν
[1]For [5]sent [4]me [2]Christ to baptize
ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
but to evangelize, not in wisdom of speech,

lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.
lest ⁴be made vain ¹the ³cross – ⁵of Christ.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς
For the word – of the cross ³to the [ones]

μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς
¹on one hand ³perishing ⁴folly ⁵is, ²to the [ones]

δὲ σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστιν.
¹on the other ⁴being saved ²to us ⁵[the] ⁷power ⁶of God ³it is.

19 γέγραπται γάρ· ἀπολῶ τὴν σοφίαν
For it has been written: I will destroy the wisdom

τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν
of the wise ones, and the understanding of the prudent

ἀθετήσω. **20** ποῦ σοφός; ποῦ γραμματεύς;
I will set aside. Where [is the] wise man? where [is the] scribe?

ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ
where [is the] disputant of this age? ³Not

ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
¹made ⁵foolish – ²God ⁴the ⁶wisdom ⁸of the ⁷world?

21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ
for since in the wisdom – of God

οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας
⁶knew ⁷not ⁴the ⁵world ³through ¹the(its) ²wisdom

τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς
– ⁶God, ⁴thought well – ¹God through the

μωρίας τοῦ κηρύγματος σῶσαι τοὺς
folly of the proclamation to save the

πιστεύοντας. **22** ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα
[ones] believing. Seeing that both Jews ³signs

αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν,
²ask and Greeks ⁴wisdom ¹seek,

23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον,
⁴we ¹yet proclaim Christ *having been* crucified,

Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ
to Jews on one hand an offence, to nations on the other

μωρίαν, **24** αὐτοῖς δὲ τοῖς κλητοῖς,
folly, but to them the called ones,

Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ
³to Jews ¹both and to Greeks, Christ of God

δύναμιν καὶ θεοῦ σοφίαν. **25** ὅτι τὸ
power and of God wisdom. Because the

μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων
foolish thing – of God wiser [than] – men

ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον
is, and the weak thing – of God stronger [than]

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

τῶν ἀνθρώπων. **26** Βλέπετε γὰρ τὴν
– men. For ye see the
κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ
calling of you, brothers, that not many
σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί,
wise men according to flesh, not many powerful,
οὐ πολλοὶ εὐγενεῖς· **27** ἀλλὰ τὰ μωρὰ
not many well born; but the foolish things
τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καται-
of the world ³chose – ¹God in order that he might
σχύνῃ τοὺς σοφούς, καὶ τὰ ἀσθενῆ τοῦ
shame the wise men, and the weak things of the
κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνῃ
world ³chose – ¹God in order that he might shame
τὰ ἰσχυρά, **28** καὶ τὰ ἀγενῆ τοῦ κόσμου
the strong things, and the base things of the world
καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός,
and the things being despised ³chose – ¹God,
τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,
the not being, in order that ²the things ⁴being ¹he might abolish,
29 ὅπως μὴ καυχήσηται πᾶσα σὰρξ
so as not might boast all flesh*
ἐνώπιον τοῦ θεοῦ. **30** ἐξ αὐτοῦ δὲ ὑμεῖς
before – God. And of him ye
ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη
are in Christ Jesus, who became
σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε
wisdom to us from God, ³righteousness ¹both
καὶ ἁγιασμὸς καὶ ἀπολύτρωσις, **31** ἵνα καθὼς
and sanctification and redemption, in order that as
γέγραπται· ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.
it has been written: The [one] boasting ²in ³[the] Lord ¹let him boast.

CHAPTER 2

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί,
And I coming to you, brothers,
ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας
came not according to excellence of speech or of wisdom
καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ θεοῦ.
announcing to you the testimony – of God.
2 οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν
For I decided not anything to know among you

* That is, so that no flesh might boast. *Cf.* Mat. 24. 22.

you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by

εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον
except Jesus Christ and this one
ἐσταυρωμένον. 3 κἀγὼ ἐν ἀσθενείᾳ καὶ
having been crucified. And I in weakness and
ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην
in fear and in trembling much was
πρὸς ὑμᾶς, 4 καὶ ὁ λόγος μου καὶ τὸ
with you, and the speech of me and the
κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας
proclamation of me not in [1]persuasive [2]of wisdom
λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ
[2]words, but in demonstration of spirit and
δυνάμεως, 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ
of power, in order that the faith of you may not be
ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει
in [the] wisdom of men but in [the] power
θεοῦ.
of God.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις,
But [2]wisdom [1]we speak among the perfect ones,
σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ
yet wisdom not of this age neither
τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν
of the leaders of this age of the [ones]
καταργουμένων· 7 ἀλλὰ λαλοῦμεν θεοῦ
being brought to naught; but we speak [1]of God
σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην,
[1]a wisdom in mystery, – having been hidden,
ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων
which [2]foreordained – [1]God before the ages
εἰς δόξαν ἡμῶν· 8 ἣν οὐδεὶς τῶν ἀρχόντων
for glory of us; which not one of the leaders
τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ
of this age has known; for if
ἔγνωσαν, 9 οὐκ ἂν τὸν κύριον τῆς δόξης
they knew, not – the Lord – of glory
ἐσταύρωσαν· ἀλλὰ καθὼς γέγραπται· ἃ
they would have but as it has been written: Things which
crucified;*
ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν
eye saw not and ear heard not
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,
and on heart of man came not up,
ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
how many [2]prepared – [1]God for the [ones] loving
αὐτόν. 10 ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς
him. [1]For [4]to us [3]revealed – [2]God

* This rendering is demanded by the preceding ἀν.

his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα
through the Spirit; for the Spirit all things
ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. **11** τίς
searches, even the deep things – of God. [1]who
γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου
[1]For [4]knows [5]of men the things – of a man
εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ
except the spirit – of a man –
ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς
in him? so also the things – of God no one
ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.
has known except the Spirit – of God.
12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου
And we not the spirit of the world
ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ,
received but the Spirit – from – God,
ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ
in order we may the things by – God
that know
χαρισθέντα ἡμῖν· **13** ἃ καὶ λαλοῦμεν οὐκ
freely given to us; which things also we speak not
ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις,
in [1]taught [3]of human [4]wisdom [1]words,
ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς
but in [words] taught of [the] Spirit, [3]with spiritual things
πνευματικὰ συγκρίνοντες. **14** ψυχικὸς δὲ
[3]spiritual things [2]comparing. But a natural
ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος
man receives not the things of the Spirit
τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστιν, καὶ
– of God; for folly to him they are, and
οὐ δύναται γνῶναι, ὅτι πνευματικῶς
he cannot *to* know, because [3]spiritually
ἀνακρίνεται. **15** ὁ δὲ πνευματικὸς ἀνακρίνει
[1]they are [3]discerned. But the spiritual man [3]discerns
μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενός
[1]on one hand all things, [2]he [1]on the other [4]by [4]no one
ἀνακρίνεται. **16** τίς γὰρ ἔγνω νοῦν
[3]is discerned. For who knew [the] mind
κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ
of [the] Lord, who will instruct him? But we
νοῦν Χριστοῦ ἔχομεν.
[the] mind of Christ have.

CHAPTER 3

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is

3 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι
And I, brothers, was not able to speak
ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις,
to you as to spiritual men but as to fleshy,
ὡς νηπίοις ἐν Χριστῷ. **2** γάλα ὑμᾶς
as to infants in Christ. [2]Milk [3]you
ἐπότισα, οὐ βρῶμα· οὔπω γὰρ ἐδύνασθε.
[1]I gave not food; for ye were not then able.
[4]to drink,
ἀλλ' οὐδὲ [ἔτι] νῦν δύνασθε, **3** ἔτι γὰρ
But neither yet now are ye able, for still
σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος
fleshly ye are. For whereas among you [there is] jealousy
καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ
and strife, [5]not [2]fleshly [1]are ye [4]and [6]according to
ἄνθρωπον περιπατεῖτε; **4** ὅταν γὰρ λέγῃ
[7]man [6]walk? For whenever says
τις· ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ·
anyone: I – am of Paul, and another:
ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποί ἐστε; **5** Τί
I of Apollos, [5]not [4]men [1]are ye? What
οὖν ἐστιν Ἀπολλῶς; τί δέ ἐστιν Παῦλος;
therefore is Apollos? and what is Paul?
διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ
Ministers through whom ye believed, even [3]to each one
ὡς ὁ κύριος ἔδωκεν. **6** ἐγὼ ἐφύτευσα,
[1]as the Lord gave. I planted,
Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ηὔξανεν·
Apollos watered, but – God made to grow:
7 ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε
so as neither the [one] planting is anything nor
ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός. **8** Ὁ
the watering, but [3]the [2]making to [1]God. [3]The
[one] [one] grow [one]
φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν,
[3]planting [1]so and the [one] watering one* are,
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται
and each one the(his) own reward will receive
κατὰ τὸν ἴδιον κόπον. **9** θεοῦ γάρ ἐσμεν
accord- his own labour. For of God we are
ing to
συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή
fellow-workers; [2]of God [3]a tillage, [4]of God [4]a building
ἐστε. **10** Κατὰ τὴν χάριν τοῦ θεοῦ τὴν
[1]ye are. According to the grace – of God –

* Notice the neuter gender, though "thing" cannot very well be expressed; *cf.* John 10. 30.

given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων
given to me as a wise master builder
θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ.
a foundation I laid, but another builds on [it].
ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.
But each one let him look how he builds on [it].
11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι
For foundation other no one is able to lay
παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς
beside the [one] being laid, who is Jesus
Χριστός. **12** εἰ δέ τις ἐποικοδομεῖ ἐπὶ
Christ. Now if anyone builds *on* on
τὸν θεμέλιον χρυσίον, ἀργύριον, λίθους
the foundation gold, silver, stones
τιμίους, ξύλα, χόρτον, καλάμην, **13** ἑκάστου
precious, woods, hay, stubble, of each one
τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα
the work manifest will become; for the day
δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται,
will declare because by fire it is revealed,
[it],
καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστιν
and ³of each one ¹the ²work ⁵of what sort ⁴it is
τὸ πῦρ αὐτὸ δοκιμάσει. **14** εἴ τινος
⁴the ⁵fire ⁷it ⁶will prove. If of anyone
τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν
the work remains which he built *on*, a reward
λήμψεται· **15** εἴ τινος τὸ ἔργον κατακαήσ-
he will receive; if of anyone the work will be con-
εται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται,
sumed, he will suffer loss, but he will be saved,
οὕτως δὲ ὡς διὰ πυρός. **16** Οὐκ οἴδατε
yet so as through fire. Know ye not
ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ
that a shrine of God ye are and the Spirit –
θεοῦ ἐν ὑμῖν οἰκεῖ; **17** εἴ τις τὸν ναὸν
of God in you dwells? If anyone the shrine
τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός·
– of God defiles, ²will defile ³this man – ¹God;
ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές
for the shrine – of God holy is, who(which)
ἐστε ὑμεῖς.
are ye.
18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις
No one himself let deceive; if anyone
δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι
thinks wise to be among you in – age
τούτῳ, μωρὸς γενέσθω, ἵνα γένηται
this, foolish let him become, in order that he may become

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ *is* God's.

σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου
wise. For the wisdom – world
τούτου μωρία παρὰ τῷ θεῷ ἐστιν.
of this folly with – God is.
γέγραπται γάρ· ὁ δρασσόμενος τοὺς σοφοὺς
For it has been written: The [one] grasping the wise
ἐν τῇ πανουργίᾳ αὐτῶν· 20 καὶ πάλιν·
in the craftiness of them; and again:
κύριος γινώσκει τοὺς διαλογισμοὺς τῶν
[The] Lord knows the reasonings of the
σοφῶν, ὅτι εἰσὶν μάταιοι. 21 ὥστε μηδεὶς
wise, that they are vain. So as no one
καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν
let boast in men; for all things of you
ἐστιν, 22 εἴτε Παῦλος εἴτε Ἀπολλῶς
is(are), whether Paul or Apollos
εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε
or Cephas, or [the] world or life or
θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα,
death, or things present or things coming,
πάντα ὑμῶν, 23 ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ
all things of you, and ye of Christ, and Christ
θεοῦ. 4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς
of God. So [4]us [1]let [2]reckon [3]a man as

CHAPTER 4

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the

ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων
attendants of Christ and stewards of mysteries
θεοῦ. 2 ὧδε λοιπὸν ζητεῖται ἐν τοῖς
of God. Here for the rest it is sought among –
οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. 3 ἐμοὶ
stewards *in order* [3]faithful [1]*any*one [2]be found. to me
that
δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν
And for a very little thing it is *in order* that by you
ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ'
I am judged or by a human day;* but
οὐδὲ ἐμαυτὸν ἀνακρίνω· 4 οὐδὲν γὰρ
not myself I judge; for nothing
ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ
against myself I know, but not by this
δεδικαίωμαι· ὁ δὲ ἀνακρίνων με κύριός
have I been but the [one] judging me [the] Lord
justified;
ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ τι κρίνετε,
is. So as not before time anything judge ye,
ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει
until comes the Lord, who both will shed
light on

* ? of judgment.

hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει
the hidden things of the darkness and will manifest
τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ
the counsels of the hearts; and then the
ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ.
praise will be to each one[e] from – God.
6 Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς
Now these things, brothers, I adapted to
ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα
myself and Apollos because you, in order that
ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ
among us ye may learn – not [to think] above what things
γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς
has(ve) been written, lest [3]one [3]on behalf of [4]the [4]one
φυσιοῦσθε κατὰ τοῦ ἑτέρου. **7** τίς γάρ σε
[1]ye are puffed up against the other. For who thee
διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
distinguishes? and what hast thou which thou didst not receive?
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ
and if indeed thou didst why boastest thou as not receive,
λαβών; **8** ἤδη κεκορεσμένοι ἐστέ· ἤδη
receiving? Now *having been* glutted ye are; now
ἐπλουτήσατε· χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ
ye became rich; without us ye reigned; and
ὄφελόν γε ἐβασιλεύσατε, ἵνα
[3]an advantage [2]really [1][it is] [that] ye reigned, in order that
καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. **9** δοκῶ
also we [3]you [1]might reign with. I think
γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους
For, – God us the apostles
ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι
last showed forth as doomed to death, because
θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις
a spectacle we became to the world both to angels
καὶ ἀνθρώποις. **10** ἡμεῖς μωροὶ διὰ
and to men. We [are] fools because of
Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ·
Christ, but ye [are] prudent in Christ;
ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς
we [are] weak, but ye [are] strong; ye [are]
ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. **11** ἄχρι τῆς
held in honour, but we [are] unhonoured. Until the
ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν
present hour both [1]we [3]hunger and thirst
καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ
and are naked and are buffeted and

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of

ἀστατοῦμεν **12** καὶ κοπιῶμεν ἐργαζόμενοι
are unsettled and labour working
ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλο-
with the(our) own hands; being reviled we
γοῦμεν, διωκόμενοι ἀνεχόμεθα, **13** δυσφημού-
bless, being persecuted we endure, being de-
μενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ
famed we beseech; as refuse of the
κόσμου ἐγενήθημεν, πάντων περίψημα ἕως
world we became, [2]of all things [1]offscouring until
ἄρτι.
now.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,
Not shaming you I write these things,
ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶν.
but as children of me beloved admonishing.
15 ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε
For if ten thousand trainers ye have
ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας·
in Christ, yet not many fathers;
ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου
for in Christ Jesus through the gospel
ἐγὼ ὑμᾶς ἐγέννησα. **16** παρακαλῶ οὖν
I [2]you [1]begat. I beseech therefore
ὑμᾶς, μιμηταί μου γίνεσθε. **17** Διὰ τοῦτο
you, imitators of me become ye. Because of this
αὐτὸ ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστίν
very thing I sent to you Timothy, who is
μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν
of me a child beloved and faithful in
κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς
[the] Lord, who [2]you [1]will remind [of] the ways
μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς
of me – in Christ Jesus, as
πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
everywhere in every church I teach.
18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς
When not coming now me[a] to you
⇨Now when I did not come
ἐφυσιώθησάν τινες· **19** ἐλεύσομαι δὲ ταχέως
[1]were puffed up [1]some; but I will come shortly
πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ
to you, if the Lord wills, and
γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων
I will know not the speech of the having been [ones] puffed up
ἀλλὰ τὴν δύναμιν· **20** οὐ γὰρ ἐν λόγῳ
but the power; for [3][is] [1]not [4]in [2]speech

God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει.
[1]the [2]kingdom – [3]of God, but in power.
21 τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς,
What will ye? with a rod I come to you,
ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;
or in love and a spirit of meekness?

CHAPTER 5

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye

5 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία,
Actually is heard among you fornication,
καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς
and such fornication which [is] not among the
ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς
nations, so as [3]wife [1]one [4]of the [5]father
ἔχειν. **2** καὶ ὑμεῖς πεφυσιωμένοι ἐστέ,
[6]to have.[b] And ye *having been* puffed up are,
καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ
and not rather mourned, *in order* that [4]might be removed
ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;
[6]from [5]midst [7]of you [1]the [3]this [4]deed [2]having done?
[1][the] [one]
3 ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι,
For I indeed, being absent in the body,
παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα
but being present in the spirit, already have judged
ὡς παρὼν τὸν οὕτως τοῦτο κατεργα-
as being present [1]the [one] [3]thus [4]this thing [2]having
σάμενον **4** ἐν τῷ ὀνόματι τοῦ κυρίου
wrought in the name of the Lord
Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ
Jesus being assembled you and – my
=when you are assembled . . .
πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου
spirit[a] with the power of the Lord
ἡμῶν Ἰησοῦ **5** παραδοῦναι τὸν τοιοῦτον
of us Jesus to deliver such a person
τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός,
– to Satan for destruction of the flesh,
ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ
in order the spirit may be in the day of the
that saved
κυρίου. **6** Οὐ καλὸν τὸ καύχημα ὑμῶν.
Lord. Not good [is] the boast of you.
οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ
Know ye not that a little leaven all the
φύραμα ζυμοῖ; **7** ἐκκαθάρατε τὴν παλαιὰν
lump leavens? Purge out the old
ζύμην, ἵνα ἦτε νέον φύραμα, καθώς
leaven, in order ye a new lump, as
that may be

are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν
ye are unleavened. For indeed the passover of us
ἐτύθη Χριστός. 8 ὥστε ἑορτάζωμεν μὴ
was Christ. So as let us keep feast not
sacrificed[,]
ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας
with leaven old nor with leaven of malice
καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας
and *of* evil, but with unleavened of sincerity
[loaves]
καὶ ἀληθείας. 9 Ἔγραψα ὑμῖν ἐν τῇ
and *of* truth. I wrote to you in the
ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,
epistle not to associate with
intimately *with* fornicators,
10 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου
not altogether with the fornicators – world
τούτου ἢ τοῖς πλεονέκταις καὶ ἅρπαξιν
of this or with the covetous and rapacious
ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ
or idolaters, since ye ought then out of
τοῦ κόσμου ἐξελθεῖν. 11 νῦν δὲ ἔγραψα
the world to go *out*. But now I wrote
ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς
to you not to associate intimately with if anyone a brother
ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ
being named is a fornicator or a covetous man or
εἰδωλολάτρης ἢ λοίδορος ἢ μέθυσος ἢ
an idolater or a railer or a drunkard or
ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. 12 τί
a rapa- with such a man not to eat *with*. what
cious man,
γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς
For [is it] to me [the ones] [without] [to judge]? [Not] [the ones]
ἔσω ὑμεῖς κρίνετε; 13 τοὺς δὲ ἔξω
[within] [ye] [judge]? But the ones without
ὁ θεὸς κρινεῖ. ἐξάρατε τὸν πονηρὸν ἐξ
– God will judge. Remove the evil man out of
ὑμῶν αὐτῶν.
yourselves.

CHAPTER 6

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the

6 Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς
Dares anyone of you [a matter] [having] against
τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων,
the(an) other to be judged before the unjust,
καὶ οὐχὶ ἐπὶ τῶν ἁγίων; 2 ἢ οὐκ οἴδατε
and not before the saints? or know ye not
ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; καὶ
that the saints the world will judge? and

world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some

εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί
if by you is judged the world, unworthy
ἐστε κριτηρίων ἐλαχίστων; 3 οὐκ οἴδατε
are ye judgments? of very little? Know ye not
ὅτι ἀγγέλους κρινοῦμεν, μήτι γε βιωτικά;
that angels we will judge, not to speak of things of this life?
4 βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε,
Of this life indeed therefore judgments if ye have,
τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,
the ones *being* despised in the church,
τούτους καθίζετε; 5 πρὸς ἐντροπὴν ὑμῖν
these sit ye? For shame to you
λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδείς
I say. Thus there is no room among you [for] *no* one
σοφός, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον
wise man, who will be able to discern in your midst
τοῦ ἀδελφοῦ αὐτοῦ; 6 ἀλλὰ ἀδελφὸς μετὰ
the brother of him? But brother with
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;
brother is judged, and this before unbelievers?
7 ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν
Now indeed therefore altogether a failure with you there is
ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί
that lawsuits ye have with yourselves. Why
οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ
not rather be wronged? Why not
μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς ἀδικεῖτε
rather be deprived? But ye do wrong
καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.
and deprive, and this brothers.
9 ἢ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν
Or know ye not that unrighteous of God [the] kingdom
οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε
will not inherit? Be not led astray; not
πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ
fornicators nor idolaters nor adulterers
οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται 10 οὔτε
nor voluptuous persons nor sodomites nor
κλέπται οὔτε πλεονέκται, οὐ μέθυσοι,
thieves nor covetous persons, not drunkards,
οὐ λοίδοροι, οὐχ ἅρπαγες βασιλείαν θεοῦ
not revilers, not rapacious persons [the] kingdom of God
κληρονομήσουσιν. 11 καὶ ταῦτά τινες ἦτε·
will inherit. And these things some [of you] ye were;

of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth

ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ
but ye were washed, but ye were sanctified, but
ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου
ye were justified in the name of the Lord
Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι
Jesus Christ and by the Spirit
τοῦ θεοῦ ἡμῶν.
of the God of us.

12 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα
All things to me [are] lawful, but not all things
συμφέρει. πάντα μοι ἔξεστιν, ἀλλ' οὐκ
expedient. All things to me [are] lawful, but not
ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. **13** τὰ
I will be ruled by anyone. –
βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς
Foods for the belly, and the belly –
βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ
for foods; – but God both this and
ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ
these will destroy. But the body [is] not –
πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος
for fornication but for the Lord, and the Lord
τῷ σώματι· **14** ὁ δὲ θεὸς καὶ τὸν κύριον
for the body; – and God both the Lord
ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς
raised and us will raise up through the
δυνάμεως αὐτοῦ. **15** οὐκ οἴδατε ὅτι τὰ
power of him. Know ye not that the
σώματα ὑμῶν μέλη Χριστοῦ ἐστιν; ἆρας
bodies of you members of Christ (is)are? Taking
οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης
there- the members – of Christ shall I make [1]of a
fore [them] harlot
μέλη; μὴ γένοιτο. **16** ἢ οὐκ οἴδατε ὅτι
[1]members? May it not be. Or know ye not that
ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν;
the *being* joined – to a harlot one body is?
[one]
ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα
For [4]will be, [2]he says, [1]the [3]two [5]into [6]flesh
μίαν. **17** ὁ δὲ κολλώμενος τῷ κυρίῳ
[4]one. But the [one] *being* joined to the Lord
ἓν πνεῦμά ἐστιν. **18** φεύγετε τὴν πορνείαν.
one spirit is. Flee ye – fornication.
πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος
Every sin whichever [1]may do [2]a man
ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων
outside the body is; but the committing
[one] fornication

fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. **19** ἢ
against the(his) own body sins. Or
οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς
know ye not that the body of you [a] shrine
τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν,
[of the] [in] [you] [Holy] [Spirit] [is],
οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν;
which ye have from God, and ye are not of yourselves?
20 ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ
For ye were bought of(with) a price; glorify ye then
τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
– God in the body of you.

CHAPTER 7

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by

7 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ
Now about things of which ye wrote, [it is] good for a man
γυναικὸς μὴ ἅπτεσθαι· **2** διὰ δὲ τὰς
[a woman*] [not] [to touch]; but because of the
πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα
fornications each man [the] [of himself] [wife]
ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα
[let him have], and each woman the(her) own husband
ἐχέτω. **3** τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν
let her have. To the wife [the] [husband] [the] [debt]
ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
[let *him* pay], and likewise also the wife to the
ἀνδρί. **4** ἡ γυνὴ τοῦ ἰδίου σώματος
husband. The wife of the(her) own body
οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνήρ· ὁμοίως
has not authority but the husband; [likewise]
δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ
[and] also the husband of the(his) own body not
ἐξουσιάζει ἀλλὰ ἡ γυνή. **5** μὴ ἀποστερεῖτε
has authority but the wife. Deprive not ye
ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς
each other, unless by agreement for
καιρὸν ἵνα σχολάσητε τῇ προσευχῇ καὶ
a time in order that ye may have – leisure for prayer and
πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ
[again] [together] [ye may be], lest [tempt]
ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν [ὑμῶν].
[you] – [Satan] because the of want of self-control of you.
6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ
Now this I say by allowance, not

* As the same Greek word γυνή means "wife" or "(?married) woman" it is not always easy to differentiate in translating. So also the one Greek word ἀνήρ means "man" or "husband".

permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

κατ' ἐπιταγήν. 7 θέλω δὲ πάντας
by command. And I wish all
ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλὰ
men to be as even myself; but
ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ,
each man [his] own has gift of God,
ὁ μὲν οὕτως, ὁ δὲ οὕτως.
one thus, another thus.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις,
Now I say to the unmarried men and to the widows,
καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ· 9 εἰ δὲ
[it is] good for them if they remain as I also; but if
οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖττον
they do not exercise self-control, let them marry; better
γάρ ἐστιν γαμεῖν ἢ πυροῦσθαι. 10 τοῖς
for it is to marry than to burn. to the [ones]
δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ
But having married I enjoin, not I
ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ
but the Lord, a woman from [her] husband not
χωρισθῆναι, 11 — ἐὰν δὲ καὶ χωρισθῇ,
to be separated,[b] but if indeed she is separated,
μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω,
let her remain unmarried or to the(her) husband be reconciled,
— καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. 12 Τοῖς
and a husband [his] wife not to leave.[b] to the
δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος·
And rest say I, not the Lord:
εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ
If any brother [a] wife has unbelieving, and
αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ
this one consents to dwell with him, not
ἀφιέτω αὐτήν· 13 καὶ γυνὴ ἥτις ἔχει
let him leave her; and a woman who has
ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν
a husband unbelieving, and this one consents to dwell
μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.
with her, let her not leave the(her) husband.
14 ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν
For [has been sanctified [the [husband – [unbelieving by
τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ
the wife, and [has been sanctified [the [wife –
ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ
[unbelieving by the brother; since then the
τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ
children of you [unclean [is(are), but now

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with

ἁγιά ἐστιν. 15 εἰ δὲ ὁ ἄπιστος χωρίζ-
[2]holy [1]they are. But if the unbelieving separates
one
εται, χωριζέσθω· οὐ δεδούλωται ὁ
him/herself, let him/her be [6]has not been enslaved [1]the
separated;
ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις·
[2]brother [3]or [4]the [5]sister in such matters;
ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.
but [4]in [5]peace [3]has called [2]you – [1]God.
16 τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα
For what knowest thou, wife, if the(thy) husband
σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν
thou wilt or what knowest husband, if the(thy)
save? thou,
γυναῖκα σώσεις; 17 Εἰ μὴ ἑκάστῳ ὡς
wife thou wilt save? Only [5]to each [1]as
μεμέρικεν ὁ κύριος, ἕκαστον ὡς κέκληκεν
[4]has divided [2]the [3]Lord, [4]each [1]as [3]has called
ὁ θεός, οὕτως περιπατείτω. καὶ οὕτως
– [2]God, so let him walk. And so
ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.
[2]in [4]the [5]churches [6]all [1]I command.
18 περιτετμημένος τις ἐκλήθη; μὴ
[4]Having been circumcised [2]anyone [1]was [3]called? not
ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληταί τις;
let him be un- in uncircumcision has been anyone?
circumcised; called
μὴ περιτεμνέσθω. 19 ἡ περιτομὴ οὐδέν
let him not be circumcised. – Circumcision nothing
ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν,
is, and – uncircumcision nothing is,
ἀλλὰ τήρησις ἐντολῶν θεοῦ. 20 ἕκαστος
but [the] of command- of Each one
keeping ments God.
ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ
in the calling in which he was called, in this
μενέτω. 21 δοῦλος ἐκλήθης; μή σοι
let him remain. A slave wast thou called? not to thee
μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
let it matter; but if indeed thou art able [2]free
γενέσθαι, μᾶλλον χρῆσαι. 22 ὁ γὰρ ἐν
[1]to become, [3]rather [1]use [it]. For [1]the [one] [4]in
κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου
[5][the] [3]called [2]a slave [7]a freed man [6]of [the]
Lord Lord
ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός
[6]is; likewise [1]the [2]a free man [3]called [4]a slave
[one]
ἐστιν Χριστοῦ. 23 τιμῆς ἠγοράσθητε· μὴ
[4]is [6]of Christ. Of(with) a price ye were bought; not

a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing

γίνεσθε δοῦλοι ἀνθρώπων. **24** ἕκαστος ἐν
become ye slaves of men. Each one in

ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω
what he was brothers, in this let him
[state] called, remain

παρὰ θεῷ.
with God.

25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν
Now about the virgins a command

κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς
of [the] Lord I have not, but an opinion I give as

ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.
having had mercy by [the] Lord faithful to be.

26 Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν
I suppose therefore this good to be

διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν
because the present necessity, that [it is] good
of

ἀνθρώπῳ τὸ οὕτως εἶναι. **27** δέδεσαι
for a man – so to be. Hast thou been bound

γυναικί; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ
to a woman? do not seek release; hast thou been released from

γυναικός; μὴ ζήτει γυναῖκα. **28** ἐὰν
a woman? do not seek a woman. if

δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες, καὶ ἐὰν
But indeed thou marriest, thou sinnedst not, and if

γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν· θλῖψιν
[3]marries [1]the [2]virgin, she sinned not; [3]affliction

δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι, ἐγὼ
but [4]in the [5]flesh [2]will have – [1]such, [3]I

δὲ ὑμῶν φείδομαι. **29** Τοῦτο δέ φημι,
[1]and [4]you [1]am sparing. But this I say,

ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν·
brothers, the time *having been* shortened is;

τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας
for the rest in order that both the [ones] having wives

ὡς μὴ ἔχοντες ὦσιν, **30** καὶ οἱ κλαίοντες
as not having may be, and the [ones] weeping

ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς
as not weeping, and the [ones] rejoicing as

μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς
not rejoicing, and the [ones] buying as

μὴ κατέχοντες, **31** καὶ οἱ χρώμενοι τὸν
not holding, and the [ones] using the

κόσμον ὡς μὴ καταχρώμενοι· παράγει
world as not abusing [it]; [4]is passing away

it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so de-

γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.
for [1]the [2]fashion [3]of this world.

32 Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ
But I wish you without care to be. The

ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, **33** πῶς
unmarried man cares for the things of the Lord, how

ἀρέσῃ τῷ κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ
he may please the Lord; but the [one] having married cares for

τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί,
the things of the world, how he may please the(his) wife,

34 καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος
and has been divided. And the [2]woman – [1]unmarried

καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου,
and the virgin cares for the things of the Lord,

ἵνα ᾖ ἁγία καὶ τῷ σώματι καὶ τῷ
in order that she may be holy both in the body and in the

πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ
spirit; but the [one] having married cares for the things

τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί.
of the world, how she may please the(her) husband.

35 τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον
And [3]this [3]for [4]the [6]of yourselves [5]advantage

λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω,
[1]I say, not in order that [3]a restraint [2]you [1]I may put on,

ἀλλὰ πρὸς τὸ εὔσχημον καὶ εὐπάρεδρον
but for the thing comely and waiting on

τῷ κυρίῳ ἀπερισπάστως. **36** Εἰ δέ τις
the Lord undistractedly. But if anyone

ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ
[3]to behave dishonourably [2]toward [4]the [5]virgin [6]of him

νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως
[1]thinks, if he/she is past the bloom of youth, and so

ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ
ought to be, what he wishes let him do; not

ἁμαρτάνει· γαμείτωσαν. **37** ὃς δὲ ἕστηκεν
he sins; let them marry. But [he] who stands

ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ
in the heart of him firm, not

ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ
having necessity, but authority has concerning

τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν
the(his) own will, and this has decided

creed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ
in the(his) own heart, to keep the of himself
παρθένον, καλῶς ποιήσει. **38** ὥστε καὶ
virgin, ²well ¹he will do. So as both
ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς
the marrying the of himself virgin ²well
[one]
ποιεῖ, καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.
¹does, and the not marrying ²better ¹will do.
[one]

39 Γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ
A wife has been bound for so long a time as lives
ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνήρ,
the husband of her; but if sleeps the husband,
ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον
²free ¹she is ⁴to ³she ²to be married, only
whom wishes
ἐν κυρίῳ. **40** μακαριωτέρα δέ ἐστιν
in [the] Lord. But happier she is
ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην·
if so she according – my opinion;
remains, to
δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ ἔχειν.
and I think I also [the] Spirit of God *to* have.

CHAPTER 8

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in

8 Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν
Now about *the* idolatrous sacrifices, we know
ὅτι πάντες γνῶσιν ἔχομεν. ἡ γνῶσις
that ²all ⁴knowledge ¹we ³have. – Knowledge
φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ· εἴ τις
puffs up, – but love builds up; if anyone
δοκεῖ ἐγνωκέναι τι, **2** οὔπω ἔγνω καθὼς
thinks to have known anything, not yet he knew as
δεῖ γνῶναι· **3** εἰ δέ τις ἀγαπᾷ τὸν
it be- to know; but if anyone loves –
hoves [him]
θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. **4** Περὶ
God, this one has been known by him. About
τῆς βρώσεως οὖν τῶν εἰδωλοθύτων
the eating therefore – of idolatrous sacrifices
οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ,
we know that [there is] no idol in [the] world,
καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς. **5** καὶ
and that [there is] no God except one. even
γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν
For if there are *being* called gods either in
οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ
heaven or on earth, even as there are gods

earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend,

πολλοὶ καὶ κύριοι πολλοί, 6 ἀλλ' ἡμῖν
many and lords many, yet to us

εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ
[there God the Father, of whom – [are] all and
is] one things

ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς
we in him, and one Lord Jesus

Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς
Christ, through whom – [are] all and we
things

δι' αὐτοῦ. 7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ
through him. But [there is] not in all men the
(this)

γνῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι
knowledge; and some by *the* habit until now

τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν,
[2]of the [3]idol [4]as [5]an idolatrous sacrifice [1]eat,

καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα
and the conscience of them [3]weak [1]being

μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ παραστήσει
is defiled. But food [2]us [1]will not commend

τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα,
– to God; neither if we eat not are we behind,

οὔτε ἐὰν φάγωμεν περισσεύομεν. 9 βλέπετε
nor if we eat do we excel. look ye

δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη
But lest somehow *the* [4]authority [3]of you [1]this

πρόσκομμα γένηται τοῖς ἀσθενέσιν. 10 ἐάν
a stumbling-block becomes to the weak ones. if

γάρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν
For anyone sees thee the [one] having knowledge [5]in

εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις
[4]an idol's temple [1]sitting, [2]not [3]the [6]conscience

αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς
[6]of him [7]weak [8][he]being[a] [1]will [9]be emboldened –

τὸ τὰ εἰδωλόθυτα ἐσθίειν; 11 ἀπόλλυται
– [10]the [11]idolatrous sacrifices [9]to eat? [3]is destroyed

γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ
For [1]the [2]being weak by – thy knowledge, the

ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν. 12 οὕτως
brother because of whom Christ died. so

δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ
And sinning against the brothers and

τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν
wounding of them the conscience being weak

εἰς Χριστὸν ἁμαρτάνετε. 13 διόπερ εἰ
[3]against [4]Christ [1]ye sin. Wherefore if

βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ
food offends the brother of me, by no

I will eat no flesh while the world standeth, lest I make my brother to offend.

μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ
means I eat flesh unto the age, lest
τὸν ἀδελφόν μου σκανδαλίσω.
[1]the [2]brother [3]of me [4]I offend.

CHAPTER 9

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth

9 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;
Am I not free? am I not an apostle?
οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑόρακα;
not Jesus the Lord of us I have seen?
οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;
not the work of me ye are in [the] Lord?
2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά
If to others I am not an apostle, yet
γε ὑμῖν εἰμι· ἡ γὰρ σφραγίς μου τῆς
indeed to you I am; for the seal [1]of me [2]of the
ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. **3** Ἡ
[1]apostleship ye are in [the] Lord. -
ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν
My defence to the [1]me [2]examining is
[ones]
αὕτη. **4** μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν
this. *not* Have we not authority to eat
καὶ πεῖν; **5** μὴ οὐκ ἔχομεν ἐξουσίαν
and to drink? *not* have we not authority
ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ
a sister a wife to lead about, as also the
λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ
remaining apostles and the brothers of the
κυρίου καὶ Κηφᾶς; **6** ἢ μόνος ἐγὼ καὶ
Lord and Cephas? or only I and
Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν μὴ
Barnabas have we not authority not
ἐργάζεσθαι; **7** Τίς στρατεύεται ἰδίοις
to work? Who soldiers at [his] own
ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ
wages at any time? who plants a vineyard and
τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς
the fruit of it eats not? or who
ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος
shepherds a flock and of the milk
τῆς ποίμνης οὐκ ἐσθίει; **8** μὴ κατὰ
of the flock eats not? *Not* according to
ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος
man these things I speak, or also the law
ταῦτα οὐ λέγει; **9** ἐν γὰρ τῷ Μωϋσέως
these things says not? for in the of Moses
νόμῳ γέγραπται· οὐ κημώσεις βοῦν
law it has been written: Thou shalt not muzzle an ox

out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing

ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ;
threshing. *not* – of oxen matters it – to God?
10 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς
or because of us altogether he says? because of us
γὰρ ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι
for it was written, because [3]ought [4]on(in) [5]hope
ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ'
[1]the [2]ploughing [4]to plough, and the threshing on(in)
[one] [one]
ἐλπίδι τοῦ μετέχειν. **11** εἰ ἡμεῖς ὑμῖν
hope of the to partake. If we to you
=of partaking.
τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς
– spiritual things sowed, [is it] a great thing if we
ὑμῶν τὰ σαρκικὰ θερίσομεν; **12** εἰ ἄλλοι
of you – fleshly things shall reap? If others
τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ
[2]of the [4]of you [3]authority [1]have a share *of*, not
μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα
rather we? But we did not use
τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν
this authority, but [2]all things [1]we put up with
ἵνα μή τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ
lest [3]anyone [2]an obstacle [1]we should to the gospel
give
τοῦ Χριστοῦ. **13** Οὐκ οἴδατε ὅτι οἱ
– of Christ. Know ye not that the
[ones]
τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ
– [2]sacred things [1]working [at] [4]the things [5]of [6]the [7]temple
ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες
[3]eat, the [2]the [3]altar [1]attending [on]
[ones]
τῷ θυσιαστηρίῳ συμμερίζονται; **14** οὕτως
[6]the [5]altar [4]partake with? So
καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον
also the Lord ordained the [ones] [2]the [3]gospel
καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.
[1]announcing [5]of [4]the [3]gospel [6]to live.
15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων.
But I have not used *not* one of these
things.
Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται
And I did not write these in order so it might be
things that
ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν
in me; for good [it is] to me rather to die
ἢ — τὸ καύχημά μου οὐδεὶς κενώσει.
than — the boast of me no man shall empty.
16 ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν
For if I preach good news, there is not
=I have no boast;

to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται·
to me boast;[c] for necessity [1]me [2]is laid on;

οὐαὶ γάρ μοί ἐστιν ἐὰν μὴ εὐαγγελίσωμαι.
for woe [2]to me [1]is if I do not preach good tidings.

17 εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν
For if willingly [3]this [1]I do, [2]a reward

ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.
[1]I have; but if unwillingly, [2]a stewardship [1]I have been entrusted [with].

18 τίς οὖν μού ἐστιν ὁ μισθός; ἵνα
What therefore [4]of me [1]is [2]the [3]reward? *in order* that

εὐαγγελιζόμενος ἀδάπανον θήσω τὸ
preaching good tidings [4]without charge [1]I may place [2]the

εὐαγγέλιον, εἰς τὸ μὴ καταχρήσασθαι
[3]good tidings, so as† not to use to the full

τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.
the authority of me in the good tidings.

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν
For [3]free [1]being of all men [2]to all men

ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας
[3]myself [1]I enslaved, in order that the more

κερδήσω· **20** καὶ ἐγενόμην τοῖς Ἰουδαίοις
I might gain; and I became to the Jews

ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω·
as a Jew, in order that Jews I might gain;

τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν
to the under law as under law, not being ones

αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον
[my]self under law, in order that the ones under law

κερδήσω· **21** τοῖς ἀνόμοις ὡς ἄνομος,
I might gain; to the ones without law as without law,

μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ,
not being without [the] law of God but under [the] law of Christ,

ἵνα κερδάνω τοὺς ἀνόμους· **22** ἐγενόμην
in order that I may gain the ones without law; I became

τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς
[5]to the [3]weak [1]weak, in order that the weak

κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα
I might gain; – to all men I have become all things, in order that

πάντως τινὰς σώσω. **23** πάντα δὲ ποιῶ
in any case [3]some [1]I might save. But all things I do

διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ
because of the good tidings, in order that [2]a joint partaker [3]of it

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

γένωμαι. **24** Οὐκ οἴδατε ὅτι οἱ ἐν
[1]I may become. Know ye not that the [ones] [3]in
σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν,
[2]a racecourse [1]running all indeed run,
εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως
but one receives the prize? So
τρέχετε ἵνα καταλάβητε. **25** πᾶς δὲ ὁ
run in order that ye may obtain. And everyone
ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι
struggling [in] all things exercises self-control, those
μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν,
indeed therefore in order that [2]a corruptible [3]crown [1]they may receive,
ἡμεῖς δὲ ἄφθαρτον. **26** ἐγὼ τοίνυν οὕτως
but we an incorruptible. I accordingly so
τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω
run as not unclearly, so I box
ὡς οὐκ ἀέρα δέρων· **27** ἀλλὰ ὑπωπιάζω
as not [2]air [1]beating; but I treat severely
μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως
of me the body and lead [it] as a slave, lest
ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.
to others having proclaimed [2][my]self [5]disapproved [1]I [3]may [4]become.

CHAPTER 10

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

10 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί,
For I wish not you to be ignorant, brothers,
ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν
that the fathers of us all under the
νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης
cloud were and all through the sea
διῆλθον, **2** καὶ πάντες εἰς τὸν Μωϋσῆν
passed *through*, and all [2]to – [3]Moses
ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ
[1]were baptized in the cloud and in the
θαλάσσῃ, **3** καὶ πάντες τὸ αὐτὸ πνευματικὸν
sea, and all [3]the [2]same [4]spiritual
βρῶμα ἔφαγον, **4** καὶ πάντες τὸ αὐτὸ
[5]food [1]ate, and all [2]the [3]same
πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ
[4]spiritual [1]drank [5]drink; for they drank of
πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα
a spiritual [2]following [1]rock, [3]the [3]rock
δὲ ἦν ὁ Χριστός. **5** Ἀλλ' οὐκ ἐν τοῖς
[1]and was *the* Christ. But [2]not [1]in(with) [3]the
πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός·
[2]majority [4]of them [6]was [5]well [7]pleased – [8]God;
κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
for they were scattered in the desert.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

6 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς
Now these things types of us were, for
τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν,
the not to be us[b] longers after evil things,
=so that we should not be . . .
καθὼς κἀκεῖνοι ἐπεθύμησαν. **7** μηδὲ
as those indeed longed. Neither
εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν·
idolaters be ye, as some of them;
ὥσπερ γέγραπται· ἐκάθισεν ὁ λαὸς φαγεῖν
as it has been written: Sat the people to eat
καὶ πεῖν, καὶ ἀνέστησαν παίζειν. **8** μηδὲ
and to drink, and stood up to play. Neither
πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν
let us commit as some of them committed
fornication, fornication
καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς
and fell in one day twenty-three
χιλιάδες. **9** μηδὲ ἐκπειράζωμεν τὸν κύριον,
thousands. Neither let us overtempt the Lord,
καθώς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ
as some of them tempted and by
τῶν ὄφεων ἀπώλλυντο. **10** μηδὲ γογγύζετε,
the serpents were destroyed. Neither murmur ye,
καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, καὶ
even as some of them murmured, and
ἀπώλοντο ὑπὸ τοῦ ὀλεθρευτοῦ. **11** ταῦτα δὲ
were destroyed by the destroyer. Now these things
τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ
[a]typically [1]happened [2]to those men, and was(were) written
πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ
for admonition of us, to whom the
τέλη τῶν αἰώνων κατήντηκεν. **12** Ὥστε
ends of the ages has(ve) arrived. So as
ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ.
the thinking to stand let him look lest he falls.
[one]
13 πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ
Temptation you has not taken except
ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ
[what is] human; but faithful [is] – God, who not
ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε,
will allow you to be tempted beyond what you are able
[to bear],
ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν
but will make with the temptation also the
ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.
way out – to be able to endure.[a]
=so that ye may be able . . .

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ
Wherefore, beloved of me, flee ye from
τῆς εἰδωλολατρίας. **15** ὡς φρονίμοις λέγω·
– idolatry. [3]As [2]to prudent men [1]I say;
κρίνατε ὑμεῖς ὃ φημι. **16** Τὸ ποτήριον
judge ye what I say. The cup
τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία
– of blessing which we bless, [2]not [3]a communion
ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν
[1]is it of the blood – of Christ? the
ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ
bread which we break, [2]not [3]a communion [4]of the
σώματος τοῦ Χριστοῦ ἐστιν; **17** ὅτι εἷς
[5]body – [6]of Christ [1]is it? Because [4]one
ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ
[5]bread, [6]one [7]body [1]the [3]many [2]we are; – for
πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.
all of the one bread we partake.
18 βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα·
See ye – Israel according to [the] flesh;
οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ
[2]not [3]the [ones] [4]eating [5]the [6]sacrifices [7]sharers
τοῦ θυσιαστηρίου εἰσίν; **19** τί οὖν φημι;
[8]of the [9]altar [1]are? What therefore do I say?
ὅτι εἰδωλόθυτόν τί ἐστιν; ἢ ὅτι εἴδωλόν
that an idolatrous sacrifice [1]anything [2]is? or that an idol
τί ἐστιν; **20** ἀλλ' ὅτι ἃ θύουσιν,
[2]anything [1]is? but that [the] things which they sacrifice,
δαιμονίοις καὶ οὐ θεῷ θύουσιν· οὐ θέλω
to demons and not to God they sacrifice; [3]not [2]I wish
δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
[1]and you sharers of the demons to become.
21 οὐ δύνασθε ποτήριον κυρίου πίνειν
Ye cannot [2]a cup [6]of [the] Lord [1]*to* drink
καὶ ποτήριον δαιμονίων· οὐ δύνασθε
and a cup of demons; ye cannot
τραπέζης κυρίου μετέχειν καὶ τραπέζης
[3]of a table [2]of [the] Lord [1]*to* partake and of a table
δαιμονίων. **22** ἢ παραζηλοῦμεν τὸν κύριον;
of demons. Or do we make jealous the Lord?
μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;
Not [3]stronger [than] [2]he [1]are we?
23 Πάντα ἔξεστιν, ἀλλ' οὐ πάντα
All things [are] lawful, but not all things
συμφέρει· πάντα ἔξεστιν, ἀλλ' οὐ πάντα
[are] expedient; all things lawful, but not all things
[are]

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

οἰκοδομεῖ. **24** μηδεὶς τὸ ἑαυτοῦ ζητείτω
edifies(fy). No one the thing of himself let him seek
ἀλλὰ τὸ τοῦ ἑτέρου. **25** Πᾶν τὸ ἐν
but the thing of the other. Everything [3]in
μακέλλῳ πωλούμενον ἐσθίετε μηδὲν
[2]a meat market [1]*being* sold eat ye [2]nothing
ἀνακρίνοντες διὰ τὴν συνείδησιν· **26** τοῦ
[1]examining because of – conscience; [1]of the
κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα
[2]Lord [1]for the earth and the fulness
αὐτῆς. **27** εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων
of it. If anyone invites you of the unbelievers
καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατι-
and ye wish to go, [2]everything [3]*being* set
θέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες
before [4]you [1]eat [5]nothing [4]examining
διὰ τὴν συνείδησιν. **28** ἐὰν δέ τις ὑμῖν
because – conscience. But if anyone [2]to you
of
εἴπῃ· τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε
[1]says: This [3]slain in sacrifice [1]is, do not eat
δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν
because that the pointing out and –
of man [one]
συνείδησιν· **29** συνείδησιν δὲ λέγω οὐχὶ
conscience: [2]conscience but [1]I say not
τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου. ἱνατί
the one of himself but the one of the other.* why
γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης
For the freedom of me is judged by [2]of another
συνειδήσεως; **30** εἰ ἐγὼ χάριτι μετέχω,
[1]conscience? If I by grace partake,
τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;
why am I evil spoken of because what I give thanks [for]?
of
31 Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε
Whether therefore ye eat or *ye* drink or
τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.
what ye do, all things to [the] glory of God do *ye*.
[ever]
32 ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ
[2]Without offence [2]both [4]to Jews [1]be ye [3]and
Ἕλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,
[4]to Greeks and to the church – of God,
33 καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω,
as I also [in] all things all men please,
μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ
not seeking the of myself advantage but

* That is, not the conscience of the person invited, to whom the apostle's words are addressed, but the conscience of the person "pointing out."

CHAPTER 11

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man

τὸ τῶν πολλῶν, ἵνα σωθῶσιν. **11** μιμηταί
the of the many, in order they may Imitators
(that) that be saved.

μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.
of me be ye, as I also [am] of Christ.

2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου
But I praise you because [3]all things [4]of me

μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς
[1]ye have and [2]as [3]I delivered [4]to you [5]the
remembered

παραδόσεις κατέχετε. **3** Θέλω δὲ ὑμᾶς
[3]traditions [1]ye hold fast. But I wish you

εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ
to know that [5]of every [6]man [8]the [4]head –

Χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ
[1]Christ [2]is, and [the] head of a woman the

ἀνήρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.
man, and [the] head – of Christ – God.

4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων
Every man praying or prophesying

κατὰ κεφαλῆς ἔχων καταισχύνει τὴν
[3]down over [4][his] head [1]having shames the
[2][anything]

κεφαλὴν αὐτοῦ. **5** πᾶσα δὲ γυνὴ προσ-
head of him. But every woman pray-

ευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ
ing or prophesying [3]unveiled

τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς·
[1]with [2]head shames the head of her;
the(her)

ἓν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.
for [3]one [1]it is and the same with the having been
thing woman shaved.

6 εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ
For if [2]is not veiled [3]a woman, also

κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ
let her be shorn; but if shameful for a woman –

κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.
to be shorn or *to be* shaved, let her be veiled.

7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατα-
For a man indeed ought not to be

καλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ δόξα
veiled the head,[b] [3][the] image [3]and [4]glory

θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός
[5]of God [1]being; but the woman [2][the] glory [3]of a man

ἐστιν. **8** οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός,
[1]is. For [3]not [2]is [1]man of woman,

ἀλλὰ γυνὴ ἐξ ἀνδρός· **9** καὶ γὰρ οὐκ
but woman of man; for indeed [3]not

created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ
[3]was [4]created [1]man because of the woman, but
γυνὴ διὰ τὸν ἄνδρα. 10 διὰ τοῦτο
woman because of the man. Therefore
ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς
ought the woman authority to have on the
κεφαλῆς διὰ τοὺς ἀγγέλους. 11 πλὴν
head because of the angels. Nevertheless
οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς
neither woman without man nor man without
γυναικὸς ἐν κυρίῳ· 12 ὥσπερ γὰρ ἡ
woman in [the] Lord; for as the
γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ
woman of the man, so also the man
διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ
through the woman; – but all things of –
θεοῦ. 13 Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον
God. Among you [your]selves judge: [1]fitting
ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ
[1]is it [3][for] [4]a woman [2]unveiled – [5]to God
προσεύχεσθαι; 14 οὐδὲ ἡ φύσις αὐτὴ
[5]to pray? Not – nature [her]self
διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ,
teaches you that a man indeed if he wears his hair long,
ἀτιμία αὐτῷ ἐστιν, 15 γυνὴ δὲ ἐὰν
[3]a dishonour [5]to him [1]it is, but a woman if
κομᾷ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη
she wears [3]a glory [5]to her [1]it is? because the long hair
her hair long.
ἀντὶ περιβολαίου δέδοται αὐτῇ. 16 Εἰ
instead of a veil has been given to her. If
δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς
But anyone thinks [3]contentious [1]to be, we
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ
[3]such [3]a custom [1]have not, neither the
ἐκκλησίαι τοῦ θεοῦ.
churches – of God.
17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ
But this charging I do not praise
ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ
because not for the better but for the
ἧσσον συνέρχεσθε. 18 πρῶτον μὲν γὰρ
worse ye come together. For firstly indeed
συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω
coming together you[3] in church I hear
=when ye come together
σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος
divisions among you to be, and [3]part

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft

τι πιστεύω. 19 δεῖ γὰρ καὶ αἱρέσεις
[1]some I believe. For it behoves indeed sects
ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι
among you to be, in order also the approved
that ones
φανεροὶ γένωνται ἐν ὑμῖν. 20 Συν-
manifest may become among you. Coming
ερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ
together therefore you[a] together not
=When therefore ye come
ἔστιν κυριακὸν δεῖπνον φαγεῖν· 21 ἕκαστος
it is of the Lord* a supper to eat; [1]each one
γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν
[1]for the(his) own supper takes before in
τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ
– to eat(eating), and one† hungers, another†
μεθύει. 22 μὴ γὰρ οἰκίας οὐκ ἔχετε
is drunken. *Not* indeed [3]houses [1]have ye not
εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας
– – to eat and to drink? or the church
τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε
– of God despise ye, and shame
τοὺς μὴ ἔχοντας; τί εἴπω ὑμῖν; ἐπαινέσω
the not having? What may I say to you? shall I praise
[ones]
ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ. 23 Ἐγὼ
you? In this I praise not. I
γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ
For received from the Lord, what also
παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς
I delivered to you, that the Lord Jesus
ἐν τῇ νυκτὶ ᾗ παρεδίδοτο ἔλαβεν ἄρτον
in the night in which he was took bread
betrayed
24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν·
and having given thanks broke and said:
τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ
This of me is the body – on behalf of
ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
you; this do ye for – my
ἀνάμνησιν. 25 ὡσαύτως καὶ τὸ ποτήριον
remembrance. Similarly also the cup
μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ
after the to sup, saying: This –
ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ
cup [3]the [3]new [4]covenant [1]is in –
ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἐὰν
my blood; this do ye, as often as

* Note that κυριακός is an adjective, for which no exact English equivalent is available. Only other occurrence in N.T., Rev. 1. 10.

as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. 26 ὁσάκις
ye drink, for – my remembrance. as often
γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ
For as ye eat this bread and
τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ
[3]the [4]cup [1]drink, the death of the
κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ.
Lord ye declare, until he comes.
27 Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ
So as whoever eats the bread or
πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως,
drinks the cup of the Lord unworthily,
ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ
guilty will be of the body and of the
αἵματος τοῦ κυρίου. 28 δοκιμαζέτω δὲ
blood of the Lord. But [1]let [2]prove
ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ
[3]a man [4]himself, and so of the
ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου
bread let him eat and of the cup
πινέτω· 29 ὁ γὰρ ἐσθίων καὶ πίνων
let him drink; for the [one] eating and drinking
κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων
[4]judgment [5]to [1]eats [3]and [2]drinks not discerning
himself
τὸ σῶμα. 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ
the body. Therefore among you many
ἀσθενεῖς καὶ ἄρρωστοι καὶ κοιμῶνται
[are] weak and feeble and [5]sleep
ἱκανοί. 31 εἰ δὲ ἑαυτοὺς διεκρίνομεν,
[4]a number. But if ourselves we discerned,
οὐκ ἂν ἐκρινόμεθα· 32 κρινόμενοι δὲ ὑπὸ
we should not be judged; but being judged by
τοῦ κυρίου παιδευόμεθα, ἵνα μὴ σὺν
the Lord we are chastened, lest with
τῷ κόσμῳ κατακριθῶμεν. 33 Ὥστε,
the world we are condemned. So as,
ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν
brothers of me, coming together *for the* to eat
ἀλλήλους ἐκδέχεσθε. 34 εἴ τις πεινᾷ,
one another await ye. If anyone hungers,
ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα
at home let him eat, lest to judgment
συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω
ye come together. And the remaining matters whenever I come
διατάξομαι.
I will arrange.

CHAPTER 12

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the

12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί,
Now about the spiritual matters, brothers,
οὐ θέλω ὑμᾶς ἀγνοεῖν. **2** Οἴδατε ὅτι
I do not wish you to be ignorant. Ye know that
ὅτε ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα
when [5]nations [1]ye were [4]to [6]the [7]idols – [8]voiceless
ὡς ἂν ἤγεσθε ἀπαγόμενοι. **3** διὸ γνωρίζω
[8]however [3]ye were led [9][ye were] Where- I make
[10]being led away.* fore known
ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν
to you that no one [2]by [3][the] Spirit [4]of God [1]speaking
λέγει· ΑΝΑΘΕΜΑ ΙΗΣΟΥΣ, καὶ οὐδεὶς
says: A CURSE [IS] JESUS, and no one
δύναται εἰπεῖν· ΚΥΡΙΟΣ ΙΗΣΟΥΣ, εἰ μὴ
can *to* say: LORD JESUS, except
ἐν πνεύματι ἁγίῳ.
by [the] [2]Spirit [1]Holy.

4 Διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ
Now differences of gifts there are, but the same
πνεῦμα· **5** καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ
Spirit; and differences of ministries there are, and
ὁ αὐτὸς κύριος· **6** καὶ διαιρέσεις ἐνεργημάτων
the same Lord; and differences of operations
εἰσίν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ
there are, but the same God – operating –
πάντα ἐν πᾶσιν. **7** ἑκάστῳ δὲ δίδοται
all things in all. But to each one is given
ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ
the manifestation of the Spirit to *the*
συμφέρον. **8** ᾧ μὲν γὰρ διὰ τοῦ πνεύματος
profiting. For to one through the Spirit
δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος
is given a word of wisdom, and to another a word
γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, **9** ἑτέρῳ
of accord- the same Spirit, to
knowledge ing to another
πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ
faith by the same Spirit, and to another
χαρίσματα ἰαμάτων ἐν τῷ ἑνὶ πνεύματι,
gifts of cures by the one Spirit,
10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ
and to another operations of powers, to another
[δὲ] προφητεία, ἄλλῳ δὲ διακρίσεις πνευ-
and prophecy, and to another discernings of
μάτων, ἑτέρῳ γένη γλωσσῶν, ἄλλῳ δὲ
spirits, to another kinds of tongues, and to another

* It is thought that there is a scribal error in this verse; see commentaries on the Greek text. We have been guided by G. G. Findlay, *The Expositor's Greek Testament*.

interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they*

ἑρμηνεία γλωσσῶν· **11** πάντα δὲ ταῦτα
interpretation of tongues: and all these things
ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα,
operates the one and the same Spirit,
διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.
distributing separately† to each one as he purposes.
12 Καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν
For as the body one is
καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ
and members many has, but all the
μέλη τοῦ σώματος πολλὰ ὄντα ἓν ἐστιν
members of the body many being one is(are)
σῶμα, οὕτως καὶ ὁ Χριστός· **13** καὶ γὰρ
body, so also *the* Christ; for indeed
ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν
by one Spirit we all into one
σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε
body were baptized, whether Jews or
Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ
Greeks, whether slaves or free, and
πάντες ἓν πνεῦμα ἐποτίσθημεν. **14** καὶ
all one Spirit we were given to drink. indeed
γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος ἀλλὰ
For the body is not one member but
πολλά. **15** ἐὰν εἴπῃ ὁ πούς· ὅτι οὐκ
many. If says the foot: Because not
εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος,
I am a hand, I am not of the body,
οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.
not for this it is not of the body.
16 καὶ ἐὰν εἴπῃ τὸ οὖς· ὅτι οὐκ εἰμὶ
And if says the ear: Because I am not
ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος,
an eye, I am not of the body,
οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.
not for this it is not of the body.
17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ
If all the body [was] an eye, where
ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις;
[would be] if all hearing, where the smelling?
the hearing?
18 νῦν δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἓν
But now – God set the members, one
ἕκαστον αὐτῶν ἐν τῷ σώματι καθὼς
each of them in the body as
ἠθέλησεν. **19** εἰ δὲ ἦν τὰ πάντα ἕν
he wished. And if was – all one
μέλος, ποῦ τὸ σῶμα; **20** νῦν δὲ πολλὰ
member, where the body? But now many

many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps,

μὲν μέλη, ἓν δὲ σῶμα. **21** οὐ δύναται
[5]indeed [1]members, but one body. [2]cannot

δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί· χρείαν
And [1]the [2]eye *to* say to the hand: Need

σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς
of thee I have not, or again the head to the

ποσίν· χρείαν ὑμῶν οὐκ ἔχω· **22** ἀλλὰ
feet: Need of you I have not; but

πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ
by much more [1]the [5]seeming [2]members [3]of the

σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν,
[4]body [7]weaker [6]to be [8]necessary [6]is(are),

23 καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι
and [1][members] [5]we think [7]less honourable [6]to be
[4]which

τοῦ σώματος, τούτοις τιμὴν περισσοτέραν
[8]of the [3]body, to these honour more abundant

περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν
we put round, and the uncomely [members] of us

εὐσχημοσύνην περισσοτέραν ἔχει, **24** τὰ δὲ
[5]comeliness [3]more abundant [1]has(ve), but the

εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλὰ ὁ
comely [members] of us [3]no [2]need [1]has(ve). But –

θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ
God blended together the body, [4]to the [member] [1]lacking

περισσοτέραν δοὺς τιμήν, **25** ἵνα μὴ ᾖ
[2]more abundant [1]giving [3]honour, lest there be

σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ
division in the body, but [4]the [5]same

ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη.
[6]on behalf of [7]one another [3]should care [1]the [2]members.

26 καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει
And whether [3]suffers [1]one [2]member, [7]suffers with [it]

πάντα τὰ μέλη· εἴτε δοξάζεται μέλος,
[4]all [5]the [6]members; or [1]is glorified [2]a member,

συγχαίρει πάντα τὰ μέλη. **27** ὑμεῖς
[8]rejoices with [it] [3]all [4]the [5]members. ye

δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ
And are a body of Christ and members in

μέρους. **28** Καὶ οὓς μὲν ἔθετο ὁ θεὸς
part. And [3]some† [2]placed – [1]God

ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτε-
in the church firstly apostles, second-

ρον προφήτας, τρίτον διδασκάλους, ἔπειτα
ly prophets, thirdly teachers, then

δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων,
powers, then gifts of cures,

governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER 13

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in in-

ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν,
helps, governings, kinds of tongues.

29 μὴ πάντες ἀπόστολοι; μὴ πάντες
Not all [are] apostles? not all

προφῆται; μὴ πάντες διδάσκαλοι; μὴ
prophets; not all teachers? not

πάντες δυνάμεις; 30 μὴ πάντες χαρίσματα
all powers? not all [3]gifts

ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις
[1]have of cures? not all [2]with tongues

λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;
[1]speak? not all interpret?

31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.
but desire ye eagerly the [2]gifts – [1]greater.

Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν
And yet [4]according to [5]excellence [6]a way [2]to you

δείκνυμι. 13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων
[1]I show. If in the tongues – of men

λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ
I speak and – of angels, but love

μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ
I have not, I have become [3]brass [1]sounding or

κύμβαλον ἀλαλάζον. 2 καὶ ἐὰν ἔχω
cymbal a tinkling. And if I have

προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα
prophecy and know [4]the [3]mysteries [1]all

καὶ πᾶσαν τὴν γνῶσιν, κἂν ἔχω πᾶσαν
and all – knowledge, and if I have all

τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην
– faith so as mountains to remove, [3]love

δὲ μὴ ἔχω, οὐθέν εἰμι. 3 κἂν ψωμίσω
[1]but I have not, nothing I am. And if I dole out

πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ
all the goods of me, and if I deliver

τὸ σῶμά μου ἵνα καυθήσομαι, ἀγάπην
the body of me in order that I shall be burned, [2]love

δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ
[1]but I have not, nothing I am profited. –

ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη,
Love suffers long, is kind – love,

οὐ ζηλοῖ, ἡ ἀγάπη οὐ περπερεύεται,
is not jealous, – love does not vaunt itself,

οὐ φυσιοῦται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ
is not puffed up, does not act unbecomingly, does not seek

τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται
the of is not provoked, does not reckon
things her(it)self,

τὸ κακόν, 6 οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ,
the evil, rejoices not over the wrong,

iquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

συγχαίρει δὲ τῇ ἀληθείᾳ· **7** πάντα στέγει,
but rejoices with the truth; all things covers,
πάντα πιστεύει, πάντα ἐλπίζει, πάντα
all things believes, all things hopes, all things
ὑπομένει. **8** Ἡ ἀγάπη οὐδέποτε πίπτει·
endures. – Love never falls;
εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε
but whether prophecies, they will be abolished; or
γλῶσσαι, παύσονται· εἴτε γνῶσις, κατ-
tongues, they will cease; or knowledge, it will
αργηθήσεται. **9** ἐκ μέρους γὰρ γινώσκομεν
be abolished. For in part we know
καὶ ἐκ μέρους προφητεύομεν· **10** ὅταν
and in part we prophesy; [a]when
δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους
[b]but [a]comes [a]the [c]perfect thing, the thing in part
καταργηθήσεται. **11** ὅτε ἤμην νήπιος,
will be abolished. When I was an infant,
ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος,
I spoke as an infant, I thought as an infant,
ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνήρ,
I reckoned as an infant; when I have become a man,
κατήργηκα τὰ τοῦ νηπίου. **12** βλέπομεν
I have the of the infant. we see
abolished things
γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι,
For yet through a mirror in a riddle,
τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
but then face to face; yet
γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι
I know in part, but then I shall fully know
καθὼς καὶ ἐπεγνώσθην. **13** νυνὶ δὲ μένει
as also I was fully known. But now remains
πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα·
faith, hope, love, these three;
μείζων δὲ τούτων ἡ ἀγάπη.
and [the] greater of these [is] – love.

CHAPTER 14

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries.

14 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ
Pursue ye – love, but desire eagerly
τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.
the spiritual [gifts], and rather in order ye may prophesy.
that
2 ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις
For the [one] speaking in a tongue [a]not [b]to men
λαλεῖ ἀλλὰ θεῷ· οὐδεὶς γὰρ ἀκούει,
[a]speaks but to God; for no one hears,
πνεύματι δὲ λαλεῖ μυστήρια· **3** ὁ δὲ
but in spirit he speaks mysteries; but the [one]

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices

προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ
prophesying to men speaks edification and
παράκλησιν καὶ παραμυθίαν. **4** ὁ λαλῶν
encouragement and consolation. The [one] speaking
γλώσσῃ ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων
in a tongue himself edifies; but the [one] prophesying
ἐκκλησίαν οἰκοδομεῖ. **5** θέλω δὲ πάντας
a church edifies. Now I wish all
ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα
you to speak in tongues, but rather *in order* that
προφητεύητε· μείζων δὲ ὁ προφητεύων ἢ
ye may prophesy; and greater the [one] prophesying than
ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ,
the speaking in tongues, *except* unless he interprets,
[one]
ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. **6** νῦν δέ,
in or- the church edification may receive. But now,
der that
ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις
brothers, if I come to you in tongues
λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν
speaking, what [5]you [1]shall I profit, except [2]to you
λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει
[1]I speak either in a revelation or in knowledge
ἢ ἐν προφητείᾳ ἢ διδαχῇ; **7** ὅμως τὰ
or in prophecy or *in* teaching? Yet –
ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε
lifeless things [3]a sound [1]giving, whether pipe or
κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ
harp, if [3]a distinction [4]in the [5]sounds [6]not
δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ
[1]they how will it be known the being piped or
give, thing
τὸ κιθαριζόμενον; **8** καὶ γὰρ ἐὰν ἄδηλον
the being harped? For indeed if [3]an
thing uncertain
σάλπιγξ φωνὴν δῷ, τίς παρασκευάσεται
[3]a trumpet [4]sound [2]gives, who will prepare himself
εἰς πόλεμον; **9** οὕτως καὶ ὑμεῖς διὰ
for war? so also [5]ye [6]through
τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον
[7]the [8]tongue [1]unless [4]a clear [5]word
δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον;
[2]give, how will it be known the thing being said?
ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. **10** τοσαῦτα
for [1]ye will be [3]into [4]air [2]speaking. [5]So many
εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ,
[2]it may be† [4]kinds [5]of sounds [1]there are in [the] world,

in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also,

καὶ οὐδὲν ἄφωνον· **11** ἐὰν οὖν μὴ εἰδῶ
and not one [is] voiceless; if therefore I know not

τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ
the power of the sound, I shall be to the

λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ
[one] speaking a foreigner and the speaking in(to) me
[one]

βάρβαρος. **12** οὕτως καὶ ὑμεῖς, ἐπεὶ
a foreigner. So also ye, since

ζηλωταί ἐστε πνευμάτων, πρὸς τὴν
zealots ye are of spirit[ual thing]s, [2]to [3]the

[4]οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισ-
[4]edification [5]of the [6]church [1]seek ye in order that ye may

σεύητε. **13** Διὸ ὁ λαλῶν γλώσσῃ προσευχ-
abound. Wherefore the speaking [one] in a tongue let him

έσθω ἵνα διερμηνεύῃ. **14** ἐὰν γὰρ προσεύχωμαι
pray *in order* that he may interpret. For if I pray

γλώσσῃ, τὸ πνεῦμά μου προσεύχεται,
in a tongue, the spirit of me prays,

ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. **15** τί
but the mind of me unfruitful is. What

οὖν ἐστιν; προσεύξομαι τῷ πνεύματι,
therefore is it? I will pray with the spirit,

προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ
[2]I will pray [3]and [5]also with mind; I will sing with the

πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ. **16** ἐπεὶ
spirit, [2]I will sing [1]and [3]also with the mind. Otherwise

ἐὰν εὐλογῇς [ἐν] πνεύματι, ὁ ἀναπληρῶν
if thou blessest in spirit, the [one] occupying

τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ
the place of the uninstructed how will he say the

ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί
"amen" at – thy giving thanks? Since what

λέγεις οὐκ οἶδεν· **17** σὺ μὲν γὰρ καλῶς
thou sayest he knows not; [2]thou [3]indeed [1]for [6]well

εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.
[4]givest thanks, but the other is not edified.

18 εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλ-
I give thanks – to God, [5]all [4]you [3]more

λον γλώσσαις λαλῶ· **19** ἀλλὰ ἐν ἐκκλησίᾳ
than [2]in tongues [1]I speak; but in a church

θέλω πέντε λόγους τῷ νοΐ μου λαλῆσαι,
[1]I wish [3]five [4]words [5]with the [6]mind [7]of me [8]to speak,

ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους
in order that also others I may instruct, than ten thousands

than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

λόγους ἐν γλώσσῃ. **20** Ἀδελφοί, μὴ
words in a tongue. Brothers, [2]not
παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ
[2]children [1]be ye in the(your) minds, but –
κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι
in malice be ye infantlike, and in the(your) minds mature
γίνεσθε. **21** ἐν τῷ νόμῳ γέγραπται ὅτι
be ye. In the law it has been written that
ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων
in other tongues and in lips of others
λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως
I will speak to this people, and not so
εἰσακούσονταί μου, λέγει κύριος. **22** ὥστε
will they hear me, says [the] Lord. So as
αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς
the tongues [2]for [3]a sign [1]are not to the
πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ
[ones] believing but to the unbelievers, and the
προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς
prophecy [is] not to the unbelievers but to the
πιστεύουσιν. **23** Ἐὰν οὖν συνέλθῃ ἡ
[ones] believing. If therefore [4]comes [1]the
together
ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες
[2]church [3]whole together and all
λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται
speak in tongues, and [4]enter [3]uninstructed
ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;
[2]or [3]unbelievers, will they not say that ye rave?
24 ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ
but if all prophesy, and [5]enters
τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ
[1]some [3]unbeliever [2]or [4]uninstructed, he is convicted by
πάντων, ἀνακρίνεται ὑπὸ πάντων, **25** τὰ
all, he is judged by all, the
κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται,
hidden of the heart of him [2]manifest [1]becomes,
things
καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνή-
and so falling on [his] face he will wor-
σει τῷ θεῷ, ἀπαγγέλλων ὅτι ὄντως
ship – God, declaring that really
ὁ θεὸς ἐν ὑμῖν ἐστιν. **26** Τί οὖν ἐστιν,
– God [2]among [3]you [1]is. What therefore is it,
ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν
brothers? whenever ye come together, each one a psalm
ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσ-
has, a teaching he has, a revelation he has, a
σαν ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς
tongue he has, an interpretation he has; [2]all things [3]for

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him ac-

οἰκοδομὴν γινέσθω. 27 εἴτε γλώσσῃ τις
[4]edification [1]let [2]be. If in a tongue anyone
λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς,
speaks, by two or the most three,
καὶ ἀνὰ μέρος, 28 καὶ εἷς διερμηνευέτω·
and in turn,† and [2]one [1]let [3]interpret;
ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν
but if there is not an interpreter, let him be silent in
ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ
church, and to himself let him speak and –
θεῷ. 29 προφῆται δὲ δύο ἢ τρεῖς λαλεί-
to God. And prophets two or three let them
τωσαν, 30 καὶ οἱ ἄλλοι διακρινέτωσαν·
speak, and the others let discern;
ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ
but if [1]to another [3][something] [2]sitting, the
[4]is revealed
πρῶτος σιγάτω. 31 δύνασθε γὰρ καθ'
first let be silent. For ye can [3]sin-
ἕνα πάντες προφητεύειν, ἵνα πάντες
gly† [1]all [2]*to* prophesy, in order that all
μανθάνωσιν καὶ πάντες παρακαλῶνται.
may learn and all may be encouraged.
32 καὶ πνεύματα προφητῶν προφήταις
And [the] spirits of prophets to prophets
ὑποτάσσεται· 33 οὐ γάρ ἐστιν ἀκαταστασίας
is(are) subject; for [3]not [2]is [4]of tumult
ὁ θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις
– [1]God but of peace. As in all
ταῖς ἐκκλησίαις τῶν ἁγίων, 34 αἱ γυναῖκες
the churches of the saints, [2]the [3]women
ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ
[4]in [6]the [7]churches [1]let [4]be silent; [5]not [1]for
ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασ-
[3]it is [4]permitted to them to speak, but let them
σέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.
be subject, as also the law says.
35 εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ
But if [3]anything [2]to learn [1]they wish, [5]at home
τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν
[3]the(ir) [3]own [4]husbands [1]let them question; [3]a shame
γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.
[1]for [5]it is for a woman to speak in a church.
36 ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν,
Or from you [3]the [5]word – [4]of God [1]went forth,
ἢ εἰς ὑμᾶς μόνους κατήντησεν; 37 Εἴ
or to you only did it reach? If
τις δοκεῖ προφήτης εἶναι ἢ πνευματικός,
any- thinks [3]a prophet [1]to be or a spiritual man,
one

knowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι
let him clearly know [the] things which I write to you that
κυρίου ἐστὶν ἐντολή· **38** εἰ δέ τις
of [the] Lord they are a commandment; but if anyone
ἀγνοεῖ, ἀγνοεῖται. **39** Ὥστε, ἀδελφοί
is ignorant, let him be ignorant. So as, brothers
μου, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ
of me, be ye eager – to prophesy, and –
λαλεῖν μὴ κωλύετε γλώσσαις· **40** πάντα
²to speak ¹forbid not in tongues; ²all things
δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.
and ⁴becomingly ³and ⁴according to ²order ¹let ³be done.

CHAPTER 15

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ
Now I make known to you, brothers, the
εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ
good tidings which I preached to you, which also
παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, **2** δι'
ye received, in which also ye stand, through
οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην
which also ye are saved, ³to what ⁴word ⁵I preached
ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ
⁴to you ¹if ²ye hold fast, *except* unless in vain
ἐπιστεύσατε. **3** παρέδωκα γὰρ ὑμῖν ἐν
ye believed. For I delivered to you among
πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς
[the] first things, what also I received, that Christ
ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ
died on behalf of the sins of us according to
τὰς γραφάς, **4** καὶ ὅτι ἐτάφη, καὶ ὅτι
the scriptures, and that he was buried, and that
ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ
he has been raised on the ³day – ¹third according to
τὰς γραφάς, **5** καὶ ὅτι ὤφθη Κηφᾷ,
the scriptures, and that he was seen by Cephas,
εἶτα τοῖς δώδεκα· **6** ἔπειτα ὤφθη ἐπάνω
then by the twelve; afterward he was seen ²over
πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
¹by ³five hundreds brothers at one time, of whom the
πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ
majority remain until now, though some
ἐκοιμήθησαν· **7** ἔπειτα ὤφθη Ἰακώβῳ, εἶτα
fell asleep; afterward he was seen by James, then
τοῖς ἀποστόλοις πᾶσιν· **8** ἔσχατον δὲ
by the apostles all; and lastly

was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is*

πάντων ὡσπερεὶ τῷ ἐκτρώματι ὤφθη
of all even as if to the(an) abortion he was seen
κἀμοί. **9** Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος
by me also. For I am the least
τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς
of the apostles, who am not sufficient
καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν
to be called an apostle, because I persecuted the
ἐκκλησίαν τοῦ θεοῦ· **10** χάριτι δὲ θεοῦ
church – of God; but by [the] grace of God
εἰμι ὅ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς
I am what I am, and the grace of him – to
ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον
me not empty was, but ²more abundantly [than]
αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ
³them ⁴all ¹I laboured, ²not ³I ¹yet
ἀλλὰ ἡ χάρις τοῦ θεοῦ σὺν ἐμοί. **11** εἴτε
but the grace – of God with me. Whether
οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν
therefore I or those, so we proclaim
καὶ οὕτως ἐπιστεύσατε.
and so ye believed.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ
But if Christ is proclaimed that from
νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν
[the] dead he has been raised, how say ²among ³you
τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;
¹some that a resurrection of dead persons there is not?
13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν,
Now if a resurrection of dead persons there is not,
οὐδὲ Χριστὸς ἐγήγερται· **14** εἰ δὲ Χριστὸς
neither Christ has been raised; and if Christ
οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα
has not been raised, empty then the proclamation
ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν· **15** εὑρισκ-
of us, empty also the faith of you; ²we are
όμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ,
found ¹and also false witnesses – of God,
ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι
because we witnessed as to – God that
ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν
he raised – Christ, whom he raised not
εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. **16** εἰ
if then dead persons are not raised. if
γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς
For dead persons are not raised, neither Christ
ἐγήγερται· **17** εἰ δὲ Χριστὸς οὐκ ἐγήγερται,
has been raised; and if Christ has not been raised,

vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him,*

ματαία ἡ πίστις ὑμῶν [ἐστιν], ἔτι ἐστὲ
useless the faith of you is, still ye are
ἐν ταῖς ἁμαρτίαις ὑμῶν. 18 ἄρα καὶ οἱ
in the sins of you. Then also the [ones]
κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. 19 εἰ
having fallen asleep in Christ perished. If
ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες
in this life in Christ having hoped
ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
we are only, more pitiful [than] all men
ἐσμέν. 20 Νυνὶ δὲ Χριστὸς ἐγήγερται
we are. But now Christ has been raised
ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.
from [the] dead, firstfruit of the [ones] having fallen asleep.
21 ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ
For since through a man death [came], also
δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥσπερ
through a man a resurrection of dead persons as
[came].
γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνῄσκουσιν,
For in – Adam all die,
οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιη-
so also in – Christ all will be
θήσονται. 23 Ἕκαστος δὲ ἐν τῷ ἰδίῳ
made alive. But each one in the(his) own
τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ
order: [the] firstfruit Christ, afterward the – [ones]
Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ, 24 εἶτα
of Christ in the presence of him, then
τὸ τέλος, ὅταν παραδιδοῖ τὴν βασιλείαν
the end, whenever he delivers the kingdom
τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ
– to God even [the] Father, whenever he abolishes
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ
all rule and all authority and
δύναμιν. 25 δεῖ γὰρ αὐτὸν βασιλεύειν
power. For it behoves him to reign
ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ
until he puts all the(his) enemies under
τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς
the feet of him. [The] last enemy
καταργεῖται ὁ θάνατος· πάντα γὰρ ὑπέταξεν
is abolished – death; for all things he subjected
ὑπὸ τοὺς πόδας αὐτοῦ. 27 ὅταν δὲ
under the feet of him. But whenever
εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι
he says that all things have been subjected, [it is] clear that

it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.
[it is] apart from [one] the having subjected to him – all things.

28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα,
But whenever is(are) subjected to him – all things,

τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται
then also [him]self the Son will be subjected

τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα
to the [one] having subjected to him – all things, in order that

ᾖ ὁ θεὸς πάντα ἐν πᾶσιν. **29** Ἐπεὶ
may be – God all things in all. Otherwise

τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν
what will they do the [ones] being baptized on behalf of the

νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται,
dead? if actually dead persons are not raised,

τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; **30** τί
why indeed are they baptized on behalf of them? why

καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
also we are in danger every hour?

31 καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν
Daily I die, by –

ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω ἐν
your boasting, brothers, which I have in

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. **32** εἰ
Christ Jesus the Lord of us. If

κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ,
according to man I fought with beasts in Ephesus,

τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται,
what to me the profit? If dead persons are not raised,
=what profit have I?

φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνῄ-
let us eat and *let us* drink, for to-morrow we

σκομεν. **33** μὴ πλανᾶσθε· φθείρουσιν ἤθη
die. Be ye not led astray: Corrupt customs

χρηστὰ ὁμιλίαι κακαί. **34** ἐκνήψατε δικαίως
good associations bad. Become ye sober righteously

καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ θεοῦ
and do not sin; for ignorance of God

τινες ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.
some have: for shame to you I speak.

35 Ἀλλὰ ἐρεῖ τις· πῶς ἐγείρονται οἱ
But will say someone: How are raised the

νεκροί; ποίῳ δὲ σώματι ἔρχονται; **36** ἄφρων,
dead? and with what sort [of] body do they come? Foolish man,

σὺ ὃ σπείρεις, οὐ ζωοποιεῖται ἐὰν μὴ
thou what sowest, is not made alive unless

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last

ἀποθάνῃ· καὶ ὃ σπείρεις, **37** οὐ τὸ σῶμα
it dies; and what thou sowest, not the body
τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν
– going to become thou sowest, but a naked
κόκκον εἰ τύχοι σίτου ἤ τινος τῶν
grain it may be† of wheat or some one of the
λοιπῶν· **38** ὁ δὲ θεὸς δίδωσιν αὐτῷ
rest; – but God gives to it
σῶμα καθὼς ἠθέλησεν, καὶ ἑκάστῳ τῶν
a body as he wished, and to each of the
σπερμάτων ἴδιον σῶμα. **39** οὐ πᾶσα
seeds [its] own body. [1][is] not [1]All
σὰρξ ἡ αὐτὴ σάρξ, ἀλλὰ ἄλλη μὲν
[1]flesh the same flesh, but other(one) indeed
ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ
of men, and another flesh of animals, and another
σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων. **40** καὶ
flesh of birds, and another of fishes. And [there
σώματα ἐπουράνια, καὶ σώματα ἐπίγεια·
are] bodies heavenly, and bodies earthly;
ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα,
but [7]other [4][is] [5]the [3]of the [6]heavenly [2]glory.
(one) [8]indeed [bodies]
ἑτέρα δὲ ἡ τῶν ἐπιγείων. **41** ἄλλη
and other the [glory] of the earthly [bodies]. Other(one)
δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης,
glory of [the] sun, and another glory of [the] moon,
καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ
and another glory of [the] stars; for star
ἀστέρος διαφέρει ἐν δόξῃ. **42** οὕτως καὶ
from star differs in glory. So also
ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν
the resurrection of the dead. It is sown in
φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· **43** σπείρεται
corruption, it is raised in incorruption; it is sown
ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται
in dishonour, it is raised in glory; it is sown
ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· **44** σπείρ-
in weakness, it is raised in power; it is
εται σῶμα ψυχικόν, ἐγείρεται σῶμα
sown body a natural, it is raised body
πνευματικόν Εἰ ἔστιν σῶμα ψυχικόν,
a spiritual. If there is body a natural,
ἔστιν καὶ πνευματικόν. **45** οὕτως καὶ
there is also a spiritual [body]. So also
γέγραπται· ἐγένετο ὁ πρῶτος ἄνθρωπος
it has been written: [2]became [1]The [3]first [4]man
Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος
[1]Adam – soul a living; the last

Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying

Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. **46** ἀλλ'
Adam – spirit a life-giving. But
οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ
not firstly the spiritual [body] but the
ψυχικόν, ἔπειτα τὸ πνευματικόν. **47** ὁ
natural, afterward the spiritual. The
πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ
first man [was] out of earth earthy, the
δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. **48** οἷος ὁ
second man [is] out of heaven. Such the
χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος
earthy man, such also the earthy ones, and such
ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· **49** καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ
the heavenly man, such also the heavenly ones; and as we bore the image of the
χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ
earthy man, we shall bear also the image of the
ἐπουρανίου. **50** Τοῦτο δέ φημι, ἀδελφοί,
heavenly man. And this I say, brothers,
ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρο-
that flesh and blood [3][the] kingdom [4]of God [2]to
νομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν
inherit [1]cannot, neither – [1]corruption –
ἀφθαρσίαν κληρονομεῖ. **51** ἰδοὺ μυστήριον
[3]incorruption [2]inherits. Behold[,] a mystery
ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα,
to you I tell: all We shall not fall asleep,
πάντες δὲ ἀλλαγησόμεθα, **52** ἐν ἀτόμῳ,
but all we shall be changed, in a moment,
ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·
in a glance of an eye, at the last trumpet;
σαλπίσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται
for a trumpet will and the dead will be raised
sound,
ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα. **53** Δεῖ
incorruptible, and we shall be changed. it behoves
γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι
For – corruptible this to put on
ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι
incorruption and – mortal this to put on
ἀθανασίαν. **54** ὅταν δὲ τὸ φθαρτὸν τοῦτο
immortality. And whenever this [that is] corruptible
ἐνδύσηται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο
shall put on incorruption and this [that is] mortal
ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ
shall put on immortality, then will be the
λόγος ὁ γεγραμμένος· κατεπόθη ὁ θάνατος
word – having been written: [2]was – [1]Death
swallowed up

that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

εἰς νῖκος. 55 ποῦ σου, θάνατε, τὸ νῖκος;
in victory. Where of thee, [O] death, the victory?
ποῦ σου, θάνατε, τὸ κέντρον; 56 τὸ δὲ
where of thee, [O] death, the sting? Now the
κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ
sting – of death – [is] sin, and the
δύναμις τῆς ἁμαρτίας ὁ νόμος· 57 τῷ
power – of sin [is] the law; –
δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος
but to God thanks the [one] giving to us the victory
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
through the Lord of us Jesus Christ.
58 Ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι
So as, brothers of me beloved, firm
γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ
be ye, unmovable, abounding in the
ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι
work of the Lord always, knowing that
ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.
the labour of you is not empty in [the] Lord.

CHAPTER 16

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for

16 Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς
Now about the collection – for the
ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις
saints, as I charged the churches
τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
– of Galatia, so also ye [1]do.
2 κατὰ μίαν σαββάτου ἕκαστος ὑμῶν
Every one of a week each of you
=On the first day of every week
παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἐὰν
by himself let him put storing up whatever
εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε λογείαι
he is prospered, lest whenever I come then [3]collections
γίνωνται. **3** ὅταν δὲ παραγένωμαι, οὓς
[1]there are. And whenever I arrive, whom-
ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους
ever ye approve, through epistles these
πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς
I will send to carry the grace(gift) of you to
Ἰερουσαλήμ· **4** ἐὰν δὲ ἄξιον ᾖ τοῦ κἀμὲ
Jerusalem; and if [2]fitting [1]it is – me also
πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.
to go,[d] with me they shall go.
5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακε-
And I will come to you whenever [2]Macc-

I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast

δονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι,
donia [1]I pass through; for [2]Macedonia [1]I am passing through,*

6 πρὸς ὑμᾶς δὲ τυχὸν καταμενῶ ἢ
[7]with [8]you [1]and [3]possibly [8]I will remain [4]or

καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμ-
[5]even [6]spend the winter, in order that [9]ye [1]me may set

ψητε οὗ ἐὰν πορεύωμαι. **7** οὐ θέλω γὰρ
forward wherever I may go. For I do not wish

ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω γὰρ
[2]you [3]yet [4]in [5]passage [1]to see; for I am hoping

χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν
[3]time [2]some [1]to remain with you, if

ὁ κύριος ἐπιτρέψῃ. **8** ἐπιμενῶ δὲ ἐν
the Lord permits. But I will remain in

Ἐφέσῳ ἕως τῆς πεντηκοστῆς· **9** θύρα
Ephesus until – Pentecost; [6]door

γάρ μοι ἀνέῳγεν μεγάλη καὶ ἐνεργής,
[1]for [7]to me [6]opened [2]a great [3]and [4]effective,

καὶ ἀντικείμενοι πολλοί. **10** Ἐὰν δὲ
and [3]opposing [1]many. Now if

[there are]

ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως
[2]comes [1]Timothy, see *in order that* fearlessly

γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου
he is with you; for the work of [the] Lord

ἐργάζεται ὡς κἀγώ· **11** μή τις οὖν αὐτὸν
he works as I also; [3]not [5]any-one [4]therefore [2]him

ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν
[1]despise. But set ye forward him in

εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ
peace, in order that he may come to me; for I am awaiting

αὐτὸν μετὰ τῶν ἀδελφῶν. **12** Περὶ δὲ
him with the brothers. Now about

Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα
[2]Apollos *the* [1]brother, [3]much [1]I besought

αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν
[2]him *in order that* he would come to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα
brothers; and altogether it was not [his] will

ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.
in order that [3]now [1]he should come, but he will come whenever he has opportunity.

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει,
Watch ye, stand in the faith,

* "Futuristic present"; *cf.* John 14. 3 and ch. 15. 32.

in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

ἀνδρίζεσθε, κραταιοῦσθε. **14** πάντα ὑμῶν
play the man, be strong. [3]All things [2]of you
ἐν ἀγάπῃ γινέσθω.
[4]in [5]love [1]let be.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε
Now I beseech you, brothers: Know ye
τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ
the household of Stephanas, that it is firstfruit
τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς
– of Achaia and to ministry to the
ἁγίοις ἔταξαν ἑαυτούς· **16** ἵνα καὶ ὑμεῖς
saints they appointed themselves; in order also ye
ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ
may submit – to such ones and to everyone
συνεργοῦντι καὶ κοπιῶντι. **17** χαίρω δὲ
working with [?me] and labouring. Now I rejoice
ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου
at the presence of Stephanas and of Fortunatus
καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα
and of Achaicus, that – [2]your [4]lack
οὗτοι ἀνεπλήρωσαν· **18** ἀνέπαυσαν γὰρ τὸ
[1]these [3]supplied; for they refreshed –
ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε
my spirit and – of you(yours). Recognize ye
οὖν τοὺς τοιούτους.
therefore – such ones.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς
[4]Greet [5]you [1]the [3]churches –
Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ
[6]of Asia. [4]Greets [5]you [7]in [8][the] Lord [9]much
Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον
[1]Aquila [2]and [3]Prisca [6]with [10]the [12]in [the] house
αὐτῶν ἐκκλησίᾳ. **20** ἀσπάζονται ὑμᾶς οἱ
[13]of them [11]church. [4]Greet [5]you [2]the
ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν
[2]brothers [1]all. Greet ye one another with
φιλήματι ἁγίῳ. **21** Ὁ ἀσπασμὸς τῇ
kiss a holy. [1]The [3]greeting –
ἐμῇ χειρὶ Παύλου. **22** εἴ τις οὐ φιλεῖ
[4]with my [5]hand [2]of Paul. If anyone loves not
τὸν κύριον, ἤτω ἀνάθεμα. μαράνα θά.
the Lord, let him be a curse. Marana tha.

23 ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.
The grace of the Lord Jesus [be] with you.

24 ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν
The love of me [be] with [3]all [1]you in
Χριστῷ Ἰησοῦ.
Christ Jesus.

CHAPTER 1

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ
Paul an apostle of Christ Jesus
διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ
through [the] will of God and Timothy the
ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ
brother to the church – of God – being
ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσιν τοῖς
in Corinth with [3]the [2]saints [1]all –
οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· **2** χάρις ὑμῖν καὶ
being in all – Achaia: Grace to you and
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
peace from God [the] Father of us and [the] Lord
Ἰησοῦ Χριστοῦ.
Jesus Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed [be] the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ
Lord of us Jesus Christ, the Father
τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσ-
– of compassions and God of all com-
εως, **4** ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ
fort, the [one] comforting us on(in) all
τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς
the affliction of us, [with a view] to – to be able us[b] =our being able
παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ
to comfort the ones in every affliction through
τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ
the comfort of(with) which we are comforted [our-]selves
ὑπὸ τοῦ θεοῦ. **5** ὅτι καθὼς περισσεύει τὰ
by – God. Because as abounds the
παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως
sufferings – of Christ in us, so
διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παρά-
through – Christ abounds also the com-
κλησις ἡμῶν. **6** εἴτε δὲ θλιβόμεθα, ὑπὲρ
fort of us. Now whether we are afflicted, on behalf of
τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε
the [4]of you [1]comfort [3]and [2]salvation; or
παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλή-
we are comforted, on behalf of the [2]of you [1]com-
σεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν
fort – operating in endurance of the

αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν,
same sufferings which also we suffer,

7 καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν
and the hope of us [is] firm on behalf of you

εἰδότες ὅτι ὡς κοινωνοί ἐστε τῶν παθημά-
knowing that as partakers ye are of the suffer-

των, οὕτως καὶ τῆς παρακλήσεως. 8 Οὐ
ings, so also of the comfort. not

γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ
For we wish you to be ignorant, brothers, as to

τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν
the affliction of us – having been in

τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ
– Asia, that excessively† beyond

δύναμιν ἐβαρήθημεν, ὥστε ἐξαπορηθῆναι
power we were burdened, so as to despair
=so that we despaired even

ἡμᾶς καὶ τοῦ ζῆν· 9 ἀλλὰ αὐτοὶ ἐν
us[b] even – to live; but [our]selves in
of life;

ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκα-
ourselves the sentence – of death we have

μεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς
had, in order [4]not [3]having [1]we on ourselves
that trusted might be

ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς
but on – God the [one] raising the

νεκρούς· 10 ὃς ἐκ τηλικούτου θανάτου
dead; who out of so great a death

ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν
delivered us and will deliver, in whom

ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται, 11 συν-
we have hoped that indeed yet he will deliver, co-

υπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ
operating also you[a] on behalf of us –
=while ye also coöperate

δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ
in petition, in order [4]by [5]many [6]persons [1][for]
that [2]the

εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ
[10]to [11]us [9]gift [12]through [13]many [1]thanks may
be given

ὑπὲρ ἡμῶν.
[3]on behalf of [3]us.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν,
For the boasting of us [3]this [1]is,

τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι
the testimony of the conscience of us, because

ἐν ἁγιότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ,
in sanctity and sincerity – of God,

sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity,

not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by

οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι
not in wisdom fleshly but in [the] grace
θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισ-
of God, we behaved in the world, [2]more
σοτέρως δὲ πρὸς ὑμᾶς. **13** οὐ γὰρ ἄλλα
[3]especially [1]and with you. [2]Not [1]for [4]other things
γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε
[1]we write to you *other* than what ye read
ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι
or even perceive, and I hope that
ἕως τέλους ἐπιγνώσεσθε, **14** καθὼς καὶ
to [the] end ye will perceive, as also
ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα
ye perceived us from(in) part, because [1]boast
ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν
[2]of you [1]we are even as also ye of us
ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.
in the day of the Lord of us Jesus.
15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην
And in this – persuasion I determined
πρότερον πρὸς ὑμᾶς ἐλθεῖν ἵνα δευτέραν
formerly to you to come in order that a second
χάριν σχῆτε, **16** καὶ δι' ὑμῶν διελθεῖν
grace ye might have, and through you to pass *through*
εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας
into Macedonia, and again from Macedonia
ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν
to come to you and by you
προπεμφθῆναι εἰς τὴν Ἰουδαίαν. **17** τοῦτο
to be set forward to – Judæa. This
οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ
therefore determining *not* [2]then – [2]fickleness
ἐχρησάμην; ἢ ἃ βουλεύομαι κατὰ σάρκα
[1]did I use? or [the] things which I determine according to [the] flesh
βουλεύομαι, ἵνα ἦ παρ' ἐμοὶ τὸ ναὶ
do I determine, in order that there may be with me the Yes
ναὶ καὶ τὸ οὒ οὔ; **18** πιστὸς δὲ ὁ
yes and the No no? But faithful [is] –
θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς
God that the word of us – to you
οὐκ ἔστιν ναὶ καὶ οὔ. **19** ὁ τοῦ θεοῦ
is not yes and no. [2]the – [4]of God
γὰρ υἱὸς Χριστὸς Ἰησοῦς ὁ ἐν ὑμῖν
[1]For [2]Son Christ Jesus [1]the [3]among [4]you [one]

ns, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

δι' ἡμῶν κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ
[4]through [5]us [2]proclaimed, through me and Silvanus

καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὔ,
and Timothy, was not yes and no,

ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. **20** ὅσαι γὰρ
but [3]Yes [2]in [4]him [1]has been. For as many

ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναί· διὸ
[as are] promises of God, in him [is] the Yes; wherefore

καὶ δι' αὐτοῦ τὸ ἀμὴν τῷ θεῷ πρὸς
also through him the Amen – [4]to God [3]unto

δόξαν δι' ἡμῶν. **21** ὁ δὲ βεβαιῶν ἡμᾶς
[3]glory through us. But the [one] making firm us

σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς
with you in Christ and having anointed us [is]

θεός, **22** ὁ καὶ σφραγισάμενος ἡμᾶς καὶ
God, the [one] both having sealed us and

δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν
having given the earnest of the Spirit in

ταῖς καρδίαις ἡμῶν.
the hearts of us.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι
Now [4]I [1][as] witness – [4]God [3]invoke

ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος
[1]on – [2]my [3]life, that sparing

ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. **24** οὐχ ὅτι
you [2]no more [1]I came to Corinth. Not that

κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί
we rule over [2]of you [1]the [3]faith, but [4]fellow-workers

ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει
[1]we are of the joy of you; – for by faith

ἑστήκατε. **2** ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ
ye stand. But I decided in myself this, – not

πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. **2** εἰ
again [4]in [3]grief [2]to [3]you [1]to come. if

γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων
For I grieve you, then who the making glad [one]

με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; **3** καὶ
me except the [one] being grieved by me? And

ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην
I wrote this very thing lest coming grief

σχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς
I should have from [those] whom it behoved me to rejoice, having confidence

ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων
in [3]all [1]you that – my joy [2]all

CHAPTER 2

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all,

that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my

ὑμῶν ἐστιν. **4** ἐκ γὰρ πολλῆς θλίψεως
[3]of you [1]is. For out of much affliction
καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ
and anxiety of heart I wrote to you through
πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ
many tears, not in order that ye should be grieved, but
τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισ-
[3]the [4]love [1]in order that [2]ye should know [5]which I have more
σοτέρως εἰς ὑμᾶς. **5** Εἰ δέ τις λελύπηκεν,
abundantly to you. But if anyone has grieved,
οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους,
not me he has grieved, but from(in) part,
ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς. **6** ἱκανὸν
lest I am burdensome, [3]all [1]you. Enough
τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ
for such a one this punishment – by
τῶν πλειόνων, **7** ὥστε τοὐναντίον μᾶλλον
the majority, so as on the contrary rather
ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή πως
you to forgive and to comfort,[b] lest
=ye should rather forgive and comfort,
τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.
[3]by [4]more abundant [5]grief [2]should be [1]such a one.
the swallowed up
8 διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν
Wherefore I beseech you to confirm to him
ἀγάπην· **9** εἰς τοῦτο γὰρ καὶ ἔγραψα,
[your] love; [2]to [3]this [end] [1]for indeed I wrote,
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
in or- I might the proof of you, if in all things
der that know
ὑπήκοοί ἐστε. **10** ᾧ δέ τι χαρίζεσθε,
obedient ye are. Now *to* whom anything ye forgive,
κἀγώ· καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ
I also; for indeed [2]I [1]what [3]have forgiven, if
τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ
[2]any- [1]I have [it is] on you in [the] person
thing forgiven, account of
Χριστοῦ, **11** ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ
of Christ, lest we are taken advantage of by
τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα
– Satan; for [3]not [7]of him [4]the [5]designs
ἀγνοοῦμεν. **12** Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς
[1]we [2]are [4]ignorant [of]. But coming to – Troas in
τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας
the gospel – of Christ, and a door
μοι ἀνεῳγμένης ἐν κυρίῳ, **13** οὐκ ἔσχηκα
to me having been by [the] Lord, I *have* had no
opened[a]

spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν
rest to the spirit of me in the not to find
=when I did not find . . .
με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποτα-
me[be] Titus the brother of me, but saying
ξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.
farewell to them I went forth into Macedonia.
14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε
– But [2]to God [1]thanks the [one] always
θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ
leading in triumph us in – Christ and
τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι
[4]the [5]odour [6]of the [7]knowledge [8]of him [1]manifesting
δι' ἡμῶν ἐν παντὶ τόπῳ· **15** ὅτι Χριστοῦ
[2]through [3]us in every place; because of Christ
εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σῳζομένοις
a sweet we are – to God in the [ones] being saved
smell
καὶ ἐν τοῖς ἀπολλυμένοις, **16** οἷς μὲν
and in the [ones] perishing, to the [latter]†
ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ
an odour out of death unto death, to the [former]†
ὀσμὴ ἐκ ζωῆς εἰς ζωήν. καὶ πρὸς
an odour out of life unto life. And for
ταῦτα τίς ἱκανός; **17** οὐ γάρ ἐσμεν
these things who [is] competent? For we are not
ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον
as the many hawking the word
τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ'
– of God, but as of sincerity, but
ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ
as of God before God in Christ
λαλοῦμεν.
we speak.

CHAPTER 3

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ minis-

3 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν;
Do we begin again ourselves to commend?
ἢ μὴ χρῄζομεν ὥς τινες συστατικῶν
or *not* need we as some commendatory
ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; **2** ἡ
epistles to you or from you? The
ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη
epistle of us ye are, *having been* inscribed
ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ
in the hearts of us, *being* known and
ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων,
being read by all men,
3 φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ
being manifested that ye are an epistle of Christ

tered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to Godward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect,

διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ
ministered by us, *having been* inscribed not
μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ
by ink but by [the] Spirit of ²God ¹a living, not
ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις
in ³tablets ¹stony but in tablets [which are]
³hearts
σαρκίναις.
¹fleshy.

4 Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ
²confidence ¹And ³such we have through
τοῦ Χριστοῦ πρὸς τὸν θεόν. **5** οὐχ
– Christ toward – God. Not
ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν λογίσασθαί
that ³from ⁴ourselves ²competent ¹we are to reckon
τι ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης
any- as of ourselves, but the competence
thing
ἡμῶν ἐκ τοῦ θεοῦ, **6** ὃς καὶ ἱκάνωσεν
of us [is] of – God, who also made competent
ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
us [as] ministers of a new covenant, not
γράμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα
of letter but of spirit; for the letter
ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. **7** Εἰ
kills, but the spirit makes alive. if
δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν
Now the ministry – of death in letters
ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ,
having been engraved in stones was in glory,
ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς
so as not to be able to gaze the sons
=so that the sons of Israel were not able to gaze
Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ
of Israel[b] at the face of Moses on account of
τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν
the glory of the face of him –
καταργουμένην, **8** πῶς οὐχὶ μᾶλλον ἡ
being done away, how ⁵not ³rather ⁴the
διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;
⁵ministry ⁶of the ⁷Spirit ¹will ⁸be in glory?
9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως
For if the ministry – of condemnation
δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία
[was] by much rather ⁴abounds ¹the ⁵ministry
glory,
τῆς δικαιοσύνης δόξῃ. **10** καὶ γὰρ οὐ
– ⁵of righteousness in glory. For indeed ⁵not
δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ
⁴has been glorified ¹the [thing] ³having been glorified in this

by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης.
– respect for the sake of the excelling glory.

11 εἰ γὰρ τὸ καταργούμενον διὰ δόξης,
For if the [thing] being done away [was] through glory,

πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.
by much more the [thing] remaining [is] in glory.

12 Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ
Having therefore such hope [3]much

παρρησίᾳ χρώμεθα, **13** καὶ οὐ καθάπερ
[3]boldness [1]we use, and not as

Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον
Moses put a veil on the face

αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς
of him, for *the* [4]not [5]to gaze [1]the [2]sons

Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.
[3]of Israel[b] at the end of the [thing] being done away.

14 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν.
But were hardened the thoughts of them.

ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ
For until the present day the same

κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
veil [3]on(at) [2]the [4]reading [5]of the [6]old

διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι
[7]covenant [1]remains, not being unveiled* that

ἐν Χριστῷ καταργεῖται. **15** ἀλλ' ἕως
in Christ it is being done away. But until

σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς
to-day whenever [2]is being read [1]Moses

κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·
a veil [3]on [2]the [4]heart [5]of them [1]lies;

16 ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον,
but whenever it§ turns to [the] Lord,

περιαιρεῖται τὸ κάλυμμα. **17** ὁ δὲ κύριος
[2]is taken away [1]the [3]veil. Now the Lord

τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα
[2]the [3]Spirit [1]is; and where the Spirit

κυρίου, ἐλευθερία. **18** ἡμεῖς δὲ πάντες
of [the] Lord [is], [there is] freedom. But we all

ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν
[1]*having been* unveiled [1]with face [2]the [3]glory

κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα
[4]of [the] Lord [1]beholding in a mirror [2]the [3]same [5]image

μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν,
[1]are being changed [into] from glory to glory,

καθάπερ ἀπὸ κυρίου πνεύματος.
even as from [the] Lord Spirit.

* That is, revealed (Conybeare and Howson). § ? their heart.

CHAPTER 4

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the

4 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν
Therefore, having – ministry
ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν,
this, as we obtained mercy, we faint not,
2 ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης,
but we have renounced the hidden things – of shame,
μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ
not walking in craftiness nor
δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ
adulterating the word – of God, but
τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες
by the manifestation of the truth commending
ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων
ourselves to every conscience of men
ἐνώπιον τοῦ θεοῦ. **3** εἰ δὲ καὶ ἔστιν
before – God. But if indeed ⁴is
κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν
³having been hidden ¹the ²gospel ⁵of us, in
τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, **4** ἐν
the [ones] perishing it is *having been* hidden, in
οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν
whom the god of this age blinded
τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ
the thoughts of the unbelieving [with a *the* not
[ones] view] to
=so that the enlightenment . . . should not shine forth,
αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου
to shine forth the enlightenment of the gospel
τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν
of the glory – of Christ, who is [the] image
τοῦ θεοῦ. **5** οὐ γὰρ ἑαυτοὺς κηρύσσομεν
– of God. For ²not ³ourselves ¹we proclaim
ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς δὲ
but Christ Jesus [as] Lord, and ourselves
δούλους ὑμῶν διὰ Ἰησοῦν. **6** ὅτι ὁ
slaves of you on account of Jesus. Because –
θεὸς ὁ εἰπών· ἐκ σκότους φῶς λάμψει,
God the [one] saying: Out of darkness light shall shine,
ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς
[is] [he] shone in the hearts of us for
who
φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ
enlightenment of the knowledge of the glory –
θεοῦ ἐν προσώπῳ Χριστοῦ.
of God in [the] face of Christ.
7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν
And we have this treasure in
ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ
earthenware vessels, in order that the excellence

power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might

τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ ἐξ
of the power may be – of God and not of
ἡμῶν· **8** ἐν παντὶ θλιβόμενοι ἀλλ' οὐ
us; in every [way] *being* afflicted but not
στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ
being restrained, *being* in difficulties but not
ἐξαπορούμενοι, **9** διωκόμενοι ἀλλ' οὐκ
despairing, *being* persecuted but not
ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ
being deserted, *being* cast down but not
ἀπολλύμενοι, **10** πάντοτε τὴν νέκρωσιν τοῦ
perishing, always ⁴the ¹dying –
Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα
²of Jesus ³in ⁴the ⁵body ¹bearing about, in order that
καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι
also the life – of Jesus in the body
ἡμῶν φανερωθῇ. **11** ἀεὶ γὰρ ἡμεῖς οἱ
of us might be manifested. For always we the
ζῶντες εἰς θάνατον παραδιδόμεθα διὰ
[ones] living to death are being delivered on account of
Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
Jesus, in order that also the life – of Jesus
φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.
might be manifested in the mortal flesh of us.
12 ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται,
So as – death in us operates,
ἡ δὲ ζωὴ ἐν ὑμῖν. **13** ἔχοντες δὲ τὸ
– but life in you. And having the
αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ
same spirit – of faith, according to the thing
γεγραμμένον· ἐπίστευσα, διὸ ἐλάλησα, καὶ
having been written: I believed, therefore I spoke, both
ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, **14** εἰδότες
we believe, and therefore we speak, knowing
ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ
that the [one] having raised the Lord Jesus ³also
ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει
¹us ⁴with ²Jesus ³will raise and will present [us]
σὺν ὑμῖν. **15** τὰ γὰρ πάντα δι' ὑμᾶς,
with you. – For all things [are] on account of you,
ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων
in order that – grace increased through the majority

through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER 5

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν
[3]the [3]thanksgiving [1]may cause to abound to the glory
τοῦ θεοῦ. **16** Διὸ οὐκ ἐγκακοῦμεν, ἀλλ'
– of God. Wherefore we faint not, but
εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται,
if indeed the outward [2]of us [1]man is being disabled,
ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρᾳ
yet the inward [man] of us is being renewed day
καὶ ἡμέρᾳ. **17** τὸ γὰρ παραυτίκα ἐλαφρὸν
and(by) day. For the present lightness
τῆς θλίψεως καθ' ὑπερβολὴν εἰς ὑπερβολὴν
of the affliction [3]excessively [4]to [5]excess
αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,
[6]an eternal [7]weight [8]of glory [1]works [2]for us,
18 μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα
not considering us[a] the things *being* seen
=while we do not consider
ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα
but the not *being* seen; for the things *being* seen
things
πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.
[are] temporary but the things not *being* seen [are] eternal.
5 Οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος
For we know that if the earthly
ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ,
[4]of us [1]house [3]of the [5]tabernacle is destroyed,
οἰκοδομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειρο-
a building of God we have, a house not made
ποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. **2** καὶ
by hands eternal in *the* heavens. indeed
γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον
For in this* we groan, [3]the [4]dwelling-place
ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιπο-
[5]of us – [6]out of [7]heaven [2]to put on [1]greatly
θοῦντες, **3** εἴ γε καὶ ἐνδυσάμενοι οὐ
desiring, if indeed being clothed not
γυμνοὶ εὑρεθησόμεθα. **4** καὶ γὰρ οἱ
naked we shall be found. For indeed [2]the [ones]
ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι,
[3]being [4]in [5]the [6]tabernacle [1]we groan being burdened,
ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ'
inasmuch as we do not wish to put off but
ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν
to put on, in order that [3]may be swallowed up [1]the [2]mortal
ὑπὸ τῆς ζωῆς. **5** ὁ δὲ κατεργασάμενος
by *the* life. Now the [one] having wrought

* Neuter, going back to σκῆνος in the preceding verse.

5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have some-

ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς
us for this very thing [is] the God, having [one] given

ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος. 6 Θαρ-
to us the earnest of the Spirit. Being

ροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι
of good cheer therefore always and knowing that

ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν
being at home in the body we are away from home

ἀπὸ τοῦ κυρίου· 7 διὰ πίστεως γὰρ
from the Lord; [2]through [3]faith [1]for

περιπατοῦμεν, οὐ διὰ εἴδους· 8 θαρροῦμεν
we walk, not through appearance; we are of good cheer

δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ
then and think it good rather to go away out from home of

τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν
the body and to come home to the

κύριον. 9 διὸ καὶ φιλοτιμούμεθα, εἴτε
Lord. Wherefore also we are ambitious, whether

ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι
being at home or being away from home, wellpleasing

αὐτῷ εἶναι. 10 τοὺς γὰρ πάντας ἡμᾶς
to him to be. – For [2]all [3]us

φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος
[4]to be manifested [1]it behoves before the tribunal

τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ
– of Christ, in order that [2]may receive [1]each one the things

διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε
through the body according to things what he practised, either

ἀγαθὸν εἴτε φαῦλον.
good or worthless.

11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου
Knowing therefore the fear of the Lord

ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερώμεθα·
[2]men [1]we persuade, and to God we have been made manifest;

ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν
and I hope also in the consciences

ὑμῶν πεφανερῶσθαι. 12 οὐ πάλιν ἑαυτοὺς
of you to have been made manifest. Not again [2]ourselves

συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες
[1]we commend to you, but [3]an occasion [1]giving

ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε
[2]to you of a boast on behalf of us, in order that ye may have [it]

what to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ,

πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ
in refer- the [3]in [2]face [1]boasting and
ence to [ones]

μὴ ἐν καρδίᾳ. **13** εἴτε γὰρ ἐξέστημεν,
not in heart. For whether we are mad,

θεῷ· εἴτε σωφρονοῦμεν. ὑμῖν. **14** ἡ γὰρ
[it is] or we are in our senses, [it is] For the
to God; for you.

ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας
love – of Christ constrains us, judging

τοῦτο, ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν·
this, that one on behalf of all men died;

ἄρα οἱ πάντες ἀπέθανον· **15** καὶ ὑπὲρ
then the all died; and [3]on be-
half of

πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι
[2]all [1]he died in order the living no more
that [ones]

ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν
to themselves may live but to the on behalf of them
[one]

ἀποθανόντι καὶ ἐγερθέντι. **16** Ὥστε ἡμεῖς
having died and having been raised. So as [3]we

ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα·
[1]from – [2]now [5]no man [4]know according to flesh;

εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν,
if indeed [1]we have known [3]according to [4]flesh [2]Christ,

ἀλλὰ νῦν οὐκέτι γινώσκομεν. **17** ὥστε
yet now no more we know [him]. So as

εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ
if anyone [is] in Christ, [he is] a new creation; the

ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά.
old things passed away, behold they have become new.

18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλ-
– And all things [are] of – God the [one] having

λάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ
reconciled us to himself through Christ and

δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,
having given to us the ministry – of reconciliation,

19 ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον
as that God was in Christ [2][the] world

καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς
[1]reconciling to himself, not reckoning to them

τὰ παραπτώματα αὐτῶν, καὶ θέμενος
the trespasses of them, and placing

ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.
in us the word – of reconciliation.

20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς
On behalf of Christ therefore we are ambassadors as

as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα
– God beseeching[a] through us; we beg
ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.
on behalf of Christ, Be ye reconciled – to God.
21 τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν
[3]The [one] [2]not [4]knowing [5]sin [7]on behalf of [6]us
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα
[6]sin [1]he made, in order that we might become
δικαιοσύνη θεοῦ ἐν αὐτῷ.
[the] righteousness of God in him.

CHAPTER 6

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dis-

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ
And working together also we beseech [2]not
εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι
[2]to no purpose [4]the [5]grace – [5]of God [3]to receive
ὑμᾶς· **2** λέγει γάρ· καιρῷ δεκτῷ ἐπήκουσά
[1]you; for he says: In a time acceptable I heard
σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά
thee and in a day of salvation I helped
σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ
thee; behold now a time acceptable, behold
νῦν ἡμέρα σωτηρίας· **3** — μηδεμίαν ἐν
now a day of salvation; [2]no [4]in
μηδενὶ διδόντες προσκοπήν, ἵνα μὴ
[5]no(any)thing [1]giving [3]cause of stumbling, lest
μωμηθῇ ἡ διακονία, **4** ἀλλ' ἐν παντὶ
[3]be blamed [1]the [2]ministry, but in everything
συνιστάνοντες ἑαυτοὺς ὡς θεοῦ διάκονοι,
commending ourselves as [2]of God [1]ministers,
ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν
in [3]endurance [1]much, in afflictions, in
ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς,
necessities, in straits, in stripes,
5 ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις,
in prisons, in commotions, in labours,
ἐν ἀγρυπνίαις, ἐν νηστείαις, **6** ἐν ἁγνότητι,
in watchings, in fastings, in purity,
ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι,
in knowledge, in long-suffering, in kindness,
ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,
in spirit a holy, in love unfeigned,
7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ·
in a word of truth, in power of God;
διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν
through the weapons – of righteousness of the
δεξιῶν καὶ ἀριστερῶν, **8** διὰ δόξης καὶ
right [hand] and of left, through glory and

honour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk

ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας·
dishonour, through ill report and good report;

ὡς πλάνοι καὶ ἀληθεῖς, **9** ὡς ἀγνοούμενοι
as deceivers and* true men, as being unknown

καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνῄσκοντες καὶ
and* being well known, as dying and

ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ
behold we live, as being chastened and not

θανατούμενοι, **10** ὡς λυπούμενοι ἀεὶ δὲ
being put to death, as being grieved [2]always [3]but

χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζ-
rejoicing, as poor [3]many [1]but [2]en-

οντες, ὡς μηδὲν ἔχοντες καὶ πάντα
riching, as [2]nothing [1]having [3]and* [5]all things

κατέχοντες.
[4]possessing.

11 Τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς,
The mouth of us has opened to you,

Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται·
Corinthians, the heart of us has been enlarged;

12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε
ye are not restrained in us, [2]ye are restrained

δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· **13** τὴν δὲ
[1]but in the bowels of you; but [for] the

αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω,
same recompence, as to children I say,

πλατύνθητε καὶ ὑμεῖς.
be enlarged also ye.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις·
Do not ye become unequally yoked [with] unbelievers;

τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ,
for what share righteousness[c] and lawlessness,[c]
=have righteousness and lawlessness,

ἢ τίς κοινωνία φωτὶ πρὸς σκότος; **15** τίς
or what fellowship light[c] with darkness? what
=has light

δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ,
and agreement of Christ with Beliar,

ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου; **16** τίς
or what part a believer[c] with an unbeliever? what
=has a believer

δὲ συγκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων;
and union a shrine[c] of God with idols?
=has a shrine

ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος·
For [1]we [2]a shrine [5]God [3]are [4]of a living:

καθὼς εἶπεν ὁ θεὸς ὅτι ἐνοικήσω ἐν
as said – God[,] – I will dwell among

* Evidently = and yet, as in some other places; *cf.* John 20. 29.

in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER 7

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι
them and *I will* walk among [them], and I will be
αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μου λαός.
of them God, and they shall be of me a people.
17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ
Wherefore come ye out from [the] midst of them and
ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου
be ye separated, says [the] Lord, and an unclean thing
μὴ ἅπτεσθε· **18** κἀγὼ εἰσδέξομαι ὑμᾶς, καὶ
do not touch; and I will welcome in you, and
ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ
I will be to you *for* a father, and ye shall be
μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος
to me *for* sons and daughters, says [the] Lord
παντοκράτωρ. **7** ταύτας οὖν ἔχοντες τὰς ἐπ-
[the] Almighty. ³These ¹therefore ²having – ⁴pro-
αγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ
mises, beloved, let us cleanse ourselves from
παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,
all pollution of flesh and of spirit,
ἐπιτελοῦντες ἁγωσύνην ἐν φόβῳ θεοῦ.
perfecting holiness in [the] fear of God.
2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν,
Make room for us; no one we wronged,
οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.
no one we injured, no one we defrauded.
3 πρὸς κατάκρισιν οὐ λέγω· προείρηκα
For condemnation I say not; ²I have previously said
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε
¹for that in the hearts of us ye are
εἰς τὸ συναποθανεῖν καὶ συζῆν. **4** πολλή
for – to die with [you] and to live with [you]. Much
μοι παρρησία πρὸς ὑμᾶς, πολλή μοι
to me⁶ boldness toward you, much to me⁶
=I have much =I have much
καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ
boasting on behalf of you; I have been filled –
παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ
with comfort, I overflow – with joy on(in)
πάσῃ τῇ θλίψει ἡμῶν. **5** Καὶ γὰρ
all the affliction of us. For indeed
ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν
coming us⁶ into Macedonia ⁵no
=when we came
ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν
⁴*has* had ⁶rest ¹the ²flesh ³of us, but in
παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν
every way being afflicted; without [were] fightings, within

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

φόβοι. **6** ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς
[were] fears. But [the] [one] [comforting] [the] [humble]
παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ
[comforted] [us] – [God] by the presence
Τίτου· **7** οὐ μόνον δὲ ἐν τῇ παρουσίᾳ
of Titus; and not only by the presence
αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ
of him, but also by the comfort with which
παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν
he was comforted over you, reporting to us
τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν,
[the] [of you] [eager longing, [the] [of you] [mourning,
τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
[the] [of you] [zeal on behalf of me, so as me
μᾶλλον χαρῆναι. **8** Ὅτι εἰ καὶ ἐλύπησα
more to rejoice.[b] Because if indeed I grieved
=so that I rejoiced more.
ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι·
you by the epistle, I do not regret;
εἰ καὶ μετεμελόμην, βλέπω ὅτι ἡ ἐπιστολὴ
if indeed I regretted, I see that – epistle
ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς,
that if indeed for an hour it grieved you,
9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ'
now I rejoice, not that ye were grieved, but
ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε
that ye were grieved to repentance; [ye were grieved
γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε
[for according to God, in order that in nothing ye might suffer loss
ἐξ ἡμῶν. **10** ἡ γὰρ κατὰ θεὸν λύπη
by us. For [the] [according to] [God] [grief
μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
[repentance] [to] [salvation] [unregrettable
ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον
[works]; but [the] [of the] [world] [grief] [death
κατεργάζεται. **11** ἰδοὺ γὰρ αὐτὸ τοῦτο
[works out. For behold this very thing[,]
τὸ κατὰ θεὸν λυπηθῆναι πόσην κατειργά-
– [according to] [God] [to be grieved[,]] [what] [it worked
σατο ὑμῖν σπουδήν, ἀλλὰ ἀπολογίαν, ἀλλὰ
out [in you] [earnestness, but [what] defence, but
ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν,
vexation, but fear, but eager desire,
ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ
but zeal, but vengeance. In everything
συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι τῷ
ye commended yourselves pure to be in the

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

πράγματι. **12** ἄρα εἰ καὶ ἔγραψα ὑμῖν,
affair. Then if indeed I wrote to you,
οὐχ ἕνεκεν τοῦ ἀδικήσαντος οὐδὲ ἕνεκεν
not for the sake of the [one] having done wrong nor for the sake of
τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερω-
the having been [one] wronged, but for the sake of – to be mani-
θῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν
fested the earnestness[bd] of you – on behalf of us
πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. **13** διὰ
toward you before – God. There-
τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ
fore we have been comforted. But as to the
παρακλήσει ἡμῶν περισσοτέρως μᾶλλον
comfort of us abundantly more
ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέ-
we rejoiced over the joy of Titus, because has been
παυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων
rested the spirit of him from(by) all
ὑμῶν· **14** ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν
you; because if [3]anything [2]to him [4]on behalf of [1]you
κεκαύχημαι, οὐ κατῃσχύνθην, ἀλλ' ὡς
[1]I have boasted, I was not shamed, but as
πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως
[3]all things [2]in [4]truth [1]we spoke [5]to you, so
καὶ ἡ καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια
also the boasting of us over Titus [1]truth
ἐγενήθη. **15** καὶ τὰ σπλάγχνα αὐτοῦ
[1]became. And the bowels of him
περισσοτέρως εἰς ὑμᾶς ἐστιν ἀναμιμνῃσκομέ-
[3]abundantly [2]toward [4]you [1]is(are) [he] remember-
νου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ
ing[5] [1]the [3]of all [4]you [2]obedience, as with
φόβου καὶ τρόμου ἐδέξασθε αὐτόν.
fear and trembling ye received him.
16 χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.
I rejoice that in everything I am confident in you.

CHAPTER 8

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν
Now we make known to you, brothers, the
χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς
grace – of God – *having been* given among the
ἐκκλησίαις τῆς Μακεδονίας, **2** ὅτι ἐν πολλῇ
churches – of Macedonia, that in much
δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς
proving of affliction the abundance of the joy
αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία
of them and [1]the [3]according to [4]depth [5]poverty
=their extreme poverty

abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did,* not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my*

αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς
of them abounded to the riches of the
ἁπλότητος αὐτῶν· **3** ὅτι κατὰ δύναμιν,
liberality of them; that according to [their] power,
μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι
I witness, and beyond [their] power, of their own accord
4 μετὰ πολλῆς παρακλήσεως δέομενοι ἡμῶν
with much beseeching requesting of us
τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας
the grace and the fellowship of the ministry
τῆς εἰς τοὺς ἁγίους, **5** καὶ οὐ καθὼς
– to the saints, and not as
ἠλπίσαμεν, ἀλλὰ ἑαυτοὺς ἔδωκαν πρῶτον
we hoped, but themselves gave firstly
τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ,
to the Lord and to us through [the] will of God,
6 εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα
for – to beseech us[b] Titus, in order
=that we should beseech that
καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ
as previously he began so also he should complete
εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. **7** ἀλλ'
in you also this grace. But
ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ
as in everything ye abound, in faith and
λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ
in word and in knowledge and in all diligence
καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα
and – [2]from [3]us [4]in(to) [5]you [1]in love, [see] that
καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.
[5]also [3]in [3]this – [4]grace [1]ye may abound.
8 Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ
[2]Not [3]by way of [4]command [1]I say,* but through
τῆς ἑτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας
[1]the [3]of others [3]diligence also [2]the – [4]of your
ἀγάπης γνήσιον δοκιμάζων· **9** γινώσκετε
[5]love [2]reality [1]proving; [3]ye know
γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ
[1]for the grace of the Lord of us Jesus
[Χριστοῦ], ὅτι δι' ὑμᾶς ἐπτώχευσεν
Christ, that on account of you [3]he impoverished [himself]
πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ
[2]rich [1]being, in order that ye [1]by the [2]of that one [2]poverty
πλουτήσητε. **10** καὶ γνώμην ἐν τούτῳ
might become rich. And [4]an opinion [2]in [2]this

* That is, Paul is not issuing a command. *Cf.* I. Cor. 7. 6.

advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother,

δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες
I give: for this for you is expedient, who

οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν
not only the to do but also the to will

προενήρξασθε ἀπὸ πέρυσι· 11 νυνὶ δὲ καὶ
previously ye began from last year; but now also
= a year ago;

τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ
the to do complete ye, so as the

προθυμία τοῦ θέλειν, οὕτως καὶ τὸ
eagerness of the to will, so also the

ἐπιτελέσαι ἐκ τοῦ ἔχειν. 12 εἰ γὰρ ἡ
to complete out of the to have. For if the
= what ye have.

προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ
eagerness is already there, according to whatever one has

εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. 13 οὐ
it is acceptable, not according to [what] one has not.

γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλῖψις,
For in order that [there may be] to others relief, to you distress,

ἀλλ' ἐξ ἰσότητος 14 ἐν τῷ νῦν καιρῷ
but by equality at the present time

τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων
the of you abundance [may be] for the of those

ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα
lack, in order that also the of those abundance

γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως
may be for the of you lack, so as

γένηται ἰσότης, 15 καθὼς γέγραπται· ὁ
there may be equality, as it has been written: He

τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ
the much did not abound, and he the

ὀλίγον οὐκ ἠλαττόνησεν. 16 Χάρις δὲ
little had not less. But thanks [be]

τῷ θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν
– to God – giving the same diligence

ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, 17 ὅτι
on behalf of you in the heart of Titus, because

τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος
the indeed beseeching he received, more diligent

δὲ ὑπάρχων αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.
and being of his own accord he went forth to you.

18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν
And we sent with with him the

whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
brother of whom the praise in the gospel
διὰ πασῶν τῶν ἐκκλησιῶν, **19** οὐ μόνον δὲ
[is] all the churches, and not only [this]
through[out]
ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν
but also [2]having been elected [4]by [3]the [5]churches
συνέκδημος ἡμῶν ἐν τῇ χάριτι ταύτῃ
[1]a travelling [3]of us in this grace
companion
τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν
– being ministered by us to [1]the
αὐτοῦ τοῦ κυρίου δόξαν καὶ προθυμίαν
[5][him]self [6]of the [4]Lord [2]glory and eagerness
ἡμῶν, **20** στελλόμενοι τοῦτο, μή τις ἡμᾶς
of us, avoiding this, lest anyone [1]us
μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ
[3]should blame in this bounty –
διακονουμένῃ ὑφ' ἡμῶν· **21** προνοοῦμεν γὰρ
being ministered by us; for we provide
καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ
good not only before [the] Lord but also
things
ἐνώπιον ἀνθρώπων. **22** συνεπέμψαμεν δὲ
before men. And we sent with
αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν
them the brother of us, whom [1]we proved
ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ
[5]in [6]many times [4]many [3]diligent [2]being, [3]now
δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ
[1]and much more diligent [1]in [3]confidence [5]much
τῇ εἰς ὑμᾶς. **23** εἴτε ὑπὲρ Τίτου, κοινωνὸς
– toward you. Whether as to Titus, [2]partner
ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ
[1]my [5]and [5]for [6]you [4]fellow-worker; or brothers
ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.
of us, apostles of churches, {the} glory of Christ.

24 τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν
[7]The [1]therefore [8]demon- [9]of the [10]love [11]of you
stration
καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς
[12]and [14]of us [13]boasting [15]on behalf of [16]you [17]to
αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν
[15]them [3]showing forth [3]in [4][the] presence [5]of the
ἐκκλησιῶν.
[5]churches.

CHAPTER 9

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according

9 Περὶ μὲν γὰρ τῆς διακονίας τῆς
[3]Concerning [2]indeed [1]for the ministry –
εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ
to the saints [3]superfluous [2]for me [1]it is –
γράφειν ὑμῖν· **2** οἶδα γὰρ τὴν προθυμίαν
to write to you; for I know the eagerness
ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακε-
of you which on behalf of you I boast to Mace-
δόσιν ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ
donians that Achaia has made preparations from
πέρυσι, καὶ τὸ ὑμῶν ζῆλος ἠρέθισεν
last year, and the [2]of you [1]zeal stirred up
=a year ago,
τοὺς πλείονας. **3** ἔπεμψα δὲ τοὺς ἀδελφούς,
the greater number. And I sent the brothers,
ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ
lest the boast of us – on behalf
ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα
of you should be in this respect, in order
emptied that
καθὼς ἔλεγον παρεσκευασμένοι ἦτε, **4** μή
as I said *having been* prepared ye were,
πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες
lest if [3]come [2]with [4]me [1]Macedonians
καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους
and find you unprepared
καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν
[3]should be shamed [1]we, *in order* that we say not
ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. **5** ἀναγκαῖον
ye, in this confidence. [1]Necessary
οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς
[3]there-fore [1]I thought [it] to beseech the brothers
ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκατρτί-
in order that they go to you and arrange before-
forward
σωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν,
hand [1]the [4]having been promised [2]blessing [3]of you,
ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν
this ready to be thus as a blessing
καὶ μὴ ὡς πλεονεξίαν. **6** Τοῦτο δε,
and not as greediness. And this,
ὁ σπείρων φειδομένως φειδομένως καὶ
the [one] sowing sparingly [3]sparingly [2]also
θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ'
[1]will reap, and the [one] sowing on(for) blessings [3]on(for)
εὐλογίαις καὶ θερίσει. **7** ἕκαστος καθὼς
[4]blessings [2]also [1]will reap. Each one as

as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after

προῄρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ
he chose in the(his) heart, not of grief or
ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ
of necessity; for [a] cheerful [the] giver [loves] –
θεός. **8** δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν
God. And is able – God all grace
περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ
to cause to abound toward you, in order that in everything
πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισ-
always all self-sufficiency having ye may
σεύητε εἰς πᾶν ἔργον ἀγαθόν, **9** καθὼς
abound to every work good, as
γέγραπται· ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,
it has been written: He scattered, he gave to the poor,
ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.
the righteousness of him remains unto the age.
10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι
Now the [one] providing seed for the [one] sowing
καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ
both bread for food will supply and
πληθυνεῖ τὸν σπόρον ὑμῶν καὶ αὐξήσει
will multiply the seed of you and will increase
τὰ γενήματα τῆς δικαιοσύνης ὑμῶν· **11** ἐν
the fruits of the righteousness of you; in
παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα,
everything being enriched to all liberality,
ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν
which works out through us thanksgiving
τῷ θεῷ· **12** ὅτι ἡ διακονία τῆς λειτουργίας
– to God; because the ministry – service
ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα
of this not only is making up
τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ
the things lacking of the saints, but [is] also
περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ
abounding through many thanksgivings –
θεῷ· **13** διὰ τῆς δοκιμῆς τῆς διακονίας
to God; through the proof – ministry
ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ
of this glorifying – God on the
ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ
submission of the confession of you to the
εὐαγγέλιον τοῦ Χριστοῦ καὶ ἁπλότητι
gospel – of Christ and [on the] liberality
τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
of the fellowship toward them and toward all men,
14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούν-
and [them] with [on be-half of] [you] longing

you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

των ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν
after[a] you on account the excelling grace
of
τοῦ θεοῦ ἐφ' ὑμῖν. **15** Χάρις τῷ θεῷ
– of God upon you. Thanks – to God
ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.
for the indescribable of him gift.

CHAPTER 10

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself

10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ
[my]self Now I Paul beseech
ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας
you through the meekness and forbearance
τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν
– of Christ, who according to face indeed
ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς
[am] humble among you, but being absent am bold toward
ὑμᾶς· **2** δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι
you: now I request – not being present to be bold
τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί
in the confidence which I reckon to be daring toward
τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ
some the [ones] reckoning us as [a]according to
σάρκα περιπατοῦντας. **3** [1]Ἐν σαρκὶ γὰρ
[a]flesh [1]walking. in flesh For
περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα,
walking not according to flesh we war,
4 τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν
for the weapons of the warfare of us [are]
οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς
not fleshly but powerful – to God to
καθαίρεσιν ὀχυρωμάτων, λογισμοὺς καθαιροῦν-
overthrow of strongholds, [2]reasonings [1]overthrow-
τες **5** καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ
ing and every high thing rising up against
τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες
the knowledge – of God, and taking captive
πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,
every design to the obedience – of Christ,
6 καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν
and in readiness having to avenge all
=being ready
παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.
disobedience, whenever [a]is fulfilled [2]of you [1]the [3]obedience.
7 Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις
[a]The things [3]according to [4]face (appearance) [1]ye look [at]. If anyone
πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο
has persuaded himself [2]of Christ [1]to be, this

think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as

λογιζέσθω πάλιν ἐφ' ἑαυτοῦ, ὅτι καθὼς
let him reckon again as to himself, that as
αὐτὸς Χριστοῦ, οὕτως καὶ ἡμεῖς. **8** ἐάν
he [is] of Christ, so also [are] we. if
τε γὰρ περισσότερόν τι καυχήσωμαι περὶ
even For more abundantly some- I should boast concern-
what ing
τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
the authority of us, which gave the Lord
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν
for edification and not for overthrow
ὑμῶν, οὐκ αἰσχυνθήσομαι, **9** ἵνα μὴ δόξω
of you, I shall not be shamed, in order that I may not seem
ὡσὰν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν.
as though to frighten you through the epistles.
10 ὅτι αἱ ἐπιστολαὶ μέν, φησίν, βαρεῖαι
Because the(his) epistles indeed, he says, [are] weighty
καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος
and strong, but the presence of the(his) body [is]
ἀσθενὴς καὶ ὁ λόγος ἐξουθενημένος.
weak and the(his) speech *being* despised.
11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί
This let reckon such a one, that such as
ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,
we are – in word through epistles being absent,
τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. **12** Οὐ
such also being present – in work. not
γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι
For we dare *to* class with or *to* compare
ἑαυτούς τισιν τῶν ἑαυτοὺς συνιστανόντων·
ourselves with some of the themselves commending;
[ones]
ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες
but they among themselves themselves measuring
καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ
and comparing themselves with themselves not
συνιᾶσιν. **13** ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα
do understand. But we not immeasurably‡
καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ
will boast, but according to the measure of the
κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου,
rule which divided to us – God of(in) measure,
ἐφικέσθαι ἄχρι καὶ ὑμῶν. **14** οὐ γὰρ
to reach as far as even you. For not
ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν
as not reaching to you do we overstretch
ἑαυτούς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν
ourselves, for as far as even you we came

to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, **15** οὐκ
in the gospel – of Christ, not
εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις
immeasurably† boasting in others'†
κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης
labours, but [3]hope [1]having growing
=as your faith grows
τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι
the faith of you[2] [3]among [3]you [1]to be magnified
κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν,
according the rule of us in abundance,
to
16 εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,
in the [parts] beyond you to preach good tidings,
οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα
not [2]in [2]another's† [4]rule [4]in – [4]things ready
καυχήσασθαι. **17** Ὁ δὲ καυχώμενος ἐν
[1]to boast. But the [one] boasting [3]in
κυρίῳ καυχάσθω· **18** οὐ γὰρ ὁ ἑαυτὸν
[3][the] Lord [1]let him boast; for not the [one] himself
συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ
commending, that one is approved, but
ὃν ὁ κύριος συνίστησιν.
whom the Lord commends.

CHAPTER 11

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye

11 Ὄφελον ἀνείχεσθέ μου μικρόν τι
I would that ye endured me a little [bit]
ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου.
of foolishness; but indeed ye do endure me.
2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ, ἡρμοσάμην
For I am jealous [of] you [2]of God [1]with a [1]I betrothed
jealousy,
γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν
[1]for you to one husband [2]virgin [2]a pure
παραστῆσαι τῷ Χριστῷ· **3** φοβοῦμαι δὲ
[1]to present – to Christ; and I fear
μή πως, ὡς ὁ ὄφις ἐξηπάτησεν Εὔαν
lest somehow, as the serpent deceived Eve
ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα
by the cleverness of him, [4]should [1]the [3]thoughts
be seduced
ὑμῶν ἀπὸ τῆς ἁπλότητος [καὶ τῆς
[3]of you from the simplicity [and the
ἁγνότητος] τῆς εἰς Χριστόν. **4** εἰ μὲν
purity – in Christ. [1]if [3]indeed
γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει
[1]For the [one] coming [2]another [2]Jesus [1]proclaims
ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον
whom we did not proclaim, or [2]spirit [2]a different

have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that

λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον
[1]ye receive which ye did not receive, or [2]gospel

ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.
[1]a different which ye did not receive, [2][him] [3]well [1]ye endure.

5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν
For I reckon nothing to have come behind *of* the

ὑπερλίαν ἀποστόλων. **6** εἰ δὲ καὶ ἰδιώτης
super- apostles. But if indeed unskilled [I am]

τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν
– in speech, yet not – in knowledge, but in

παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς.
every having manifested in all things to you.
[way] [ourselves]

7 Ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν
Or [2]sin [1]did I commit [4]myself [3]humbling

ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ
in order ye might be because [5]freely [6]the –
that exalted,

θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
[4]of God [2]gospel [1]I preached *good tidings* to you?

8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον
Other churches I robbed taking wages

πρὸς τὴν ὑμῶν διακονίαν, **9** καὶ παρὼν
for [1]the [3]of you [2]ministry, and being present

πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα
with you and lacking I was *not* an encumbrance

οὐθενός· τὸ γὰρ ὑστέρημά μου προσανε-
of no man; for the lack of me [4]made

πλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακε-
up [1]the [2]brothers [3]coming [4]from [5]Mace-

δονίας· καὶ ἐν παντὶ ἀβαρῆ ἐμαυτὸν
donia; and in every [way] [3]unburdensome [2]myself

ὑμῖν ἐτήρησα καὶ τηρήσω. **10** ἔστιν
[4]to you [1]I kept and I will keep. [5]is

ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις
[1][The] truth [3]of Christ in me, that – boasting

αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς
this shall not be stopped in me in the

κλίμασιν τῆς Ἀχαΐας. **11** διὰ τί; ὅτι
regions – of Achaia. Why? because

οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν. **12** Ὃ
I love not you? – God knows. what

δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν
But I do, also I will do, in order I may cut the
that off

ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν
occasion of the desiring an occasion, in or- where-
[ones] der that

wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

ᾧ καυχῶνται εὑρεθῶσιν καθὼς καὶ ἡμεῖς.
in they boast they may be found as also we.

13 οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται
– For such [are] false apostles, [a]workmen

δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους
[a]deceitful, transforming themselves into apostles

Χριστοῦ. **14** καὶ οὐ θαῦμα· αὐτὸς γὰρ
of Christ. And no wonder; [a][him]self [b]for

ὁ σατανᾶς μετασχηματίζεται εἰς ἄγγελον
– [a]Satan transforms himself into an angel

φωτός. **15** οὐ μέγα οὖν εἰ καὶ οἱ
of light. No great thing therefore if also the

διάκονοι αὐτοῦ μετασχηματίζονται ὡς
ministers of him transform themselves as

διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται
ministers of righteousness; of whom the end will be

κατὰ τὰ ἔργα αὐτῶν.
according to the works of them.

16 Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα
Again I say, [a]not [a]anyone [a]me [b]think [c]foolish

εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα
[c]to be; otherwise, even if as foolish

δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχήσω-
receive ye me, in order I also a little [bit] may
that

ωμαι. **17** ὃ λαλῶ, οὐ κατὰ κύριον λαλῶ,
boast. What I speak, not according [the] Lord I speak,
to

ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ
but as in folly, in this –

ὑποστάσει τῆς καυχήσεως. **18** ἐπεὶ πολλοὶ
confidence – of boasting. Since many

καυχῶνται κατὰ [τὴν] σάρκα, κἀγὼ
boast according to the flesh, I also

καυχήσομαι. **19** ἡδέως γὰρ ἀνέχεσθε τῶν
will boast. For gladly ye endure –

ἀφρόνων φρόνιμοι ὄντες· **20** ἀνέχεσθε γὰρ
fools [a]prudent [b]being; for ye endure

εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει,
if anyone [a]you [b]enslaves, if anyone devours [you],

εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ
if anyone receives [you],* if anyone lifts himself up, if

τις εἰς πρόσωπον ὑμᾶς δέρει. **21** κατὰ
anyone [a]in [b][the] face [a]you [b]beats(hits). According to

ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν·
dishonour I say, as that we have been weak:

ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν ἀφροσύνῃ
but in whatever [respect] anyone dares, in folly

* ? takes [you in].

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

λέγω, τολμῶ κἀγώ. **22** Ἑβραῖοί εἰσιν; κἀγώ.
I say, [a]dare [1]I [2]also. Hebrews are they? I also.
Ἰσραηλῖταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ.
Israelites are they? I also. Seed of Abraham are they? I also.
23 διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν
Ministers of Christ are they? being out of my mind I speak, [a]beyond [1]I: (more) in
κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν
labours more abundantly, in prisons more abundantly, in stripes excessively, in
θανάτοις πολλάκις. **24** ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,
deaths many times. By Jews five times forty [stripes] less one I received,
25 τρὶς ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, **26** νυχθήμερον ἐν τῷ βυθῷ
thrice I was beaten with rods, once I was stoned, thrice I was shipwrecked, a night and a day in the deep
πεποίηκα· ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ
I have done(been); in travels many times, in perils of rivers, in perils of robbers, in perils of
γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν
[my] kind, in perils of nations, in perils in a city, in perils in a desert, in perils in(at)
θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις, **27** κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν
sea, in perils among false brothers, in labour and hardship, in watchings many times, in
λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· **28** χωρὶς τῶν
famine and thirst, in fastings many times, in cold and nakedness; apart from the things
παρεκτὸς ἡ ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. **29** τίς
without[,] the conspiring against me – daily, the care of all the churches. Who
ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; **30** εἰ καυχᾶσθαι
is weak, and I am not weak? who is offended, and [a]not [1]I [2]burn? If to boast
δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.
it be-hoves [me]. things of the weakness of me I will boast.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER 12

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I

31 ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ
The God and Father of the Lord Jesus
οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,
knows, the [one] being blessed unto the ages,
ὅτι οὐ ψεύδομαι. **32** ἐν Δαμασκῷ ὁ
that I am not lying. In Damascus the
ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει
ethnarch of Aretas of the king guarded
τὴν πόλιν Δαμασκηνῶν πιάσαι με, **33** καὶ
the city of [the] Damascenes to seize me, and
διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ
through a window in a basket I was lowered through
τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.
the wall and escaped the hands of him.

12 Καυχᾶσθαι δεῖ, οὐ συμφέρον μέν,
To boast it behoves not expedient indeed, [me],
ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις
so I will come to visions and revelations
κυρίου. **2** οἶδα ἄνθρωπον ἐν Χριστῷ
of [the] Lord. I know a man in Christ
πρὸ ἐτῶν δεκατεσσάρων, — εἴτε ἐν
before years fourteen, (whether in
σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος
[the] body I know not, or outside the body
οὐκ οἶδα, ὁ θεὸς οἶδεν, — ἁρπαγέντα
I know not, – God knows,) [1]caught
τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. **3** καὶ
– [1]such a one to [the] third heaven. And
οἶδα τὸν τοιοῦτον ἄνθρωπον — εἴτε
I know – such a man (whether
ἐν σώματι εἴτε χωρὶς τοῦ σώματος
in [the] body or apart from the body
[οὐκ οἶδα], ὁ θεὸς οἶδεν, — **4** ὅτι
I know not, – God knows,) that
ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν
he was caught into the paradise and heard
ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ
unspeakable words, which it is not permissible for a man
λαλῆσαι. **5** ὑπὲρ τοῦ τοιούτου καυχήσομαι,
to speak. On behalf of – such a one I will boast,
ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι εἰ
but on behalf of myself I will not boast ex-
μὴ ἐν ταῖς ἀσθενείαις. **6** ἐὰν γὰρ θελήσω
cept in the(my) weaknesses. For if I shall wish
καυχήσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν
to boast, I shall not be foolish, [1]truth

forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it where-

γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ
[1]for [2]I will speak; but I spare, lest anyone to me
λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει
reckons beyond what he sees me or hears
ἐξ ἐμοῦ 7 καὶ τῇ ὑπερβολῇ τῶν ἀποκα-
of me and by the excess of the revela-
λύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη
tions. Where- lest I should be there was
fore exceedingly uplifted, given
μοι σκόλοψ τῇ σαρκί, ἄγγελος σατανᾶ,
to me a thorn in the flesh, a messenger of Satan,
ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.
in order [3]me [1]he might buffet, lest I should be
that exceedingly uplifted.
8 ὑπὲρ τούτου τρὶς τὸν κύριον παρεκάλεσα,
As to this thrice the Lord I besought,
ἵνα ἀποστῇ ἀπ' ἐμοῦ. 9 καὶ εἴρηκέν
in or- it might from me. And he *has* said
der that depart
μοι· ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ
to me: [4]Suffices [5]thee [1]the [2]grace [3]of me; for the(my)
δύναμις ἐν ἀσθενείᾳ τελεῖται. Ἥδιστα
power in weakness is perfected. Most gladly
οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις,
therefore rather I will boast in the(my) weaknesses,
ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ
in order [4]might *over* [5]me [1]the [2]power –
that overshadow
Χριστοῦ. 10 διὸ εὐδοκῶ ἐν ἀσθενείαις,
[3]of Christ. Wherefore I am well in weaknesses,
pleased
ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς
in insults, in necessities, in persecutions
καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν
and difficulties, on behalf of Christ; [2]whenever
γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
[1]for I am weak, then [2]powerful [1]I am.
11 Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε.
I have become foolish; ye me compelled.
ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι.
For I ought by you to be commended.
οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν
For nothing I lacked of the super-
ἀποστόλων, εἰ καὶ οὐδέν εἰμι. 12 τὰ
apostles, [2]if [1]even [4]nothing [3]I am. [5]The
μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη
[1]indeed signs of the apostle were wrought
ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις τε
among you in all endurance, [2]by signs [1]both
καὶ τέρασιν καὶ δυνάμεσιν. 13 τί γάρ
and by wonders and by powerful deeds. For what

in ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

ἐστιν ὃ ἡσσώθητε ὑπὲρ τὰς λοιπὰς
is it which ye were less than the remaining
ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
churches, except that [my]self I not
κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν
encumbered of you? Forgive ye me –
ἀδικίαν ταύτην. **14** Ἰδοὺ τρίτον τοῦτο
wrong this. Behold [the] third [time] this [is]
ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ
I am ready to come to you, and
οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν
I will not encumber [you]; not for I seek the things of you
ἀλλὰ ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα
but you. For not ought the children
τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς
for the parents to lay up treasure, but the parents
τοῖς τέκνοις. **15** ἐγὼ δὲ ἥδιστα δαπανήσω
for the children. But I most gladly will spend
καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν
and will be spent out on behalf of the souls
ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἀγαπῶ,
of you. If more abundantly you I love,
ἧσσον ἀγαπῶμαι; **16** Ἔστω δέ, ἐγὼ οὐ
[the] less am I loved? But let it be, I not
κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανοῦργος
burdened you; but being crafty
δόλῳ ὑμᾶς ἔλαβον. **17** μή τινα ὧν
with guile you I took. *Not* anyone of whom
ἀπέσταλκα πρὸς ὑμᾶς, **18** δι' αὐτοῦ
I have sent to you, through him
ἐπλεονέκτησα ὑμᾶς; παρεκάλεσα Τίτον καὶ
did I defraud you? I besought Titus and
συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεο-
sent with [him] the brother; *not* de-
νέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ
frauded you Titus? not by the same
πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς
spirit walked we? not in the same
ἴχνεσιν;
steps?

19 Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα.
Already ye think that to you we are making a defence.
κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ
Before God in Christ we speak; –
δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν
but all things, beloved, [are] on behalf of the of you

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER 13

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him

οἰκοδομῆς. **20** φοβοῦμαι γὰρ μή πως ἐλθὼν
[4]edification. For I fear lest coming
οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ
[3]not [4]such as [5]I wish [1]I may find [2]you, and I am found
ὑμῖν οἷον οὐ θέλετε, μή πως ἔρις,
by you such as ye wish not, lest strife,
ζῆλος, θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισ-
jealousy, angers, rivalries, detractions, whisper-
μοί, φυσιώσεις, ἀκαταστασίαι· **21** μὴ πάλιν
ings, puffings up, disturbances; lest again
ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου
coming me[a] [4]may humble [5]me [1]the [2]God [3]of me
=when I come
πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν
with you, and I shall mourn many of the [ones]
προημαρτηκότων καὶ μὴ μετανοησάντων
having previously sinned and not repenting
ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ
over the uncleanness and fornication and
ἀσελγείᾳ ᾗ ἔπραξαν. **13** Τρίτον τοῦτο
lewdness which they practised. [3][The] third [1]this [time] [is]
ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος
I am coming to you; at [the] mouth
δύο μαρτύρων καὶ τριῶν σταθήσεται
of two witnesses and of three shall be established
πᾶν ῥῆμα. **2** προείρηκα καὶ προλέγω,
every word. I have previously said and I say beforehand,
ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν
as being present the second [time] and being absent
νῦν, τοῖς προημαρτηκόσιν καὶ τοῖς
now, to the [ones] having previously sinned and [1]to [3]the
λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ
[4]remaining [3]all, that if I come *in the* [ones]
πάλιν οὐ φείσομαι, **3** ἐπεὶ δοκιμὴν ζητεῖτε
again I will not spare, since [2]a proof [1]ye seek
τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς
– [5]in [6]me [4]speaking [3]of Christ, who toward
ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν.
you is not weak but is powerful in you.
4 καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ
For indeed he was crucified out of weakness, but
ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
he lives by [the] power of God. For indeed we
ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν
are weak in him, but we shall live with

by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.
him by [the] power of God toward you.

5 Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ
[1]Yourselves [1]test if ye are in the

πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ
faith, [2]yourselves [1]prove; or not

ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς
perceive ye yourselves that Jesus Christ [is]

ἐν ὑμῖν, εἰ μήτι ἀδόκιμοί ἐστε. **6** ἐλπίζω
in you, unless [2]counterfeits [1]ye are. I hope

δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν
But that ye will know that we are not

ἀδόκιμοι. **7** εὐχόμεθα δὲ πρὸς τὸν θεὸν
counterfeits. Now we pray to – God

μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ
not to do [2]you evil *none*, not
= that ye do no . . .

ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα
in order we [2]approved [1]may appear, but in order that that

ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς
ye [2]the [2]good [1]may do, and we [2]as

ἀδόκιμοι ὦμεν. **8** οὐ γὰρ δυνάμεθά
[2]counterfeits [1]may be. For we cannot [do]

τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς
any- against the truth, but on behalf of the thing

ἀληθείας. **9** χαίρομεν γὰρ ὅταν ἡμεῖς
truth. For we rejoice whenever we

ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο
are weak, and ye powerful are; this

καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. **10** Διὰ
also we pray, the [2]of you [1]restoration. There-

τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν
fore [2]these things [2]being [1]I write, in order being absent that present

μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν
[2]not [2]sharply [1]I may deal according to the authority

ἣν ὁ κύριος ἔδωκέν μοι εἰς οἰκοδομὴν
which the Lord gave me for edification

καὶ οὐκ εἰς καθαίρεσιν.
and not for overthrow.

11 Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε,
For the rest,† brothers, rejoice, restore yourselves,

παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε,
admonish yourselves, the same thing think, be at peace,

καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης
and the God – of love and of peace

ἔσται μεθ' ὑμῶν. **12** Ἀσπάσασθε ἀλλήλους
will be with you. Greet ye one another

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

ἐν ἁγίῳ φιλήματι. Ἀσπάζονται ὑμᾶς οἱ
with a holy kiss. [4]greet [5]you [3]the
ἅγιοι πάντες.
[2]saints [1]All.

13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ
The grace of the Lord Jesus Christ
καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία
and the love – of God and the fellowship
τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.
of the Holy Spirit [be] with [2]all [1]you.

GALATIANS 1

ΠΡΟΣ ΓΑΛΑΤΑΣ
To Galatians

CHAPTER 1

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

1 Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων
Paul an apostle, not from men
οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ
nor through man but through Jesus
Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος
Christ and God [the] Father the [one] having raised
αὐτὸν ἐκ νεκρῶν, **2** καὶ οἱ σὺν ἐμοὶ
him out of [the] dead, and [2]the [4]with [5]me
πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς
[1]all [3]brothers, to the churches –
Γαλατίας· **3** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
of Galatia: Grace to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
God Father of us and Lord Jesus
Χριστοῦ, **4** τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν
Christ, the [one] having given himself on behalf of the
ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ
sins of us, so as he might deliver us out of
τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ
the [3]age – [1]present [2]evil according to
τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,
the will of the God and Father of us,
5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
to whom [be] the glory unto the ages of the
αἰώνων· ἀμήν.
ages: Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε
I wonder that thus quickly ye are removing
ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι
from the [one] having called you by [the] grace
Χριστοῦ εἰς ἕτερον εὐαγγέλιον, **7** ὃ οὐκ
of Christ to another gospel, which not
ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταράσ-
is another; only [2]some [1]there are – troubl-
σοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι
ing you and wishing to pervert
τὸ εὐαγγέλιον τοῦ Χριστοῦ. **8** ἀλλὰ
the gospel – of Christ. But
καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ
even if we or an angel out of heaven
εὐαγγελίσηται [ὑμῖν] παρ' ὃ εὐηγγελισάμεθα
should preach to you beside what we preached
a gospel
ὑμῖν, ἀνάθεμα ἔστω. **9** ὡς προειρήκαμεν,
to you, [2]a curse [1]let him be. As we have previously said,
καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγ-
also now again I say, if anyone [2]you [1]preaches
γελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα
[2]a gospel beside what ye received, [2]a curse
ἔστω.
[1]let him be.

10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν
For now men do I persuade or –
θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ
God? or do I seek men to please? If
ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος
still men I pleased, [2]of Christ [2]a slave
οὐκ ἂν ἤμην. **11** γνωρίζω γὰρ ὑμῖν,
[1]I would not have been. For I make known to you,
ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν
brothers, the gospel – preached
ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·
by me that it is not according to man;
12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον
for [4]not [1]I [5]from [4]man [3]received
αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως
[3]it nor was I taught but through a revelation
[by man],
Ἰησοῦ Χριστοῦ. **13** Ἠκούσατε γὰρ τὴν
of Jesus Christ. For ye heard –
ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ,
my conduct then in – Judaism,
ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν
that excessively† I persecuted the church

I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches

τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, **14** καὶ
– of God and wasted it, and

προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς
progressed in – Judaism beyond many

συνηλικιώτας ἐν τῷ γένει μου, περισ-
contemporaries in the race of me, [3]abun-

σοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν
dantly [3]a zealot [1]being [4]of the [5]ancestral

μου παραδόσεων. **15** Ὅτε δὲ εὐδόκησεν
[2]of me [6]traditions. But when [14]was pleased

ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου
[1]the [2]having [3]me [4]from [5][the] womb [6]of mother [7]of me
[one] separated

καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ
[8]and [9]having called [10]through [11]the [12]grace [13]of him

16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί,
to reveal the Son of him in me,

ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν,
in order I might preach him among the nations,
that

εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι,
immediately I conferred not with flesh and blood,

17 οὐδὲ ἀνῆλθον εἰς Ἰεροσόλυμα πρὸς
neither did I go up to Jerusalem to

τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον
[1]the [2]before [3]me [4]apostles, but I went away

εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς
into Arabia, and again returned to

Δαμασκόν. **18** Ἔπειτα μετὰ τρία ἔτη
Damascus. Then after three years

ἀνῆλθον εἰς Ἰεροσόλυμα ἱστορῆσαι Κηφᾶν,
I went up to Jerusalem to visit Cephas,

καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·
and remained with him days fifteen;

19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον,
but other of the apostles I saw not,

εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.
except James the brother of the Lord.

20 ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ
Now what I write to you, behold before –
things

θεοῦ ὅτι οὐ ψεύδομαι. **21** Ἔπειτα ἦλθον
God – I lie not. Then I went

εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς
into the regions – of Syria and –

Κιλικίας. **22** ἤμην δὲ ἀγνοούμενος τῷ
of Cilicia. And I was *being* unknown –

προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας
by face to the churches – of Judæa

of Judæa which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAPTER 2

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

ταῖς ἐν Χριστῷ. **23** μόνον δὲ ἀκούοντες
– in Christ. But only hearing
ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν
they were that the [one] ³persecuting ²us ¹then now
εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει,
preaches the faith which then he was destroying,
24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.
and they glorified ²in ³me – ¹God.

2 Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν
Then through fourteen years again
ἀνέβην εἰς Ἰεροσόλυμα μετὰ Βαρναβᾶ,
I went up to Jerusalem with Barnabas,
συμπαραλαβὼν καὶ Τίτον· **2** ἀνέβην δὲ
taking with [me] also Titus; and I went up
κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς
according to a revelation; and I put before them
τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν,
the gospel which I proclaim among the nations,
κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως
³privately ¹but to the [ones] seeming,* lest
εἰς κενὸν τρέχω ἢ ἔδραμον. **3** ἀλλ'
in vain I run or I ran. But
οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν,
not Titus the [one] with me, a Greek being,
ἠναγκάσθη περιτμηθῆναι· **4** διὰ δὲ τοὺς
was compelled to be circumcised; but on account of ¹the
παρεισάκτους ψευδαδέλφους, οἵτινες παρεισ-
²brought in secretly ³false brothers, who stole
ἦλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν
in to spy on the freedom of us
ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς
which we have in Christ Jesus, in order that ²us
καταδουλώσουσιν· **5** οἷς οὐδὲ πρὸς ὥραν
¹they will(might) enslave; to whom not for an hour
εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια
yielded we – in subjection, in order that the truth
τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. **6** ἀπὸ
of the gospel might continue with you. from
δὲ τῶν δοκούντων εἶναί τι, — ὁποῖοί
But the [ones] seeming to be something, (of what kind
ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον
²then ³they were ⁴nothing ⁵to me ¹matters: ⁶[the] face
[ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει — ἐμοὶ
– ⁴God ⁵of a man ⁷receives not,) ³to me
γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,
¹for the [ones] seeming* nothing added,

* *Cf.* the full expressions in vers. 6 (earlier) and 9.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto

7 ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι
but on the contrary seeing that I have been entrusted [with]
τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς
the gospel of the uncircumcision as
Πέτρος τῆς περιτομῆς, **8** ὁ γὰρ ἐνεργήσας
Peter [that] of the circumcision, for the [one] operating
Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
in Peter to an apostleship of the circumcision
ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, **9** καὶ
operated also in me to the nations, and
γνόντες τὴν χάριν τὴν δοθεῖσάν μοι,
knowing the grace – given to me,
Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ
James and Cephas and John, the
δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν
[ones] seeming [3]pillars [1]to be, [5]right [hands] [4]gave
ἐμοὶ καὶ Βαρναβᾷ κοινωνίας, ἵνα ἡμεῖς
[2]to me [3]and [4]to Barnabas [6]of fellowship, in order we that [should
εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·
go] to the nations, but they to the circumcision;
10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν,
only [3]the [4]poor *in order* [1]that [2]we might remember,
ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.
which indeed [2]I was eager [1]this very thing to do.
11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,
But when [2]came [1]Cephas to Antioch,
κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
against [his] face *to* him I opposed, because
κατεγνωσμένος ἦν. **12** πρὸ τοῦ γὰρ
[3]having been condemned [1]he was. Before the for
=For before some came . . .
ἐλθεῖν τινας ἀπὸ Ἰακώβου μετὰ τῶν
to come some[b] from James [2]with [3]the
ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν
[4]nations [1]he ate *with*; but when they came, he withdrew
καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς
and separated himself, fearing the [ones]
ἐκ περιτομῆς· **13** καὶ συνυπεκρίθησαν αὐτῷ
of [the] circumcision; and dissembled along with him
[καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ
also the remaining Jews, so as even
Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.
Barnabas was led away with [3]of them [1]the [2]dissembling.
14 ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν
But when I saw that they walk[ed] not straight
πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον
with the truth of the gospel, I said

Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

τῷ Κηφᾷ ἔμπροσθεν πάντων· εἰ σὺ
– to Cephas in front of all: If thou

Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐκ
[2]a Jew [1]being as a Gentile and not

Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις
as a Jew livest, how [2]the [3]nations [1]compellest thou

Ἰουδαΐζειν; 15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ
to judaize? We by nature Jews and

οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, 16 εἰδότες δὲ
not [1]of [2]nations [1]sinners, and knowing

ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων
that [2]is not justified [1]a man by works

νόμου ἐὰν μὴ διὰ πίστεως Χριστοῦ
of law except(but) through faith of(in) Christ

Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν
Jesus,* even we [2]in [1]Christ [3]Jesus

ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως
[1]believed, in order that we might be justified by faith

Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι
of(in) Christ* and not by works of law, because

ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα
by works of law not will be justified all
=no flesh will be justified.

σάρξ. 17 εἰ δὲ ζητοῦντες δικαιωθῆναι
flesh. But if seeking to be justified

ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί,
in Christ we were found also [our]selves sinners,

ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ
then [is] Christ [2]of sin [1]a minister? not

γένοιτο. 18 εἰ γὰρ ἃ κατέλυσα ταῦτα
May it be. For if what things I destroyed these things

πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνισ-
again I build, [2]a transgressor [3]myself [1]I con-

τάνω. 19 ἐγὼ γὰρ διὰ νόμου νόμῳ
stitute. For I through law [1]to law

ἀπέθανον ἵνα θεῷ ζήσω. Χριστῷ συνεσ-
[1]died in order that to God I might live. With Christ I have

ταύρωμαι· 20 ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ
been co-crucified; and [1]live [2]no more [3]I, but [1]lives

ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί,
[2]in [4]me [1]Christ; and what now I live in [the] flesh,

ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ
[2]by [3]faith [1]I live – of(in) the Son – of God

τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν
– loving me and giving up himself

* Objective genitive, as is shown by the intervening sentence see also 3. 22, 26). *Cf.* " fear of God".

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

ὑπὲρ ἐμοῦ. **21** Οὐκ ἀθετῶ τὴν χάριν
on behalf of me. I do not set aside the grace
τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη,
– of God; for if through law righteousness [comes],
ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
then Christ without cause died.

CHAPTER 3

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be

3 Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς
O foolish Galatians, who you
ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς
bewitched, to whom before [the] eyes Jesus
Χριστὸς προεγράφη ἐσταυρωμένος; **2** τοῦτο
Christ was portrayed having been crucified? This
μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων
only I wish to learn from you, by works
νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς
of law the Spirit received ye or by hearing
πίστεως; **3** οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι
of faith? thus foolish are ye? having begun
πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; **4** τοσαῦτα
in [the] Spirit now in [the] flesh are ye being perfected? so many things
ἐπάθετε εἰκῇ; **5** εἴ γε καὶ εἰκῇ. ὁ
suffered ye in vain? if indeed in vain. The [one]
οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ
therefore supplying to you the Spirit and
ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων
working powerful deeds among you [is it] by works
νόμου ἢ ἐξ ἀκοῆς πίστεως; **6** Καθὼς
of law or by hearing of faith? As
Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη
Abraham believed – God, and it was reckoned
αὐτῷ εἰς δικαιοσύνην. **7** γινώσκετε ἄρα
to him for righteousness. Know ye then
ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοί εἰσιν
that the [ones] of faith, these sons are
Ἀβραάμ. **8** προϊδοῦσα δὲ ἡ γραφὴ ὅτι
of Abraham. And foreseeing the scripture that
ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός,
by faith would justify the nations – God,
προευηγγελίσατο τῷ Ἀβραὰμ ὅτι ἐνευλογη-
preached before good tidings – to Abraham that
θήσονται ἐν σοὶ πάντα τὰ ἔθνη. **9** ὥστε
blessed in thee all the nations. So as
οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ
the [ones] of faith are blessed with the believing

of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that*

Ἀβραάμ. **10** Ὅσοι γὰρ ἐξ ἔργων νόμου
Abraham. For as many as [2]of [3]works [4]of law
εἰσίν, ὑπὸ κατάραν εἰσίν· γέγραπται γὰρ
[1]are, [4]under [3]a curse [2]are; for it has been written[,]
ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει
– Accursed everyone who continues not
πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ
in all the things having been written in the roll
τοῦ νόμου τοῦ ποιῆσαι αὐτά. **11** ὅτι
of the law – to do[d] them. that
δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ
Now by law no man is justified before –
θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως
God [is] clear, because the just man by faith
ζήσεται· **12** ὁ δὲ νόμος οὐκ ἔστιν ἐκ
will live; and the law is not of
πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται
faith, but the [one] doing them will live
ἐν αὐτοῖς. **13** Χριστὸς ἡμᾶς ἐξηγόρασεν
by them. Christ [2]us [1]redeemed
ἐκ τῆς κατάρας τοῦ νόμου γενόμενος
out of the curse of the law becoming
ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται·
[3]on behalf of [2]us [1]a curse, because it has been written:
ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ
Accursed everyone hanging on
ξύλου, **14** ἵνα εἰς τὰ ἔθνη ἡ εὐλογία
a tree, in order that [2]to [4]the [5]nations [1]the [3]blessing
τοῦ Ἀβραὰμ γένηται ἐν Ἰησοῦ Χριστῷ,
– [2]of Abraham [4]might be in Jesus Christ,
ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν
in order [4]the [3]promise [4]of the [5]Spirit [1]we might that receive
διὰ τῆς πίστεως. **15** Ἀδελφοί, κατὰ
through *the* faith. Brothers, according to
ἄνθρωπον λέγω. ὅμως ἀνθρώπου κεκυρω-
man I say. Nevertheless [4]of man [5]having been
μένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδια-
ratified [3]a covenant [1]no one [2]sets aside [3]or [4]makes
τάσσεται. **16** τῷ δὲ Ἀβραὰμ ἐρρέθησαν
additions [to]. – Now to Abraham were said
αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ.
the promises and to the seed of him.
οὐ λέγει· καὶ τοῖς σπέρμασιν, ὡς ἐπὶ
It says not: And to the seeds, as concerning
πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· καὶ τῷ
many, but as concerning one: And to the
σπέρματί σου, ὅς ἐστιν Χριστός. **17** τοῦτο δὲ
seed of thee, who is Christ. And this

the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that

λέγω· διαθήκην προκεκυρωμένην ὑπὸ
I say: [10]A covenant [11]having been previously ratified [12]by

τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα
– [13]God [1]the [4]after [5]four hundred [6]and [7]thirty

ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ
[8]years [9]having come into being [2]law [9]does not annul, so as†

καταργῆσαι τὴν ἐπαγγελίαν. **18** εἰ γὰρ
to abolish the promise. For if

ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ
[4]of [5]law [1]the [3]inheritance [2][is], no more [is it] of

ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας
promise; – but [4]to Abraham [5]through [6]promise

κεχάρισται ὁ θεός. **19** Τί οὖν ὁ νόμος;
[2]has given [3][it] – [1]God. Why therefore the law?

τῶν παραβάσεων χάριν προσετέθη, ἄχρις
[3]the [4]transgressions [2]by reason of [1]it was added, until

ἂν ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται,
[2]should come [1]the [3]seed to whom it has been promised,

διαταγεὶς δι' ἀγγέλων, ἐν χειρὶ μεσίτου.
being ordained through angels, by [the] hand of a mediator.

20 ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ
Now the mediator [2]of one [1]is not, –

δὲ θεὸς εἷς ἐστιν. **21** ὁ οὖν νόμος κατὰ
but God [2]one [1]is. [Is] the [2]therefore [1]law against

τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο.
the promises – of God? May it not be.

εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποι-
For if [2]was given [1]a law – being able to make

ῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη·
alive, really [3]by [4]law [2]would – [1]righteousness; have been

22 ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα
but [3]shut up [1]the [2]scripture all mankind‡

ὑπὸ ἁμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως
under sin in order that the promise by faith

Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.
of(in) Jesus Christ might be given to the [ones] believing.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ
before *the* But to come *the* faith[b] under

= But before faith came

νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν
law we were guarded being shut up to the

μέλλουσαν πίστιν ἀποκαλυφθῆναι. **24** ὥστε
[3]being about [1]faith to be revealed. So as

ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς
the law [2]a trainer [3]of us [1]has become [up] to

we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according o the promise.

CHAPTER 4

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are

Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·
Christ, in order that by faith we might be justified;

25 *ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ*
but having come the faith no more under

παιδαγωγόν ἐσμεν. **26** *Πάντες γὰρ υἱοὶ*
a trainer we are. For all sons

θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ
of God ye are through the faith in Christ

Ἰησοῦ· **27** *ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσ-*
Jesus; for as many as into Christ ye were

θητε, Χριστὸν ἐνεδύσασθε. **28** *οὐκ ἔνι*
baptized, Christ ye put on. There cannot be

Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος
Jew nor Greek, there cannot be slave

οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ·
nor freeman, there cannot be male and female;

πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ
for all ye one are in Christ

Ἰησοῦ. **29** *εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα*
Jesus. But if ye [are] of Christ, then

τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν
– of Abraham a seed are ye, according to promise

κληρονόμοι. **4** *Λέγω δέ, ἐφ' ὅσον χρόνον ὁ*
heirs. But I say, over so long a time as the

κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει
heir an infant is, nothing he differs
[[from]]

δούλου κύριος πάντων ὤν, **2** *ἀλλὰ ὑπὸ*
a slave lord of all being, but under

ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς
guardians is and stewards until the

προθεσμίας τοῦ πατρός. **3** *οὕτως καὶ*
term previously appointed of the father. So also

ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα
we, when we were infants, under the elements

τοῦ κόσμου ἤμεθα δεδουλωμένοι· **4** *ὅτε*
of the world we were having been enslaved; when

δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου,
but came the fulness of the time,

ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ,
sent forth – God the Son of him,

γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ
becoming of a woman, becoming under

νόμον, **5** *ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ,*
law, in order that the ones under law he might redeem,

ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. **6** *Ὅτι δέ*
in order the adoption of sons we might receive. And because that

sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out

ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ
ye are sons, [3]sent forth – [1]God the
πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας
Spirit of the Son of him into the hearts
ἡμῶν, κρᾶζον· ἀββὰ ὁ πατήρ. **7** ὥστε
of us, crying: Abba – Father. So as
οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός,
no more art thou a slave but a son; and if a son,
καὶ κληρονόμος διὰ θεοῦ.
also an heir through God.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν
But then indeed not knowing God
ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς·
ye served as slaves [1]the [3]by nature [4]not [5]being [2]gods;
9 νῦν δὲ γνόντες θεόν, μᾶλλον δὲ
but now knowing God, but rather
γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε
being known by God, how turn ye
πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα,
again to the weak and poor elements,
οἷς πάλιν ἄνωθεν δουλεῦσαι θέλετε;
to which again [3]anew [2]to serve [1]ye wish?
10 ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ
[2]days [1]Ye observe and months and
καιροὺς καὶ ἐνιαυτούς. **11** φοβοῦμαι ὑμᾶς
seasons and years. I fear [for] you
μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.
lest in vain I have laboured among you.

12 Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς
Be ye as I [am], because I also [am] as
ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με
ye [are], brothers, I beg of you. Nothing me
ἠδικήσατε· **13** οἴδατε δὲ ὅτι δι' ἀσθένειαν
ye wronged; and ye know that an account of weakness
τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ
of the flesh I preached good tidings to you –
πρότερον, **14** καὶ τὸν πειρασμὸν ὑμῶν
formerly, and the trial of you
ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ
in the flesh of me ye despised not nor
ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ
disdained *ye,* but as a messenger of God ye received
με, ὡς Χριστὸν Ἰησοῦν. **15** ποῦ οὖν
me, as Christ Jesus. Where therefore
ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν
the felicitation of you?* for I witness to you
ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν
that if possible [3]the [4]eyes [2]of you

* That is, "your felicitation [of me]".

your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

ἐξορύξαντες ἐδώκατέ μοι. **16** ὥστε ἐχθρὸς
[1]gouging out ye gave [them] to me. So that [2]an enemy
ὑμῶν γέγονα ἀληθεύων ὑμῖν; **17** ζηλοῦσιν
[3]of you [1]have I become speaking truth to you? They are zealous of
ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς
you not well, but [2]to exclude [3]you
θέλουσιν, **18** ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ
[1]wish, in order that them ye may be zealous of. But [it is] good
ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ
to be zealous in a good thing always, and not
μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς,
only in the to be present [3]be with you,
=when I am present
19 τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ
children of me,[for] whom again I travail in birth until
μορφωθῇ Χριστὸς ἐν ὑμῖν· **20** ἤθελον δὲ
[2]is formed [1]Christ in you; and I wished
παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι
to be present with you just now and to change
τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
the voice of me, because I am perplexed in(about) you.
21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες
Tell me, the [ones] [3]under [4]law [1]wishing
εἶναι, τὸν νόμον οὐκ ἀκούετε; **22** γέγραπται
[2]to be, [3]the [2]law [1]hear ye not? [2]it has been written
γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα
[1]for that Abraham two sons had, one
ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευ-
of the maidservant and one of the free
θέρας. **23** ἀλλ' ὁ [μὲν] ἐκ τῆς παιδίσκης
woman. But the [one] indeed of the maidservant
κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς
according to flesh has been born, and the [one] of the
ἐλευθέρας διὰ τῆς ἐπαγγελίας. **24** ἅτινά
free woman through the promise. Which things
ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν
is(are) being allegorized; for these are
δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ,
two covenants, one indeed from mount Sina,
εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἁγάρ.
to slavery bringing forth, which is Hagar.
25 τὸ δὲ Ἁγὰρ Σινὰ ὄρος ἐστὶν ἐν
[4]The [1]now [3]Hagar [6]Sina [5]mount [3]is in
τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν
Arabia; and corresponds to the now
Ἰερουσαλήμ, δουλεύει γὰρ μετὰ τῶν
Jerusalem, for she serves as a slave with the

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

τέκνων αὐτῆς. **26** ἡ δὲ ἄνω Ἰερουσαλὴμ
children of her. But the above Jerusalem
ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·
free is, who is mother of us;
27 γέγραπται γάρ· εὐφράνθητι, στεῖρα ἡ
for it has been written: Be thou glad, barren[,] the [one]
οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ οὐκ
not bearing, break forth and shout, the [one] not
ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου
travailing; because many [are] the children of the desolate
μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. **28** ὑμεῖς
rather than of the having the husband. ye
[one]
δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα
But, brothers, [4]according to [5]Isaac [2]of promise [2]children
ἐστέ. **29** ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα
[1]are. But even as then the [one] according to flesh
γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως
born persecuted the [one] according spirit, so
[born] to
καὶ νῦν. **30** ἀλλὰ τί λέγει ἡ γραφή;
also now. But what says the scripture?
ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς·
Cast out the maidservant and the son of her;
οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς
for by no means [6]shall inherit [1]the [2]son [3]of the
παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.
[4]maidservant with the son of the free woman.
31 διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης
Wherefore, brothers, we are not [2]of a maidservant
τέκνα ἀλλὰ τῆς ἐλευθέρας.
[1]children but of the free woman.

CHAPTER 5

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circum-

5 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν·
For *the* freedom [5]us [1]Christ [2]freed;
στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας
stand firm therefore and not again with a yoke of slavery
ἐνέχεσθε.
be entangled.
2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι
Behold[,] I Paul te[1]l you that
ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν
if ye are circumcised Christ [5]you [4]nothing
ὠφελήσει. **3** μαρτύρομαι δὲ πάλιν παντὶ
[1]will profit. And I testify again to every
ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν
man being circumcised that [2]a debtor [1]he is

cised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

ὅλον τὸν νόμον ποιῆσαι. **4** κατηργήθητε
[4]all [2]the [3]law [5]to do. Ye were discharged
ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε,
from Christ who by law are justified,
τῆς χάριτος ἐξεπέσατε. **5** ἡμεῖς γὰρ
the [3]grace [1]ye fell from. For we
πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης
in spirit by faith [the] hope of righteousness
ἀπεκδεχόμεθα. **6** ἐν γὰρ Χριστῷ Ἰησοῦ
eagerly expect. For in Christ Jesus
οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία,
neither circumcision [3]anything [2]avails nor uncircumcision,
ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.
but faith [4]through [5]love [1]operating.
7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν
Ye were running well: who [4]you [1]hindered
ἀληθείᾳ μὴ πείθεσθαι; **8** ἡ πεισμονὴ οὐκ
[5]by truth [3]not [6]to be persuaded? the(this) persuasion not
ἐκ τοῦ καλοῦντος ὑμᾶς. **9** μικρὰ ζύμη
of the [one] calling you. A little leaven
ὅλον τὸ φύραμα ζυμοῖ. **10** ἐγὼ πέποιθα
all the lump leavens. I trust
εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρο-
as to† you in [the] Lord that [3]nothing [4]other [1]ye
νήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει
will think; but the [one] troubling you shall bear
τὸ κρίμα, ὅστις ἐὰν ᾖ. **11** Ἐγὼ δέ,
the judgment, whoever he may be. [1]But [4]I,
ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί
[2]brothers, [3]if [7]circumcision [5]still [6]proclaim, why
ἔτι διώκομαι; ἄρα κατήργηται τὸ
still am I being persecuted? then has been annulled the
σκάνδαλον τοῦ σταυροῦ. **12** Ὄφελον καὶ
offence of the cross. I would that indeed
ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.
[4]will(might) cut [1]the [ones] [3]unsettling [5]you.
themselves off
13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
For ye for freedom were called,
ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς
brothers; only [use] not the freedom for
ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης
advantage to the flesh, but through – love
δουλεύετε ἀλλήλοις. **14** ὁ γὰρ πᾶς νόμος
serve ye as slaves one another. For the whole law
ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ· ἀγα-
in one word has been summed up, in the [word]: Thou
πήσεις τὸν πλησίον σου ὡς σεαυτόν.
shalt love the neighbour of thee as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε,
But if [4]one another [1]ye bite [2]and [3]*ye* devour,
βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.
see lest by one another ye are destroyed.
16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ
Now I say, in spirit walk ye and
ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. **17** ἡ
[the] lust of [the] flesh by no means ye will perform. the
γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος,
For flesh lusts against the spirit,
τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα
and the spirit against the flesh, [5]these
γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἃ ἐὰν
[1]for [4]each other [3]opposes, lest whatever things
θέλητε ταῦτα ποιῆτε. **18** εἰ δὲ πνεύματι
ye wish these ye do. But if by [the] Spirit
ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. **19** φανερὰ δέ
ye are led, ye are not under law. Now [4]manifest
ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν
[4]is(are) [1]the [2]works [3]of the [4]flesh, which is(are)
πορνεία, ἀκαθαρσία, ἀσέλγεια, **20** εἰδωλο-
fornication, uncleanness, lewdness, idola-
λατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος,
try, sorcery, enmities, strife, jealousy,
θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις,
angers, rivalries, divisions, sects,
21 φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια
envyings, drunken- revellings, and – like
nesses, things
τούτοις, ἃ προλέγω ὑμῖν καθὼς προεῖπον,
to these, which I tell [5]beforehand [1]you as I previously said,
ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν
that the [ones] – [3]such things [1]practising [4][the] kingdom
θεοῦ οὐ κληρονομήσουσιν. **22** ὁ δὲ καρπὸς
[5]of God [6]will not inherit. But the fruit
τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη,
of the Spirit is love, joy, peace,
μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,
longsuffering, kindness, goodness, faithfulness,
23 πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων
meekness, self-control; against – such things
οὐκ ἔστιν νόμος. **24** οἱ δὲ τοῦ Χριστοῦ
there is no law. Now the ones – of Christ
Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς
Jesus [5]the [3]flesh [1]crucified with the(its)
παθήμασιν καὶ ταῖς ἐπιθυμίαις. **25** Εἰ
passions and the(its) lusts. If
ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.
we live in [the] Spirit, in [the] Spirit also let us walk.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

CHAPTER 6

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for

26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους
Let us not become vainglorious, one another
προκαλούμενοι, ἀλλήλοις φθονοῦντες.
provoking, one another envying.

6 Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρω-
Brothers, if indeed [3]is overtaken [1a]
πος ἔν τινι παραπτώματι, ὑμεῖς οἱ
man in some trespass, ye the
πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν
spiritual [ones] restore – such a one in
πνεύματι πραΰτητος, σκοπῶν σεαυτόν, μὴ
a spirit of meekness, considering thyself, lest
καὶ σὺ πειρασθῇς. **2** Ἀλλήλων τὰ βάρη
also thou art tempted. Of one another the loads
βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν
bear ye, and so ye will fulfil the
νόμον τοῦ Χριστοῦ. **3** εἰ γὰρ δοκεῖ
law – of Christ. For if [2]thinks
τις εἶναί τι μηδὲν ὤν, φρεναπατᾷ ἑαυτόν.
[1]anyone [2]to be [4]some- [4]no- [3]being, he deceives himself.
thing thing
4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος,
But the work of himself [1]let [2]prove [3]each man,
καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα
and then in himself alone the boast
ἕξει καὶ οὐκ εἰς τὸν ἕτερον· **5** ἕκαστος
he will and not in the other man; [1]each man
have
γὰρ τὸ ἴδιον φορτίον βαστάσει. **6** Κοινωνείτω δὲ
[1]for the(his) own burden will bear. And [2]let him share
ὁ κατηχούμενος τὸν λόγον τῷ κατη-
[1]the [2]being instructed [in] [3]the [4]word [5]with the [one] in-
[one]
χοῦντι ἐν πᾶσιν ἀγαθοῖς. **7** Μὴ πλανᾶσθε,
structing in all good things. Be ye not led astray,
θεὸς οὐ μυκτηρίζεται. ὃ γὰρ ἐὰν σπείρῃ
God is not mocked. For whatever [2]may sow
ἄνθρωπος, τοῦτο καὶ θερίσει· **8** ὅτι ὁ
[1]a man, this also he will reap; because the
σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς
[one] sowing to the flesh of himself of the
σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων
flesh will reap corruption, but the [one] sowing
εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει
to the spirit of the Spirit will reap
ζωὴν αἰώνιον. τὸ δὲ καλὸν ποιοῦντες
life eternal. And [2]the [3]good [1]doing
μὴ ἐγκακῶμεν· **9** καιρῷ γὰρ ἰδίῳ
let us not lose heart; for in its own time

in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

θερίσομεν μὴ ἐκλυόμενοι. **10** Ἄρα οὖν
we shall reap not failing. Then therefore
ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν
as [a] time [we have], let us do the good
πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς
to all men, and most of all to the
οἰκείους τῆς πίστεως.
members of the family of the faith.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν
Ye see in how large [a] to you letters
ἔγραψα τῇ ἐμῇ χειρί. **12** Ὅσοι θέλουσιν
I wrote – with my hand. As many as wish
εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν
to look well in [the] flesh, these compel
ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ
you to be circumcised, only in order that [the] for the
σταυρῷ τοῦ Χριστοῦ [Ἰησοῦ] μὴ
cross – of Christ [Jesus] not
διώκωνται. **13** οὐδὲ γὰρ οἱ περιτεμνόμενοι
they are persecuted. For not the [ones] being circumcised
αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν
themselves law keep, but they wish
ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ
you to be circumcised in order that in – your
σαρκὶ καυχήσωνται. **14** ἐμοὶ δὲ μὴ γένοιτο
flesh they may boast. But to me may it not be
καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ
to boast except in the cross of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ
Lord of us Jesus Christ, through whom
ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ.
to me [the] world has been crucified and I to [the] world.
15 οὔτε γὰρ περιτομή τί ἐστιν οὔτε
For neither circumcision anything is nor
ἀκροβυστία, ἀλλὰ καινὴ κτίσις. **16** καὶ
uncircumcision, but a new creation. And
ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν,
as many as by this rule will walk,
εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν
peace on them and mercy, and on the
Ἰσραὴλ τοῦ θεοῦ.
Israel – of God.

17 Τοῦ λοιποῦ κόπους μοι μηδεὶς
For the rest [the] troubles me no one
παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ
let cause; for I the brands –
Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
of Jesus in the body of me bear.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ
The grace of the Lord of us Jesus
Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
Christ with the spirit of you,
ἀδελφοί· ἀμήν.
brothers: Amen.

EPHESIANS 1

ΠΡΟΣ ΕΦΕΣΙΟΥΣ
To Ephesians

CHAPTER 1

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul an apostle of Christ Jesus through
θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν
[the] will of God to the saints – being
[ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ
in Ephesus and faithful in Christ
Ἰησοῦ· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Jesus: Grace to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
God Father of us and Lord Jesus
Χριστοῦ.
Christ.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας
Lord of us Jesus Christ, the having [one] blessed
ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν
us with every blessing spiritual in
τοῖς ἐπουρανίοις ἐν Χριστῷ, 4 καθὼς
the heavenlies in Christ, as
ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς
he chose us in him before [the] foundation
κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους
of [the] world, to be us holy and unblemished[b]
= that we should be . . .
κατενώπιον αὐτοῦ, ἐν ἀγάπῃ 5 προορίσας
before him, in love predestinating
ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ
us to adoption of sons through Jesus Christ
εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ
to him[self], according to the good pleasure of the
θελήματος αὐτοῦ, 6 εἰς ἔπαινον δόξης
will of him, to [the] praise of [the] glory

glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

τῆς χάριτος αὐτοῦ, ἧς ἐχαρίτωσεν ἡμᾶς
of the grace of him, of(with) which he favoured us

ἐν τῷ ἠγαπημένῳ, 7 ἐν ᾧ ἔχομεν τὴν
in the [one] *having been* loved, in whom we have the

ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν
redemption through the blood of him, the

ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ
forgiveness – of trespasses, according to the

πλοῦτος τῆς χάριτος αὐτοῦ, 8 ἧς ἐπερίσ-
riches of the grace of him, which he made to

σευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ
abound to us in all wisdom and

φρονήσει 9 γνωρίσας ἡμῖν τὸ μυστήριον
intelligence making known to us the mystery

τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν
of the will of him, according to the good pleasure

αὐτοῦ, ἣν προέθετο ἐν αὐτῷ 10 εἰς
of him, which he purposed in him[self] for

οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,
a stewardship of the fulness of the times,

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ
to head up – all things in –

Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ
Christ, the things on(in) *the* heavens and the things

ἐπὶ τῆς γῆς· ἐν αὐτῷ, 11 ἐν ᾧ καὶ
on the earth; in him, in whom also

ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν
we were chosen as being predestinated according to [the] purpose

τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν
of the – [a]all things [b]operating according to the

βουλὴν τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ
counsel of the will of him, for *the*

εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ
to be us[b] to [the] praise of [the] glory of him

=that we should be

τοὺς προηλπικότας ἐν τῷ Χριστῷ· 13 ἐν
the having previously in – Christ; in

[ones] hoped

ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον
whom also ye, hearing the word

τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας
– of truth, the gospel of the salvation

ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε
of you, in whom also believing ye were sealed

τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,
with [1]the [2]Spirit – [4]of promise – [3]holy,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and

14 ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας
who is an earnest of the inheritance
ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως,
of us, till [the] redemption of the possession,
εἰς ἔπαινον τῆς δόξης αὐτοῦ.
to [the] praise of the glory of him.

15 Διὰ τοῦτο κἀγώ, ἀκούσας τὴν καθ'
Therefore I also, hearing the [a]mong
ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ
[y]ou [f]aith in the Lord Jesus and
τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,
the love – to all the saints,

16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν
do not cease giving thanks on behalf of you
μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν
mention making on(in) the prayers
μου, **17** ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν
of me, *in order* that the God of the Lord of us
Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης,
Jesus Christ, the Father – of glory,
δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως
may give to you a spirit of wisdom and of revelation
ἐν ἐπιγνώσει αὐτοῦ, **18** πεφωτισμένους τοὺς
in a full knowledge of him, having been enlightened the
ὀφθαλμοὺς τῆς καρδίας [ὑμῶν,] εἰς τὸ
eyes of the heart of you, for *the*
εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς
to know you[b] what is the hope of the
=that ye should know
κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης
calling of him, what the riches of the glory
τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
of the inheritance of him in the saints,
19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς
and what the excelling greatness of the
δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας
power of him toward us the [ones] believing
κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς
according to the operation of the might of the
ἰσχύος αὐτοῦ, **20** ἣν ἐνήργηκεν ἐν τῷ
strength of him, which he has operated in –
Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ
Christ raising him from [the] dead, and
καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπου-
seating [him] at [the] right [hand] of him in the heaven-
ρανίοις **21** ὑπεράνω πάσης ἀρχῆς καὶ
lies far above all rule and
ἐξουσίας καὶ δυνάμεως καὶ κυριότητος
authority and power and lordship

every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church.

23 Which is his body, the fulness of him that filleth all in all.

καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ
and every name being named not
μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ
only in this age but also
ἐν τῷ μέλλοντι· **22** καὶ πάντα ὑπέταξεν
in the coming; and all things subjected
ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν
under the feet of him, and ²him ¹gave
κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, **23** ἥτις
[to be] head over all things to the church, which
ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα
is the body of him, the fulness
τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.
of the – ³all things ⁵with ⁴all things ¹filling.
[one]

CHAPTER 2

AND you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

2 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώ-
And you being dead in the tres-
μασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, **2** ἐν
passes and in the sins of you, in
αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα
which then ye walked according to the age
τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα
of this world, according to the ruler
τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος
of the authority of the air, of the spirit
τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς
– now operating in the sons –
ἀπειθείας· **3** ἐν οἷς καὶ ἡμεῖς πάντες
of disobedience; among whom also we all
ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις
conducted ourselves then in the lusts
τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα
of the flesh of us, doing the wishes
τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ
of the flesh and of the understandings, and
ἤμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ
were ²children ¹by nature of wrath as also the
λοιποί· **4** ὁ δὲ θεὸς πλούσιος ὢν ἐν
rest; – but God ²rich ¹being in
ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ
mercy, because of the much love of his
ἣν ἠγάπησεν ἡμᾶς, **5** καὶ ὄντας ἡμᾶς
[with] he loved us, even being us
which = when we were
νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν
dead – in trespasses quickened [us] with
τῷ Χριστῷ, — χάριτί ἐστε σεσωσμένοι,
– Christ, (by grace ye are *having been* saved,)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace,

— **6** καὶ συνήγειρεν καὶ συνεκάθισεν ἐν
and raised [us] with and seated [us] with in
τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, **7** ἵνα
the heavenlies in Christ Jesus, in order that
ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις
he might show in the ages – coming on
forth
τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ
the excelling riches of the grace of him
ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ
in kindness toward us in Christ
Ἰησοῦ. **8** τῇ γὰρ χάριτί ἐστε σεσωσμένοι
Jesus. – For by grace ye are *having been* saved
διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν,
through faith; and this not of you,
θεοῦ τὸ δῶρον· **9** οὐκ ἐξ ἔργων, ἵνα μή
of [is] the gift; not of works, lest
God
τις καυχήσηται. **10** αὐτοῦ γάρ ἐσμεν
anyone should boast. For of him we are
ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ
a product, created in Christ Jesus
ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν
unto works good, which [1]previously prepared
ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.
– [1]God in order that in them we might walk.
11 Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ
Wherefore remember ye that when ye the
ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία
nations in [the] flesh, the [ones] *being* called uncircumcision
ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ
by the *being* called circumcision in [the] flesh
χειροποιήτου, **12** ὅτι ἦτε τῷ καιρῷ ἐκείνῳ
made by hand, that ye were at that time
χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς
without Christ, having been alienated from the
πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν
commonwealth – of Israel and strangers of(from) the
διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ
covenants – of promise, hope not
ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. **13** νυνὶ
having and godless in the world. now
δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἵ ποτε
But in Christ Jesus ye the [ones] then
ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ
being afar became near by the
αἵματι τοῦ Χριστοῦ. **14** Αὐτὸς γάρ
blood – of Christ. For he

who hath made both one, and hath broken down the middle wall of partition *between us;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;*

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ
is the peace of us, the [one] having made –
ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ
both one and [3]the [3]middle wall –
φραγμοῦ λύσας, τὴν ἔχθραν, ἐν τῇ σαρκὶ
[4]of partition [1]having broken, the enmity, [2]in [3]the [4]flesh
αὐτοῦ **15** τὸν νόμον τῶν ἐντολῶν ἐν
[5]of him [6]the [7]law [8]of the [9]commandments [10]in
δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ
[11]decrees [1]having abolished, in order [4]the [4]two [2]he might that create
ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον ποιῶν
[6]in [7]him[self] [8]into [9]one [10]new [11]man [1]making
εἰρήνην, **16** καὶ ἀποκαταλλάξῃ τοὺς
[5]peace, and might reconcile –
ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ
both in one body – to God through
τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν
the cross, killing the enmity in
αὐτῷ· **17** καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην
him[self]; and coming preached peace
ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς·
to you the ones afar and peace to the ones near;
18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν
because through him [1]we [2]have – [4]access
οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν
– [1]both by one Spirit unto the
πατέρα. **19** ἄρα οὖν οὐκέτι ἐστὲ ξένοι
Father. Then therefore no more are ye strangers
καὶ πάροικοι, ἀλλὰ ἐστὲ συμπολῖται τῶν
and sojourners, but ye are fellow-citizens of the
ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, **20** ἐποικοδομη-
saints and members of the family – of God, having been
θέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων
built *on* on the foundation of the apostles
καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ
and prophets, [4]being [5]cornerstone [3][him]self
Χριστοῦ Ἰησοῦ, **21** ἐν ᾧ πᾶσα οἰκοδομὴ
[1]Christ [2]Jesus,[a] in whom all [the] building
συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον
being fitted together grows into shrine a holy
ἐν κυρίῳ, **22** ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε
in [the] Lord, in whom also ye are being built together
εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
into a dwelling-place – of God in spirit.

CHAPTER 3

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from

3 *Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος*
[3]*of* this [1]By reason of I Paul the prisoner

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν
– of Christ Jesus on behalf of you the

ἐθνῶν **2** *— εἴ γε ἠκούσατε τὴν οἰκονομίαν*
nations — if indeed ye heard the stewardship

τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι
of the grace – of God – given to me

εἰς ὑμᾶς, **3** *ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη*
for you, that by way of revelation was made known

μοι τὸ μυστήριον, καθὼς προέγραψα ἐν
to me the mystery, as I previously wrote in

ὀλίγῳ, **4** *πρὸς ὃ δύνασθε ἀναγινώσκοντες*
brief, as to which [2]ye can [1]reading

νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ
to realize the understanding of me in the mystery

τοῦ Χριστοῦ, **5** *ὃ ἑτέραις γενεαῖς οὐκ*
– of Christ, which in other generations not

ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς
was made known to the sons – of men as

νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις
now it was revealed to the holy apostles

αὐτοῦ καὶ προφήταις ἐν πνεύματι, **6** *εἶναι*
of him and prophets in spirit, [2]to be

τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ
[1]the [2]nations joint-heirs and a joint-body and

συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ
joint-sharers of the promise in Christ

Ἰησοῦ διὰ τοῦ εὐαγγελίου, **7** *οὗ ἐγενήθην*
Jesus through the gospel, of which I became

διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος
a minister according to the gift of the grace

τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν
– of God – given to me according to the

ἐνέργειαν τῆς δυνάμεως αὐτοῦ. **8** *ἐμοὶ*
operation of the power of him. To me

τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη
the leaster* of all saints was given

ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι
this grace, to the nations to preach

τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ,
the unsearchable riches – of Christ,

9 *καὶ φωτίσαι τίς ἡ οἰκονομία τοῦ*
and to bring to light what [is] the stewardship of the

μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
mystery – *having been* hidden from the

* This is quite literal!—the apostle coins a word.

the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and

αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,
ages in – God [1]the [one] – [2]all things [1]having created,

10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ
in order that might be made known now to the rulers and

ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ
to the authorities in the heavenlies through

τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ
the church the manifold wisdom –

θεοῦ, **11** κατὰ πρόθεσιν τῶν αἰώνων ἣν
of God, according to [the] purpose of the ages which

ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ
he made in – Christ Jesus the Lord

ἡμῶν, **12** ἐν ᾧ ἔχομεν τὴν παρρησίαν
of us, in whom we have – boldness

καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς
and access in confidence through *the*

πίστεως αὐτοῦ. **13** διὸ αἰτοῦμαι μὴ
faith of(in) him.* Wherefore I ask [you] not

ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ
to faint in the afflictions of me on behalf

ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. **14** Τούτου
of you, which is glory of you. [2]*of* this

χάριν κάμπτω τὰ γόνατά μου πρὸς
[1]By reason of I bend the knees of me unto

τὸν πατέρα, **15** ἐξ οὗ πᾶσα πατριὰ
the Father, of whom every fatherhood

ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,
in heavens and on earth is named,

16 ἵνα δῷ ὑμῖν κατὰ τὸ πλοῦτος τῆς
in order that he may give you according to the riches of the

δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ
glory of him by power to become mighty through

τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρω-
the Spirit of him in the inward man,

πον, **17** κατοικῆσαι τὸν Χριστὸν διὰ τῆς
to dwell – Christ[b] through –
=that Christ may dwell

πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν
faith in the hearts of you, in

ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι,
love *having been* rooted and *having been* founded,

18 ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν
in order that ye may have strength to apprehend with all

τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος
the saints what [is] the breadth and length

* See Gal. 2. 16.

length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

καὶ ὕψος καὶ βάθος, **19** γνῶναί τε τὴν
and height and depth, and to know [1]the
ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ
[4]excelling – [5]knowledge [6]love –
Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ
[7]of Christ, *in order* that ye may be filled to all the
πλήρωμα τοῦ θεοῦ.
fulness – of God.

20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι
Now to the [one] being able beyond all things to do
ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν
superabundantly *of* which we ask or *we* think
κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν
according to the power – operating in
ἡμῖν, **21** αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ
us, to him [be] the glory in the church
καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς
and in Christ Jesus unto all the
γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.
generations of the age of the ages: Amen.

CHAPTER 4

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace ac-

4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος
[3]beseech [2]therefore [3]you [1]I [4]the [5]prisoner
ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως
[6]in [8][the] Lord [9]worthily [7]to walk of the calling
ἧς ἐκλήθητε, **2** μετὰ πάσης ταπεινοφροσύνης
of(with) which ye were called, with all humility
καὶ πραΰτητος, μετὰ μακροθυμίας,
and meekness, with longsuffering,
ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, **3** σπου-
forbearing one another in love, being
δάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος
eager to keep the unity of the Spirit
ἐν τῷ συνδέσμῳ τῆς εἰρήνης· **4** ἓν σῶμα
in the bond – of peace; [there is] one body
καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε
and one Spirit, as also ye were called
ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· **5** εἷς
in one hope of the calling of you; one
κύριος, μία πίστις, ἓν βάπτισμα· **6** εἷς
Lord, one faith, one baptism; one
θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων
God and Father of all, the [one] over all
καὶ διὰ πάντων καὶ ἐν πᾶσιν. **7** Ἑνὶ
and through all and in all. [2]to [1]one
δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ
[1]But [2]each of us was given – grace according to

cording to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things,

τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.
the measure of the gift – of Christ.

8 διὸ λέγει· ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν
Where- fore he says: Having ascended to height he led captive

αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.
captivity, he gave gifts – to men.

9 τὸ δὲ ἀνέβη τί ἐστιν εἰ μὴ ὅτι καὶ
Now the "he ascended" what is it except that also

κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς;
he descended into the lower parts of the earth?

10 ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς
The [one] descending himself is also the [one] ascending

ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα
far above all the heavens, in order that

πληρώσῃ τὰ πάντα. **11** καὶ αὐτὸς ἔδωκεν
he might fill – all things. And he gave

τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας,
some† apostles, some† prophets,

τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας
some† evangelists, some† shepherds

καὶ διδασκάλους, **12** πρὸς τὸν καταρτισμὸν
and teachers, for the perfecting

τῶν ἁγίων εἰς ἔργον διακονίας, εἰς
of the saints to [the] work of ministry, to

οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,
building of the body – of Christ,

13 μέχρι καταντήσωμεν οἱ πάντες εἰς
until [1]we [3]arrive – [3]all at

τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώ-
the unity of the faith and of the full know-

σεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον,
ledge of the Son – of God, at [5]man [1a]complete,

εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ
at [the] measure of [the] stature of the fulness –

Χριστοῦ, **14** ἵνα μηκέτι ὦμεν νήπιοι,
of Christ, in order that no more we may be infants,

κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ
being blown and *being* carried round by every wind

τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώ-
– of teaching in the sleight – of

πων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν
men, in cleverness unto the craftiness

τῆς πλάνης, **15** ἀληθεύοντες δὲ ἐν ἀγάπῃ
– of error, but speaking truth in love

αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν
we may grow into him in all respects,† who is

which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

ἡ κεφαλή, Χριστός, **16** ἐξ οὗ πᾶν τὸ
the head, Christ, of whom all the
σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον
body being fitted together and *being* brought together
διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ'
through every band – of supply according to
ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους
[the] operation in measure of ³one ¹each part
τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς
³the ²growth ⁴of the ¹body ¹makes for
οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
building of itself in love.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν
This therefore I say and witness in
κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς
[the] Lord, no more you to walk as
καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι
also the nations walks in vanity
τοῦ νοὸς αὐτῶν, **18** ἐσκοτωμένοι τῇ
of the mind of them, ³*having been* darkened ⁴in the (their)
διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς
⁴intellect ¹being, having been alienated [from] the life
τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν
– of God, through the ignorance – being
ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας
in them, on account of the hardness of the heart
αὐτῶν, **19** οἵτινες ἀπηλγηκότες ἑαυτοὺς
of them, who having ceased to care ⁴themselves
παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν
¹gave up – to lewdness for work
ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. **20** ὑμεῖς
³uncleanness ¹of all in greediness. ye
δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,
But not so learned – Christ,
21 εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ
if indeed ³him ¹ye heard and ⁵by ⁴him
ἐδιδάχθητε καθώς ἐστιν ἀλήθεια ἐν τῷ
¹were taught as ²is ¹truth in –
Ἰησοῦ, **22** ἀποθέσθαι ὑμᾶς κατὰ τὴν
Jesus, to put off you[b] as regards the(your)
=that ye put off
προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον
former conduct the old man
τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς
– being corrupted according to the lusts –
ἀπάτης, **23** ἀνανεοῦσθαι δὲ τῷ πνεύματι
of deceit, and *to* be renewed in the spirit

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted,

τοῦ νοὸς ὑμῶν **24** καὶ ἐνδύσασθαι τὸν
of the mind of you and *to* put on the
καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα
new man – [2]according to [3]God [1]created
ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.
in righteousness and holiness – of truth.
25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε
Wherefore putting off the lie speak ye
ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ,
truth each man with the neighbour of him,
ὅτι ἐσμὲν ἀλλήλων μέλη. **26** ὀργίζεσθε
because we are of one another members. Be ye wrathful
καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ
and do not sin; [3]the [4]sun [2]not
ἐπιδυέτω ἐπὶ παροργισμῷ ὑμῶν, **27** μηδὲ
[1]let [5]set *on* on provocation of you, nor
δίδοτε τόπον τῷ διαβόλῳ. **28** ὁ κλέπτων
give ye place to the devil. The [one] stealing
μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω
no more let him steal, but rather let him labour
ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν,
working with the(his) own hands the good thing,
ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.
in order that he may have to share [with] the [one] [2]need [1]having.
29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος
Every [2]word [1]corrupt out of the mouth
ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις
of you let not proceed*, but if any
ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα
[is] good to improvement of the need, in order that
δῷ χάριν τοῖς ἀκούουσιν. **30** καὶ μὴ λυπεῖτε
it may give grace to the [ones] hearing. And do not grieve
τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ
the Spirit Holy – of God, by whom
ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.
ye were sealed for a day of redemption.
31 πᾶσα πικρία καὶ θυμὸς καὶ
All bitterness and anger and
ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω
wrath and clamour and blasphemy let it be removed
ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. **32** γίνεσθε
from you with all evil. be ye
δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι,
And to one another kind, tenderhearted,

* That is, " let no corrupt word proceed . . . "

forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER 5

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints:

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς
forgiving yourselves as also – God
ἐν Χριστῷ ἐχαρίσατο ὑμῖν. **5** Γίνεσθε
in Christ forgave you. Be ye
οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα
therefore imitators – of God, as children
ἀγαπητά, **2** καὶ περιπατεῖτε ἐν ἀγάπῃ,
beloved, and walk ye in love,
καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς
as also – Christ loved you
καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν
and gave up himself on behalf of us
προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν
an offering and a sacrifice – to God for an odour
εὐωδίας. **3** Πορνεία δὲ καὶ ἀκαθαρσία
of sweet smell. But fornication and uncleanness
πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν
all or greediness not let it be named among
ὑμῖν, καθὼς πρέπει ἁγίοις, **4** καὶ αἰσχρότης
you, as is fitting for saints, and baseness
καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ
and foolish talking or raillery, which things not
ἀνῆκεν, ἀλλὰ μᾶλλον εὐχαριστία. **5** τοῦτο
are becoming, but rather thanksgiving. this
γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος
For be ye knowing, that every fornicator
ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅ ἐστιν
or unclean man or greedy, who is
εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ
an idolater, not has inheritance in the
βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. **6** Μηδεὶς
kingdom – of Christ and of God. No man
ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα
you let deceive with empty words; because these of things
γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς
for is coming the wrath – of God on the
υἱοὺς τῆς ἀπειθείας. **7** μὴ οὖν γίνεσθε
sons – of disobedience. Not therefore be ye
συμμέτοχοι αὐτῶν· **8** ἦτε γάρ ποτε σκότος,
partakers of them; for ye were then darkness,
νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς
but now light in [the] Lord; as children of light
περιπατεῖτε, **9** — ὁ γὰρ καρπὸς τοῦ
walk ye, (for the fruit of the
φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ
light [is] in all goodness and righteousness
καὶ ἀληθείᾳ, — **10** δοκιμάζοντες τί ἐστιν
and truth,) proving what is

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

εὐάρεστον τῷ κυρίῳ, **11** καὶ μὴ συγκοι-
well-pleasing to the Lord, and do not have fellow-

νωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ
ship with the [1]works – [1]unfruitful –

σκότους, μᾶλλον δὲ καὶ ἐλέγχετε, **12** τὰ
of darkness, but rather even reprove [them], [1]the

γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν
for [1]hidden things [2]being done [3]by [4]them [5]shameful

ἐστιν καὶ λέγειν· **13** τὰ δὲ πάντα ἐλεγχόμενα
[1]it is [2]even [3]to speak [of]; – but all things being reproved

ὑπὸ τοῦ φωτὸς φανεροῦται· **14** πᾶν γὰρ
by the light is(are) manifested; for everything

τὸ φανερούμενον φῶς ἐστιν. διὸ λέγει·
– being manifested [1]light [1]is. Wherefore he says:

Ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν
Rise, the sleeping [one], and stand up out of the

νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.
dead [ones], and will shine on thee – Christ.

15 Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε,
See ye therefore carefully how ye walk,

μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, **16** ἐξαγοραζ-
not as unwise but as wise, redeem-

όμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί
ing the time, because the days evil

εἰσιν. **17** διὰ τοῦτο μὴ γίνεσθε ἄφρονες,
are. Therefore be ye not foolish,

ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου.
but understand what the will of the Lord [is].

18 καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν
And be ye not drunk with wine, in which is

ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,
wantonness, but be filled by [the] Spirit,

19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις
speaking to yourselves in psalms and hymns

καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ
and songs spiritual, singing and

ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
psalming with the heart of you to the Lord,

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων
giving thanks always for all things

ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ
in [the] name of the Lord of us Jesus

Χριστοῦ τῷ θεῷ καὶ πατρί, **21** ὑποτασ-
Christ – to God even [the] Father, being

σόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. **22** Αἱ
subject to one another in [the] fear of Christ. The

γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ
wives to the(ir) own husbands as to the

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be

κυρίῳ,	**23** ὅτι	ἀνήρ	ἐστιν	κεφαλὴ	τῆς		
Lord,	because	a man	is	head	of the		
γυναικὸς	ὡς	καὶ	ὁ	Χριστὸς	κεφαλὴ		
woman	as	also	–	Christ [is]	head		
τῆς ἐκκλησίας,	αὐτὸς	σωτὴρ	τοῦ	σώματος.			
of the church,	[him]self	Saviour	of the	body.			
24 ἀλλὰ	ὡς	ἡ	ἐκκλησία	ὑποτάσσεται	τῷ		
But	as	the	church	is subject	–		
Χριστῷ,	οὕτως	καὶ	αἱ	γυναῖκες	τοῖς		
to Christ,	so	also	the	wives	to the(ir)		
ἀνδράσιν	ἐν	παντί.	**25** Οἱ	ἄνδρες,	ἀγαπᾶτε		
husbands	in	everything.	The	husbands,	love ye		
τὰς	γυναῖκας,	καθὼς	καὶ	ὁ	Χριστὸς		
the(your)	wives,	as	also	–	Christ		
ἠγάπησεν	τὴν	ἐκκλησίαν	καὶ	ἑαυτὸν			
loved	the	church	and	himself			
παρέδωκεν	ὑπὲρ	αὐτῆς,	**26** ἵνα	αὐτὴν			
gave up	on behalf of	it,	in order that	it			
ἁγιάσῃ	καθαρίσας	τῷ	λουτρῷ	τοῦ			
he might sanctify	cleansing	by the	washing	of the			
ὕδατος	ἐν	ῥήματι,	**27** ἵνα	παραστήσῃ	αὐτὸς		
water	by	word,	in order that	³might present	¹he		
ἑαυτῷ	ἔνδοξον	τὴν	ἐκκλησίαν,	μὴ	ἔχουσαν		
²to himself	⁴glorious	³the	⁴church,	not	having		
σπίλον	ἢ	ῥυτίδα	ἤ	τι	τῶν	τοιούτων,	
spot	or	wrinkle	or	any	of *the*	such things,	
ἀλλ'	ἵνα	ᾖ	ἁγία	καὶ	ἄμωμος.	**28** οὕτως	
but	*in order* that	it might be	holy	and	unblemished.	So	
ὀφείλουσιν	[καὶ]	οἱ	ἄνδρες	ἀγαπᾶν	τὰς		
ought	also	the	husbands	to love	the		
ἑαυτῶν	γυναῖκας	ὡς	τὰ	ἑαυτῶν	σώματα.		
of themselves	wives	as	the	of themselves	bodies.		
ὁ	ἀγαπῶν	τὴν	ἑαυτοῦ	γυναῖκα	ἑαυτὸν		
The [one]	loving	the	of himself	wife	himself		
ἀγαπᾷ·	**29** οὐδεὶς	γάρ	ποτε	τὴν	ἑαυτοῦ		
loves;		for no man	ever	the	of himself		
σάρκα	ἐμίσησεν,	ἀλλὰ	ἐκτρέφει	καὶ	θάλπει		
flesh	hated,	but	nourishes	and	cherishes		
αὐτήν,	καθὼς	καὶ	ὁ	Χριστὸς	τὴν	ἐκ-	
it,	as	also	–	Christ	the		
κλησίαν,	**30** ὅτι	μέλη	ἐσμὲν	τοῦ	σώματος		
church,	because	members	we are	of the	body		
αὐτοῦ.	**31** ἀντὶ	τούτου	καταλείψει	ἄνθρωπος			
of him.	For	this	³shall leave	¹a man			
[τὸν]	πατέρα	καὶ	[τὴν]	μητέρα	καὶ		
the(his)	father	and	the(his)	mother	and		

joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER 6

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that what-

προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
shall cleave to the wife of him,
καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
and [3]shall be [1]the [2]two [4]for [5]flesh [3]one.
32 τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ
This mystery great is, [1]I
δὲ λέγω εἰς Χριστὸν καὶ [εἰς] τὴν
[1]but say as to Christ and as to the
ἐκκλησίαν. **33** πλὴν καὶ ὑμεῖς οἱ
church. Nevertheless also ye *the*
καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα
one by one† each [1]the [3]of himself [2]wife
οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ
so let him love as himself, and the
γυνὴ ἵνα φοβῆται τὸν ἄνδρα. **6** Τὰ
wife *in order* that she fears the(her) husband. The
τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν
children, obey ye the parents of you
ἐν κυρίῳ· τοῦτο γάρ ἐστιν δικαίον.
in [the] Lord; for this is right.
2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα,
Honour the father of thee and the mother,
ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,
which is [3]commandment [1]the] [2]first with a promise,
3 ἵνα εὖ σοι γένηται καὶ ἔσῃ μακρο-
in order well with thee it may be and thou may- long-
that est be
χρόνιος ἐπὶ τῆς γῆς. **4** Καὶ οἱ πατέρες,
timed(lived) on the earth. And the fathers,
μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ
do not ye provoke to wrath the children of you, but
ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ
nurture them in [the] discipline and admonition
κυρίου. **5** Οἱ δοῦλοι, ὑπακούετε τοῖς
of [the] Lord. The slaves, obey ye [1]the(your)
κατὰ σάρκα κυρίοις μετὰ φόβου καὶ
[3]according to [4]flesh [2]lords with fear and
τρόμου ἐν ἁπλότητι τῆς καρδίας ὑμῶν
trembling in singleness of the heart of you
ὡς τῷ Χριστῷ, **6** μὴ κατ' ὀφθαλμοδουλίαν
as - to Christ, not by way of eye-service
ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι Χριστοῦ
as men-pleasers, but as slaves of Christ
ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,
doing the will - of God from [the] soul,
7 μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ
with goodwill serving as slaves as to the Lord
καὶ οὐκ ἀνθρώποις, **8** εἰδότες ὅτι ἕκαστος
and not to men, knowing that each man

soever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod

ἐάν τι ποιήσῃ ἀγαθόν, τοῦτο κομίσεται
whatever ³he does ¹good thing, this he will get
παρὰ κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος.
from [the] Lord, whether a slave or a freeman.
9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς
And the lords, the same things do ye toward
αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι
them, forbearing *the* threatening, knowing that
καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν
both of them and of you the Lord is
ἐν οὐρανοῖς, καὶ προσωπολημψία οὐκ
in heavens, and respect of persons not
ἔστιν παρ' αὐτῷ.
is with him.
10 Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ
For the rest,† be ye empowered in [the] Lord
καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.
and in the might of the strength of him.
11 ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ
Put ye on the whole armour – of God
πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς
for the to be able you[b] to stand against
=so that ye are able . . .
τὰς μεθοδείας τοῦ διαβόλου· **12** ὅτι οὐκ
the craftinesses of the devil; because not
ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,
is to us the conflict[c] against blood and flesh,
=our conflict is not
ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας,
but against the rulers, against the authorities,
πρὸς τοὺς κοσμοκράτορας τοῦ σκότους
against the world rulers – darkness
τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας
of this, against the spiritual [hosts] – of evil
ἐν τοῖς ἐπουρανίοις. **13** διὰ τοῦτο
in the heavenlies. Therefore
ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα
take ye up the whole armour – of God, in order that
δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ
ye may be able to resist in the day –
πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι.
evil and all things having wrought to stand.
14 στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν
Stand ye therefore girding round the loin[s]
ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν
of you with truth, and putting on the
θώρακα τῆς δικαιοσύνης, **15** καὶ ὑπο-
breastplate – of righteousness, and shoe-

with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent

δησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ
ing the feet with readiness of the
εὐαγγελίου τῆς εἰρήνης, **16** ἐν πᾶσιν
gospel – of peace, in all
ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν
taking up the shield – of faith, by
ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ
which ye will be able [2]all [3]the [4]darts [5]of the [7]evil one
τὰ πεπυρωμένα σβέσαι· **17** καὶ τὴν
– [6]having been equipped with fire [1]to quench; and the
περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ
helmet – of salvation take ye, and
τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν
the sword of the Spirit, which* is
ῥῆμα θεοῦ, **18** διὰ πάσης προσευχῆς καὶ
[the] word of God, by means of all prayer and
δεήσεως, προσευχόμενοι ἐν παντὶ καιρῷ
petition, praying at every time
ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες
in spirit, and [2]to [3]it [1]watching
ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ
in all perseverance and petition concerning
πάντων τῶν ἁγίων, **19** καὶ ὑπὲρ ἐμοῦ,
all the saints, and on behalf of me,
ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ
in order to me may be given speech in opening of the
στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ
mouth of me, in boldness to make known the
μυστήριον τοῦ εὐαγγελίου, **20** ὑπὲρ οὗ
mystery of the gospel, on behalf of which
πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παρ-
I am an ambassador in a chain, in order that in it I may
ρησιάσωμαι ὡς δεῖ με λαλῆσαι.
speak boldly as it behoves me to speak.
21 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ'
Now in order that [3]may know [2]also [1]ye the things about
ἐμέ, τί πράσσω, πάντα γνωρίσει ὑμῖν
me, what I am doing, all things [10]will make known [11]to you
Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς
[1]Tychicus [2]the [3]beloved [4]brother [5]and [6]faithful
διάκονος ἐν κυρίῳ, **22** ὃν ἔπεμψα πρὸς
[7]minister [8]in [9][the] Lord, whom I sent to

* Neuter, agreeing with πνεῦμα, not feminine to agree with μάχαιρα.

unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ
you for this very thing, in order that ye may know the things
περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας
concerning us and may comfort the hearts
ὑμῶν.
of you.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη
Peace to the brothers and love
μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ
with faith from God [the] Father and
κυρίου Ἰησοῦ Χριστοῦ. **24** ἡ χάρις μετὰ
[the] Lord Jesus Christ. – Grace [be] with
πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν
all the [ones] loving the Lord of us
Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.
Jesus Christ in incorruptibility.

PHILIPPIANS 1

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ
To Philippians

CHAPTER 1

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship

1 Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ
Paul and Timothy slaves of Christ
Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ
Jesus to all the saints in Christ
Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν
Jesus – being in Philippi with
ἐπισκόποις καὶ διακόνοις· **2** χάρις ὑμῖν
bishops and ministers: Grace to you
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
and peace from God Father of us and
κυρίου Ἰησοῦ Χριστοῦ.
[the] Lord Jesus Christ.

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ
I thank the God of me at all
τῇ μνείᾳ ὑμῶν, **4** πάντοτε ἐν πάσῃ
the remembrance of you, always in every
δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ
petition of me on behalf of all you with
χαρᾶς τὴν δέησιν ποιούμενος, **5** ἐπὶ τῇ
joy the petition making, over the
κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ
fellowship of you in the gospel from

in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,
the first day until *the* now,

6 πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος
being confident this very thing, that the having begun
[of] [one]

ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι
in you work a good will complete [it] until

ἡμέρας Χριστοῦ Ἰησοῦ· **7** καθώς ἐστιν
[the] day of Christ Jesus; as it is

δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων
right for me this to think *on behalf* of all

ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
you, because of the to have me[b] in the heart
=because I have you in the(my) heart,

ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν
you, both in the bonds of me and in

τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου
the defence and confirmation of the gospel

συγκοινωνούς μου τῆς χάριτος πάντας
[4]partakers [2]of me [5]of the [6]grace [3]all

ὑμᾶς ὄντας. **8** μάρτυς γάρ μου ὁ θεός,
[1]you [3]being. [4]witness [1]For [5]of me – [6]God
[2][is],

ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
how I long after all you in [the] bowels

Χριστοῦ Ἰησοῦ. **9** Καὶ τοῦτο προσεύχομαι,
of Christ Jesus. And this I pray,

ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
in order the love of you yet more and
that

μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ
more may abound in full knowledge and all

αἰσθήσει, **10** εἰς τὸ δοκιμάζειν ὑμᾶς τὰ
perception, for the to prove you[b] the
=that ye may prove things

διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ
differing, in order ye may sincere and
that be

ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, **11** πεπληρω-
unoffending in [the] day of Christ, having been

μένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ
filled [with] [the] fruit of righteousness – through Jesus

Χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.
Christ, to [the] glory and praise of God.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί,
Now [3]to know [2]you [1]I wish, brothers,

ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν
that the about me* [2]rather [3]to [4][the] advance
things
= my affairs

* *Cf.* ver. 27; ch. 2. 19, 20, 23; Eph. 6. 21, 22; Col. 4. 7, 8.

13 So that my bonds in Christ are manifest in all the palace, and in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my

τοῦ εὐαγγελίου ἐλήλυθεν, **13** ὥστε τοὺς
[4]of the [5]gospel [1]has(ve) come, so as the
δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι
bonds of me [2]manifest [3]in [4]Christ [1]*to* become
ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς
in all the prætorium and to [3]the [2]rest
πᾶσιν, **14** καὶ τοὺς πλείονας τῶν ἀδελφῶν
[1]all, and the majority of the brothers
ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου
in [the] Lord being confident in the bonds of me
περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον
[2]more exceedingly [1]*to* dare [3]fearlessly [4]the [5]word
τοῦ θεοῦ λαλεῖν. **15** τινὲς μὲν καὶ διὰ
– [7]of God [6]to speak. Some indeed even because of
φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν
envy and strife, but some also because of good-will
τὸν Χριστὸν κηρύσσουσιν· **16** οἱ μὲν ἐξ
– Christ proclaim; these† from
ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ
love, knowing that for defence of the
εὐαγγελίου κεῖμαι, **17** οἱ δὲ ἐξ ἐριθείας
gospel I am set, those† from rivalry
τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς,
– [2]Christ [1]announce, not purely,
οἰόμενοι θλῖψιν ἐγείρειν τοῖς δεσμοῖς μου.
thinking [3]affliction [1]to raise to the bonds of me.
18 Τί γάρ; πλὴν ὅτι παντὶ τρόπῳ,
What then? nevertheless that in every way,
εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς
whether in pretence or in truth, Christ
καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ
is announced, and in this I rejoice; yet
καὶ χαρήσομαι· **19** οἶδα γὰρ ὅτι τοῦτό
also I will rejoice; for I know that this
μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς
to me will result in salvation through the
ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ
[3]of you [1]petition and supply of the
πνεύματος Ἰησοῦ Χριστοῦ, **20** κατὰ τὴν
spirit of Jesus Christ, according to the
ἀποκαραδοκίαν καὶ ἐλπίδα μου ὅτι ἐν
eager expectation and hope of me that in
οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρ-
nothing I shall be shamed, but with all bold-
ρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται
ness as always also now shall be magnified

body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terri-

Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ
Christ in the body of me, whether through
ζωῆς εἴτε διὰ θανάτου. **21** ἐμοὶ γὰρ
life or through death. For to me
τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.
– to live [is] Christ and – to die [is] gain.
22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι
But if – to live in [the] flesh, this to me
καρπὸς ἔργου, καὶ τί αἱρήσομαι οὐ
[is] fruit of [?my] work, and what I shall choose not
γνωρίζω. **23** συνέχομαι δὲ ἐκ τῶν δύο,
I perceive. But I am constrained by the two,
τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ
[1]the [2]desire [1]having *for the* to depart and
σὺν Χριστῷ εἶναι, πολλῷ γὰρ μᾶλλον
[1]with [2]Christ [1]to be, for by much [this is] rather
κρεῖσσον· **24** τὸ δὲ ἐπιμένειν τῇ σαρκὶ
better; – but to remain in the flesh [is]
ἀναγκαιότερον δι' ὑμᾶς. **25** καὶ τοῦτο
more necessary on account of you. And this
πεποιθὼς οἶδα, ὅτι μενῶ καὶ παραμενῶ
being I know, that I shall and continue
confident remain
πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ
with all you for the [6]of you [1]advance [4]and
χαρὰν τῆς πίστεως, **26** ἵνα τὸ καύχημα
[3]joy [6]of the [6]faith, in order the boast
that
ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν
of you may abound in Christ Jesus in
ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν
me through – my presence again
πρὸς ὑμᾶς.
with you.

27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ
Only [3]worthily [3]of the [4]gospel –
Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ
[5]of Christ [1]conduct yourselves, in order whether coming and
that
ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ
seeing you or being absent I hear the things concerning
ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι,
you, that ye stand in one spirit,
μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ
with one soul striving together in the faith of the
εὐαγγελίου, **28** καὶ μὴ πτυρόμενοι ἐν
gospel, and not being terrified in

fied by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAPTER 2

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of

μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν
no(any) thing by the [ones] opposing, which is

αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ
to them a proof of destruction, but of you

σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ· **29** ὅτι
of salvation, and this from God; because

ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ
to you it was given – on behalf of Christ, not

μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ
only – in him to believe but also

τὸ ὑπὲρ αὐτοῦ πάσχειν, **30** τὸν αὐτὸν
– on behalf of him to suffer, the same

ἀγῶνα ἔχοντες οἷον εἴδετε ἐν ἐμοὶ
struggle having which ye saw in me

καὶ νῦν ἀκούετε ἐν ἐμοί. **2** Εἴ τις
and now hear in me. [2]If [there [3]any is]

οὖν παράκλησις ἐν Χριστῷ, εἴ τι
[1]therefore comfort in Christ, if any

παραμύθιον ἀγάπης, εἴ τις κοινωνία
consolation of love, if any fellowship

πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,
of spirit, if any compassions and pities,

2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ
fulfil ye of me the joy *in order* that the

αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες,
same thing ye think, the same love having,

σύμψυχοι, τὸ ἓν φρονοῦντες, **3** μηδὲν κατ'
one in soul, the one thing thinking, [doing] by nothing way of

ἐριθείαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ
rivalry nor by way of vainglory, but –

ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερ-
in humility [2]one another [1]deeming sur-

έχοντας ἑαυτῶν, **4** μὴ τὰ ἑαυτῶν ἕκαστοι
passing themselves, not [3]the things [4]of themselves [1]each *ones*

σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι.
[2]looking at, but [5]also [3]the things [4]of others [1]each *ones*.

5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν
This think ye among you which also [was] in

Χριστῷ Ἰησοῦ, **6** ὃς ἐν μορφῇ θεοῦ
Christ Jesus, who in [the] form of God

ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι
subsisting [5]not [3]robbery [1]deemed [it] *the* to be

ἴσα θεῷ, **7** ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν
equal with God, but himself emptied [3][the] form

things

no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων
[8]of a slave [1]taking, [3]in [8]likeness [4]of men

γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς
[1]becoming; and [8]in fashion [1]being found as

ἄνθρωπος **8** ἐταπείνωσεν ἑαυτὸν γενόμενος
a man he humbled himself becoming

ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.
obedient until death, and death of a cross.

9 διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν
Wherefore also – God [3]him [1]highly exalted

καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
and gave to him the name – above

πᾶν ὄνομα, **10** ἵνα ἐν τῷ ὀνόματι Ἰησοῦ
every name, in order that in the name of Jesus

πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων
every knee should bend of heavenly [beings] and earthly [beings]

καὶ καταχθονίων, **11** καὶ πᾶσα γλῶσσα
and [beings] under the earth, and every tongue

ἐξομολογήσηται ὅτι κύριος Ἰησοῦς
should acknowledge that [3]Lord [1]Jesus

Χριστὸς εἰς δόξαν θεοῦ πατρός.
[3]Christ [is] to [the] glory of God [the] Father.

12 Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε
So as, beloved of me, as always

ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ
ye obeyed, not as in the presence

μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν
of me only but now by more rather in

τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου
the absence of me, with fear and trembling

τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· **13** θεὸς
[1]the [3]of yourselves [1]salvation work out; [2]God

γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ
[1]for is the [one] operating in you both *the*

θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.
to will and *the* to operate on behalf of the(his) goodwill.

14 πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ
All things do ye without murmurings and

διαλογισμῶν, **15** ἵνα γένησθε ἄμεμπτοι καὶ
disputings, in order that ye may be blameless and

ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον
harmless, children of God faultless in the midst of

γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
a generation crooked and *having been* perverted, among

οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,
whom ye shine as luminaries in [the] world,

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your

16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα
a word of life holding up, for a boast
ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς
to me[c] in [the] day of Christ, that not in
κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.
vain I ran nor in vain laboured.
17 Ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ
But if indeed I am poured out on the sacrifice
καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω
and service of the faith of you, I rejoice
καὶ συγχαίρω πᾶσιν ὑμῖν· **18** τὸ δὲ αὐτὸ
and rejoice with [2]all [1]you; and the same
καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.
also ye rejoice and rejoice with me.
19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον
But I hope in [the] Lord Jesus [2]Timothy
ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ
[4]shortly [1]to send [3]to you, in order that I also may be of good cheer
γνοὺς τὰ περὶ ὑμῶν. **20** οὐδένα γὰρ
knowing the things concerning you. For no one
ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ
I have likeminded, who genuinely [1]the [2]things cerning
ὑμῶν μεριμνήσει· **21** οἱ πάντες γὰρ τὰ
[4]you [1]will care for; *the* for all [2]the things
ἑαυτῶν ζητοῦσιν, οὐ τὰ Χριστοῦ Ἰησοῦ.
[3]of themselves [1]seek, not the things of Christ Jesus.
22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι
But the character of him ye know, that
ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν
as [3]a father [1]a child[2][serves] [3]with [4]me [5]he served
εἰς τὸ εὐαγγέλιον. **23** τοῦτον μὲν οὖν
in the gospel. This one – therefore
ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ
I hope to send [2]whenever [1]I see [3]the [4]things cerning
ἐμὲ ἐξαυτῆς· **24** πέποιθα δὲ ἐν κυρίῳ
[5]me [1]immediately; but I trust in [the] Lord
ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. **25** Ἀναγ-
that [3]also [2][my]self [4]shortly [1]I will come. [2]neces-
καῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν
sary But [1]I deemed [it] [4]Epaphroditus [7]the
ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην
[5]brother [6]and [10]fellow-worker [11]and [13]fellow-soldier
μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν
[12]of me, [14]and [16]of you [15]apostle [17]and [18]minister

messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,
[1]of the [2]need [3]of me, [4]to send [5]to [6]you,

26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ
since [1]longing after [2]he was [3]all [4]you, and

ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν.
[was] being troubled, because ye heard that he ailed.

27 καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ·
For indeed he ailed coming near to death;

ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν
but – God had mercy on him, [1]not [2]him

δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην
[1]and only but also me, lest grief

ἐπὶ λύπην σχῶ. **28** σπουδαιοτέρως οὖν
on grief I should have. More eagerly therefore

ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν
I sent him, in order that seeing him again

χαρῆτε κἀγὼ ἀλυπότερος ὦ. **29** προσδέχεσθε
ye may rejoice and [1]I [2]less grieved [3]may be. Receive ye

οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς,
therefore him in [the] Lord with all joy,

καὶ τοὺς τοιούτους ἐντίμους ἔχετε, **30** ὅτι
and – [1]such *ones* [2]honoured [3]hold ye, because

διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου
on account of the work of Christ [1]as far as [2]death

ἤγγισεν παραβολευσάμενος τῇ ψυχῇ, ἵνα
[1]he drew near exposing the(his) life, in order that

ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός
he might fill up [1]the [2]of you [3]lack – [4]toward

με λειτουργίας.
[1]me [2]of service.

CHAPTER 3

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν
For the rest, brothers of me, rejoice ye in

κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν
[the] Lord. [1]The [2]same things [3]to write to you for me indeed

οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.
[is] not irksome, but for you safe.

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς
Look [to] the dogs, look [to] the

κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
evil workmen, look [to] the concision.*

* The apostle uses a "studiously contemptuous paronomasia" (Ellicott). He does not use περιτομή, the proper word for "circumcision", "as this, though now abrogated in Christ, had still its spiritual aspects."

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

3 ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ
For we are the circumcision, the [ones]
πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι
[by the] Spirit [of God] worshipping and boasting
ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ
in Christ Jesus and not in [the] flesh
4 πεποιθότες, καίπερ ἐγὼ ἔχων πεποίθησιν
trusting, even though I having trust
καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος
also in [the] flesh. If any thinks other man
πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·
to trust in [the] flesh, I more:
5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ,
in circumcision eighth day, of [the] race of Israel,
φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων,
[the] tribe of Benjamin, a Hebrew of Hebrew [parents],
κατὰ νόμον Φαρισαῖος, **6** κατὰ ζῆλος
according [the] law a Pharisee, by way of zeal
διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην
persecuting the church, according to [the] righteousness
τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. **7** ἀλλὰ
– in [the] law being blameless. But
ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ
what were to me gain, these I have deemed on account of
τὸν Χριστὸν ζημίαν. **8** ἀλλὰ μενοῦν γε
– Christ loss. But nay rather
καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ
also I deem all things loss to be on account of
τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ
the excellency of the knowledge of Christ Jesus
τοῦ κυρίου μου, δι' ὃν τὰ πάντα
the Lord of me, on account of whom – all things
ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα
I suffered loss, and deem [them] refuse in order that
Χριστὸν κερδήσω **9** καὶ εὑρεθῶ ἐν αὐτῷ,
Christ I might gain and be found in him,
μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου,
not having my righteousness the [one] of law,
ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν
but the [one] through faith of(in) Christ,* the
ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,
of God righteousness [based] on – faith,

* See Gal. 2. 20.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

10 τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν
– to know[4] him and the power
τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν
of the resurrection of him and [the] fellowship
παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ
of sufferings of him, being conformed to the
θανάτῳ αὐτοῦ, **11** εἴ πως καταντήσω εἰς
death of him, if [some]how I may attain *to* to
τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. **12** Οὐχ
the out-resurrection – from [the] dead. Not
ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι,
that already I received or already have been perfected,
διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ
but I follow if indeed I may lay hold, inasmuch as
καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.
also I was laid hold of by Christ Jesus.
13 ἀδελφοί, ἐγὼ ἐμαυτὸν οὔπω λογίζομαι
Brothers, [3]I [4]myself [1]not yet [2]reckon
κατειληφέναι· ἓν δέ, τὰ μὲν ὀπίσω
to have laid hold; but one thing [I do], [3]the things [5]behind
ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκ-
[1]forgetting [3]the things [1]on the other [4]before [2]stretching
τεινόμενος, **14** κατὰ σκοπὸν διώκω εἰς
forward to, according to a mark I follow for
τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ
the prize of the above calling – of God
ἐν Χριστῷ Ἰησοῦ. **15** Ὅσοι οὖν τέλειοι,
in Christ Jesus. [2]As many as [1]therefore [are] perfect,
τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως
[2]this [1]let us think; and if anything otherwise
φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκα-
ye think, even this – God to you will
λύψει· **16** πλὴν εἰς ὃ ἐφθάσαμεν, τῷ
reveal; nevertheless to what we arrived, by the
αὐτῷ στοιχεῖν. **17** Συμμιμηταί μου
same to walk. Fellow-imitators of me
γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω
be ye, brothers, and mark the [ones] thus
περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς.
walking as ye have [2]an example [1]us.
18 πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις
For many walk [of] whom often
ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω,
I said to you, and now also weeping I say,
τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,
the enemies of the cross – of Christ,

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER 4

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication

19 ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς
of whom the end [is] destruction, of whom the god [is]
ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ
the belly and the glory in the shame
αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. **20** ἡμῶν
of them, the [ones] the earthly things thinking. of us
γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει,
For the citizenship in heavens is,
ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον
from where also [a] Saviour [we] await Lord
Ἰησοῦν Χριστόν, **21** ὃς μετασχηματίσει τὸ
Jesus Christ, who will change the
σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον
body of the humiliation of us [making it] conformed
τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν
to the body of the glory of him, according to the
ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι
operation of the to be able him[b] even to subject
=of his ability
αὐτῷ τὰ πάντα. **4** Ὥστε, ἀδελφοί μου
to him[self] – all things. So as, brothers of me
ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ
beloved and longed for, joy and
στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.
crown of me, so stand in [the] Lord, beloved.
2 Εὐοδίαν παρακαλῶ καὶ Συντύχην
[1]Euodia [1]I beseech and [1]Syntyche
παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.
[1]I beseech [4]the [5]same thing [3]to think in [the] Lord.
3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε,
Yes[,] I ask also thee, genuine yoke-fellow,
συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγ-
help them, who [5]in [4]the [6]gos-
γελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος
pel [1]struggled with [2]me with both Clement
καὶ τῶν λοιπῶν συνεργῶν μου, ὧν
and the remaining fellow-workers of me, of whom
τὰ ὀνόματα ἐν βίβλῳ ζωῆς. **4** Χαίρετε
the names [are] in [the] book of life. Rejoice ye
ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.
in [the] Lord always; again I will say, rejoice.
5 τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν
The forbearance of you let it be known to all
ἀνθρώποις. ὁ κύριος ἐγγύς. **6** μηδὲν
men. The Lord [is] near. [2]Nothing
μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ
[1]be ye anxious about. but in everything – by prayer

with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry,

καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ
and – *by* petition with thanksgivings the
αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν
requests of you let be made known to –
θεόν. **7** καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ
God. And the peace – of God –
ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς
surpassing all understanding will guard the
καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν
hearts of you and the thoughts of you
ἐν Χριστῷ Ἰησοῦ. **8** Τὸ λοιπόν, ἀδελφοί,
in Christ Jesus. For the rest, brothers,
ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια,
whatever are true, whatever grave, whatever just,
things things things
ὅσα ἁγνά, ὅσα προσφιλῆ, ὅσα εὔφημα,
whatever pure, whatever lovable, whatever well-spoken
things things things of,
εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, **9** ταῦτα
if any virtue and if any praise, these things
λογίζεσθε· ἃ καὶ ἐμάθετε καὶ παρελάβετε
consider ye; which [2]both [1]ye [3]learned and *ye* received
καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα
and *ye* heard and *ye* saw in me, these
πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται
practise; and the God – of peace will be
μεθ' ὑμῶν.
with you.

10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι
Now I rejoiced in [the] Lord greatly that
ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν·
al- at one ye revived the on behalf me to think;
ready time of
=now at length =your thought for me;
ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ.
as to which indeed ye thought, but ye had no opportunity.
11 οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ
Not that [2]by way of [3]lack [1]I say; [2]I
γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι.
[1]for learned in what I am [2]self- [1]to be.
conditions sufficient
12 οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισ-
I know both to be humbled, and I know to
σεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι,
abound; in everything and in all things I have been
initiated,
καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισ-
both to be filled and to hunger, both to

both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute

σεύειν καὶ ὑστερεῖσθαι. **13** πάντα ἰσχύω
abound and to lack. [3]All things [1]I can do

ἐν τῷ ἐνδυναμοῦντί με. **14** πλὴν καλῶς
in the [one] empowering me. Nevertheless [2]well

ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.
[1]ye did having partnership in [2]of me [1]the [2]affliction.

15 οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι
And [2]know [3]also [1]ye, Philippians, that

ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον
in [the] beginning of the gospel, when I went out

ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία
from Macedonia, not one [3]me [1]church

ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως
[2]shared with in matter of giving and receiving

εἰ μὴ ὑμεῖς μόνοι, **16** ὅτι καὶ ἐν
except ye only, because indeed in

Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν
Thessalonica both once and twice to the =to my need

χρείαν μοι ἐπέμψατε. **17** οὐχ ὅτι ἐπιζητῶ
need to me[c] ye sent. Not that I seek

τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν
the gift, but I seek the fruit

τὸν πλεονάζοντα εἰς λόγον ὑμῶν. **18** ἀπέχω
– increasing to account of you. I have

δὲ πάντα καὶ περισσεύω· πεπλήρωμαι
But all things and abound; I have been filled

δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ'
receiving from Epaphroditus the things from

ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτήν,
you, an odour of sweet smell, a sacrifice acceptable,

εὐάρεστον τῷ θεῷ. **19** ὁ δὲ θεός μου
well-pleasing – to God. And the God of me

πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ
will fill every need of you according to the

πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.
riches of him in glory in Christ Jesus.

20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα
to the Now God and Father of us [be] the glory

εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
unto the ages of the ages: Amen.

21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ
Greet ye every saint in Christ

Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ
Jesus. [3]greet [4]you [1]The [2]with [4]me

ἀδελφοί. **22** ἀσπάζονται ὑμᾶς πάντες οἱ
[3]brothers. [4]greet [2]you [1]All [2]the

you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος
[3]saints, but most of all the ones of [1]the [2]of Cæsar
οἰκίας.
[3]household.

23 Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ
The grace of the Lord Jesus Christ
μετὰ τοῦ πνεύματος ὑμῶν.
[be] with the spirit of you.

COLOSSIANS 1

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ
To Colossians

CHAPTER 1

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you,

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul an apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
[the] will of God and Timothy the brother
2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς
to the in Colossae saints and faithful
ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ
brothers in Christ: Grace to you and
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.
peace from God Father of us.

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ
We give thanks – to God Father of the
κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ] πάντοτε
Lord of us Jesus Christ always
περὶ ὑμῶν προσευχόμενοι, **4** ἀκούσαντες
[3]concerning [3]you [1]praying, having heard
τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ
the faith of you in Christ Jesus
καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας
and the love which ye have toward all
τοὺς ἁγίους **5** διὰ τὴν ἐλπίδα τὴν
the saints because of the hope –
ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν
being laid up for you in *the* heavens, which
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας
ye previously heard in the word of the truth
τοῦ εὐαγγελίου **6** τοῦ παρόντος εἰς ὑμᾶς,
of the gospel – coming to you,
καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν
as also in all the world it is
καρποφορούμενον καὶ αὐξανόμενον καθὼς
bearing fruit and growing as

since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of

καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε
also in you, from which day ye heard
= the day on which

καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν
and fully knew the grace – of God in

ἀληθείᾳ· 7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ
truth; as ye learned from Epaphras

τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν
the beloved fellow-slave of us, who is

πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ,
[1]a [4]on behalf [5]you [3]minister – [2]of Christ,
faithful of

8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην
the also having shown to us [1]the [2]of you [3]love
[one]

ἐν πνεύματι.
in spirit.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας
Therefore also we, from which day
= the day on which

ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν
we heard, do not cease on behalf of you

προσευχόμενοι καὶ αἰτούμενοι ἵνα πληρω-
praying and asking *in order* ye may be
that

θῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ
filled the full knowledge of the will of him
[with]

ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,
in all wisdom and understanding spiritual,

10 περιπατῆσαι ἀξίως τοῦ κυρίου εἰς
to walk worthily of the Lord to

πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ
all pleasing, in every work good

καρποφοροῦντες καὶ αὐξανόμενοι τῇ
bearing fruit and growing in the

ἐπιγνώσει τοῦ θεοῦ, 11 ἐν πάσῃ δυνάμει
full knowledge – of God, with all power

δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης
being empowered according to the might of the glory

αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακρο-
of him to all endurance and long-

θυμίαν, μετὰ χαρᾶς 12 εὐχαριστοῦντες τῷ
suffering, with joy giving thanks to the

πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα
Father – having made [5]fit [1]you for the part

τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·
of the lot of the saints in *the* light;

13 ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας
who delivered us out of the authority

darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and

τοῦ σκότους καὶ μετέστησεν εἰς τὴν
of *the* darkness and transferred into the
βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
kingdom of the Son of the love of him,
14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν
in whom we have *the* redemption, the
ἄφεσιν τῶν ἁμαρτιῶν· **15** ὅς ἐστιν εἰκὼν
forgiveness of the (our) sins; who is an image
τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης
of the God – invisible, firstborn of all
κτίσεως, **16** ὅτι ἐν αὐτῷ ἐκτίσθη τὰ
creation, because in him were created –
πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς
all things in *the* heavens and on the
γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε
earth, the visible and the invisible, whether
θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε
thrones or lordships or rulers or
ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς
authorities; – all things through him and for
αὐτὸν ἔκτισται· **17** καὶ αὐτός ἐστιν πρὸ
him have been created; and he is before
πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,
all things and – all things in him consisted,
18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος,
and he is the head of the body,
τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος
of the church; who is [the] firstborn
beginning,
ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν
from the dead, in order [4]may be [5]in [3]all
that things
αὐτὸς πρωτεύων, **19** ὅτι ἐν αὐτῷ εὐδόκησεν
[1]he [6]holding the first place, because in him [4]was well pleased
πᾶν τὸ πλήρωμα κατοικῆσαι **20** καὶ δι'
[1]all [2]the [3]fulness to dwell and through
αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,
him to reconcile – all things to him[?self],
εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ
making peace through the blood of the cross
αὐτοῦ, δι' αὐτοῦ εἴτε τὰ ἐπὶ τῆς γῆς
of him, through him whether the things on the earth
εἴτε τὰ ἐν τοῖς οὐρανοῖς. **21** Καὶ ὑμᾶς
or the things in *the* heavens. And you
ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς
then being *having been* alienated and enemies

enemies in *your* mind by wicked works, yet now
22 hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:
23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;
24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
27 To whom God would make known what *is* the riches of the glory of this

τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,
in *the* mind by the(your) works – evil,
22 νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι
but now he reconciled in the body
τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου,
of the flesh of him through the(his) death,
παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους
to present you holy and blameless
καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ, 23 εἴ
and irreproachable before him, if
γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι
indeed ye continue in the faith having been founded
καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ
and steadfast and not being moved away from
τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε,
the hope of the gospel which ye heard,
τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ
– proclaimed in all creation –
ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ
under *the* heaven, of which [2]became [1]I
Παῦλος διάκονος.
[2]Paul a minister.
24 Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ
Now I rejoice in the(my) sufferings on behalf of
ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα
you, and fill up the things lacking
τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί
of the afflictions – of Christ in the flesh
μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν
of me on behalf of the body of him, which is
ἡ ἐκκλησία, 25 ἧς ἐγενόμην ἐγὼ διάκονος
the church, of which became I a minister
κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν
according to the stewardship – of God –
δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
given to me for you to fulfil the
λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ
word – of God, the mystery –
ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ
having been hidden from the ages and
ἀπὸ τῶν γενεῶν — νῦν δὲ ἐφανερώθη
from the generations — but now was manifested
τοῖς ἁγίοις αὐτοῦ, 27 οἷς ἠθέλησεν ὁ
to the saints of him, to whom [2]wished
θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης
[1]God to make known what [is] the riches of the glory

mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
– mystery of this among the nations,
ὅς ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς
who is Christ in you, the hope of the
δόξης· **28** ὃν ἡμεῖς καταγγέλλομεν νου-
glory; whom we announce warn-
θετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες
ing every man and teaching
πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,
every man in all wisdom,
ἵνα παραστήσωμεν πάντα ἄνθρωπον
in order that we may present every man
τέλειον ἐν Χριστῷ· **29** εἰς ὃ καὶ κοπιῶ
mature in Christ; for which also I labour
ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ
struggling according to the operation of him
τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.
– operating in me in power.

CHAPTER 2

2 Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα
For I wish you to know how great a struggle
ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ
I have on behalf of you and the [ones] in Laodicea
καὶ ὅσοι οὐχ ἑόρακαν τὸ πρόσωπόν μου
and as many as have not seen the face of me
ἐν σαρκί, **2** ἵνα παρακληθῶσιν αἱ καρδίαι
in flesh, in order that ⁴may be comforted ¹the ²hearts
αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς
³of them, being joined together in love and for
πᾶν πλοῦτος τῆς πληροφορίας τῆς
all riches of the full assurance –
συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου
of understanding, for full knowledge of the mystery
τοῦ θεοῦ, Χριστοῦ, **3** ἐν ᾧ εἰσιν πάντες
– of God, of Christ, in whom ¹are ²all
οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως
⁴the ⁵treasures – ⁶of wisdom ⁷and ⁸of knowledge
ἀπόκρυφοι. **4** Τοῦτο λέγω ἵνα μηδεὶς
²hidden. This I say in order that no one
ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ. **5** εἰ
²you ¹may beguile with persuasive speech. if
γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ
For indeed in the flesh I am absent, yet in the
πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ
spirit ²with ³you ¹I am, rejoicing and

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and behold-

ing your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead

βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα
seeing ³of you ¹the ²order and the firmness
τῆς εἰς Χριστὸν πίστεως ὑμῶν.
of the ³in ⁴Christ ¹faith ²of you.

6 Ὡς οὖν παρελάβετε τὸν Χριστὸν
As therefore ye received – Christ
Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,
Jesus the Lord, in him walk ye,

7 ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ
having been rooted and being built up in him
καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχ-
and being confirmed in the faith as ye were
θητε, περισσεύοντες ἐν εὐχαριστίᾳ.
taught, abounding in thanksgiving.

8 Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν
Look ye lest ²anyone ⁴you ¹there – ³robbing
shall be
διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης
through – philosophy and empty deceit
κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ
accord- the tradition – of men, accord-
ing to ing to
τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ
the elements of the world and not accord-
ing to
Χριστόν· **9** ὅτι ἐν αὐτῷ κατοικεῖ πᾶν
Christ; because in him dwells all
τὸ πλήρωμα τῆς θεότητος σωματικῶς,
the fulness of the Godhead bodily,

10 καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς
and ye are in him *having been* filled, who
ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας,
is the head of all rule and authority,

11 ἐν ᾧ καὶ περιετμήθητε περιτομῇ
in whom also ye were with a
circumcised circumcision
ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος
not handwrought by the putting off of the body
τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,
of the flesh, by the circumcision – of Christ,

12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι,
co-buried with him in the baptism,
ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως
in whom also ye were co-raised through the faith
τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος
of(in) the operation – of God – raising
αὐτὸν ἐκ νεκρῶν· **13** καὶ ὑμᾶς νεκροὺς
him from [the] dead; and you dead

in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:*

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

ὄντας τοῖς παραπτώμασιν καὶ τῇ ἀκρο-
being in the trespasses and in the uncir-
βυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν
cumcision of the flesh of you, he co-quickened
ὑμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα
you with him, forgiving you all
τὰ παραπτώματα· **14** ἐξαλείψας τὸ καθ'
the trespasses; wiping out [1]the [2]against
ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν
[4]us [2]handwriting – in ordinances which was
ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ
contrary to us, and [2]it [1]has taken out of
τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ·
the midst(way), nailing it to the cross;
15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς
putting off the rulers and the
ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ,
authorities he exposed [them] with openness,
θριαμβεύσας αὐτοὺς ἐν αὐτῷ.
triumphing [over] them in it.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει
[2]Not [3]therefore [4]any-one [5]you [1]let [6]judge in eating
καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ
and in drinking or in respect of a feast or
νεομηνίας ἢ σαββάτων, **17** ἅ ἐστιν σκιὰ
of a new moon or of sabbaths, which is(are) a
things shadow
τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.
of things coming, but the body [is] – of Christ.
18 μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν
[2]No one [4]you [1]let [3]give judgment against wishing in
[to do so]
ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων,
humility* and worship of the angels,
ἃ ἑόρακεν ἐμβατεύων, εἰκῇ φυσιούμενος
[2]things [3]he has seen [1]intruding into, in vain being puffed up
ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, **19** καὶ
by the mind of the flesh of him, and
οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν
not holding the head, from whom all
τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων
the body [4]by means of [5]the (its) [6]joints [7]and [8]bands
ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει
[1]being supplied [2]and [3]*being* joined together will grow
τὴν αὔξησιν τοῦ θεοῦ.
[with] the growth – of God.

* Ellicott supplies " false ". *Cf.* ver. 23.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

CHAPTER 3

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake

20 *Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοι-*
If ye died with Christ from the ele-
χείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ
ments of the world, why as living in [the] world
δογματίζεσθε· **21** *μὴ ἅψῃ μηδὲ γεύσῃ μηδὲ*
are ye subject to [its] decrees: Do not touch nor taste nor
θίγῃς, **22** *ἅ ἐστιν πάντα εἰς φθορὰν*
handle, which things is(are) all for corruption
τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ
in the using, according to the injunctions and
διδασκαλίας τῶν ἀνθρώπων; **23** *ἅτινά ἐστιν*
teachings – of men? [1]which [2]is(are) things
λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ
[4]a repute [2]indeed [3]having of wisdom in self-imposed worship
καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ
and humility and severity of [the] body, not
ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.
in [1]honour [1]any for satisfaction of the flesh.
3 *Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ*
If therefore ye were co-raised – with Christ, the things
ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν
above seek, where – Christ [1]is [2]at
δεξιᾷ τοῦ θεοῦ καθήμενος· **2** *τὰ ἄνω*
[3]the right – [2]of God [1]sitting; the above things
φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. **3** *ἀπεθάνετε*
mind ye, not the on the earth. ye died
γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν
For, and the life of you has been hidden with
τῷ Χριστῷ ἐν τῷ θεῷ· **4** *ὅταν ὁ Χριστὸς*
– Christ in – God; whenever – Christ
φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς
is manifested, the life of us, then also ye
σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
with him will be manifested in glory.
5 *Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ*
Put ye to death therefore the members – on (your)
τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος,
the earth, fornication, uncleanness, passion,
ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν ἥτις
desire bad, and – covetousness which
ἐστὶν εἰδωλολατρία, **6** *δι' ἃ ἔρχεται ἡ*
is idolatry, because of which things is coming the

the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts,

ὀργὴ τοῦ θεοῦ· **7** ἐν οἷς καὶ ὑμεῖς
wrath – of God; in which indeed ye
περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν τούτοις·
walked then, when ye lived in these things;
8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,
but now [1]put [2]away [4]also [3]ye – all things,
ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρο-
wrath, anger, malice, blasphemy, a-
λογίαν ἐκ τοῦ στόματος ὑμῶν· **9** μὴ
buse out of the mouth of you; not
ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν
lie ye to one another, having put off the
παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν
old man with the practices
αὐτοῦ, **10** καὶ ἐνδυσάμενοι τὸν νέον τὸν
of him, and having put on the new man –
ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα
being renewed in full knowledge according [the]
to image
τοῦ κτίσαντος αὐτόν, **11** ὅπου οὐκ ἔνι
of the [one] creating him, where [4]have no place
Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ
[1]Greek [2]and [3]Jew, circumcision and
ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος,
uncircumcision, barbarian, Scythian, slave,
ἐλεύθερος, ἀλλὰ πάντα καὶ ἐν πᾶσιν
freeman, but [3]all things [4]and [5]in [6]all
Χριστός. **12** Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ
[1]Christ [6][is]. Put ye on therefore, as chosen ones
τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα
– of God holy and having been loved, bowels
οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην,
of compassion, kindness, humility,
πραΰτητα, μακροθυμίαν, **13** ἀνεχόμενοι ἀλ-
meekness, long-suffering, forbearing one
λήλων καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις
another and forgiving yourselves, if anyone
πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ
[3]against [4]anyone [1]has [2]a complaint; as indeed the
κύριος ἐχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς·
Lord forgave you so also ye;
14 ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην,
[2]over [3]all [1]and these things – love,
ὅ ἐστιν σύνδεσμος τῆς τελειότητος. **15** καὶ
which is [the] bond – of completeness. And
ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς
[5]the [3]peace – [4]of Christ [1]let [2]rule in the

to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye

καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε
hearts of you, to which indeed ye were called

ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.
in one body; and thankful be ye.

16 ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν
[2]The [3]word – [4]of Christ [1]let [5]indwell in

ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες
you richly, in all wisdom teaching

καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς ὕμνοις
and admonishing yourselves, in psalms[,] hymns[,]

ᾠδαῖς πνευματικαῖς ἐν τῇ χάριτι ᾄδοντες
[and] [3]songs [1]spiritual with – grace singing

ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ· **17** καὶ
in the hearts of you – to God; and

πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν
every- whatever ye do in word or in
thing

ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
work, all things [do] in [the] name of [the] Lord Jesus,

εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
giving thanks – to God [the] through him.
Father

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς
The wives, be ye subject to the(your)

ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ. **19** Οἱ
husbands, as is befitting in [the] Lord. The

ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ
husbands, love ye the(your) wives and not

πικραίνεσθε πρὸς αὐτάς. **20** Τὰ τέκνα,
be bitter toward them. The children,

ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα,
obey ye the(your) parents in all respects,

τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.
for this well-pleasing is in [the] Lord.

21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα
The fathers, do not ye provoke the children

ὑμῶν, ἵνα μὴ ἀθυμῶσιν. **22** Οἱ δοῦλοι,
of you, lest they be disheartened. The slaves,

ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα
obey ye in all respects [1]the (your) [2]according- ing to [4][the] flesh

κυρίοις, μὴ ἐν ὀφθαλμοδουλίαις ὡς
[1]lords, not with eyeservice as

ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας
men-pleasers, but in singleness of heart

φοβούμενοι τὸν κύριον. **23** ὃ ἐὰν ποιῆτε,
fearing the Lord. Whatever ye do,

do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER 4

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you,

ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ
from [the] soul work ye as to the Lord and

οὐκ ἀνθρώποις, **24** εἰδότες ὅτι ἀπὸ κυρίου
not to men, knowing that from [the] Lord

ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κλη-
ye will receive the reward of the in-

ρονομίας. τῷ κυρίῳ Χριστῷ δουλεύετε·
heritance. The Lord Christ ye serve;

25 ὁ γὰρ ἀδικῶν κομίσεται ὃ ἠδίκησεν,
for the [one] doing wrong will receive what he did wrong,

καὶ οὐκ ἔστιν προσωπολημψία. **4** Οἱ κύριοι,
and there is no respect of persons. The lords,

τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις
[3]the [2]just thing [4]and [5]the [6]equality [7]to the(your) [8]slaves

παρέχεσθε, [1]εἰδότες ὅτι καὶ ὑμεῖς ἔχετε
[1]supply ye, knowing that also ye have

κύριον ἐν οὐρανῷ.
a Lord in heaven.

2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγο-
In *the* prayer continue ye, watch-

ροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, **3** προσευ-
ing in it with thanksgiving, pray-

χόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ
ing together also concerning us, *in order* – that

θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου,
God may open to us a door of the word,

λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι'
to speak the mystery – of Christ, because of

ὃ καὶ δέδεμαι, **4** ἵνα φανερώσω αὐτὸ
which indeed I have been bound, in order that I may manifest it

ὡς δεῖ με λαλῆσαι. **5** Ἐν σοφίᾳ
as it behoves me to speak. In wisdom

περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν
walk ye toward the ones outside, [4]the [3]time

ἐξαγοραζόμενοι. **6** ὁ λόγος ὑμῶν πάντοτε
[1]redeeming. The speech of you [let it be] always

ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς
in grace, with salt *having been* seasoned, to know how

δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.
it behoves you [3]one [2]each [1]to answer.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος
[5]The things [3]about [4]me [1]all [6]will make known [7]to you [5]Tychicus

who is a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος
the beloved brother and faithful minister

καὶ σύνδουλος ἐν κυρίῳ, **8** ὃν ἔπεμψα
and fellow-slave in [the] Lord, whom I sent

πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε
to you for this very thing, in order that ye might know

τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
the things concerning us and he might comfort the

καρδίας ὑμῶν, **9** σὺν Ὀνησίμῳ τῷ πιστῷ
hearts of you, with Onesimus the faithful

καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν·
and beloved brother, who is of you;

πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.
[1]all [2]to you [3]they will make known [4]the things [5]here.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ
[6]greets [7]you [1]Aristarchus [2]the

συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς
[3]fellow-captive [4]of me, and Mark the cousin

Βαρναβᾶ, (περὶ οὗ ἐλάβετε ἐντολάς, ἐὰν
of Barnabas, (concerning whom ye received commandments, if

ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν,) **11** καὶ
he comes to you, receive ye him,) and

Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες
Jesus the [one] *being* named Justus, the [ones] being

ἐκ περιτομῆς οὗτοι μόνοι συνεργοὶ εἰς
of [the] circumcision these only fellow-workers for

τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν
the kingdom – of God, who became

μοι παρηγορία. **12** ἀσπάζεται ὑμᾶς
to me a comfort. [2]greets [3]you

Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ
[1]Epaphras the [one] of you, a slave of Christ

Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν
Jesus, always struggling on behalf of you

ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι
in the prayers, in order that ye may stand complete

καὶ πεπληροφορημένοι ἐν παντὶ θελήματι
and having been fully assured in all [the] will

τοῦ Θεοῦ. **13** μαρτυρῶ γὰρ αὐτῷ ὅτι
– of God. For I bear witness to him that

ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν
he has much distress on behalf of you and the ones

ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.
in Laodicea and the ones in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ
[7]greets [6]you [1]Luke [2]the [4]physician –
ἀγαπητὸς καὶ Δημᾶς. **15** Ἀσπάσασθε
[3]beloved [5]and [6]Demas. Greet ye
τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς καὶ Νύμφαν
[1]the [5]in [4]Laodicea [3]brothers and Nymphas
καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.
and [1]the [3]at [4][the] house [5]of her [2]church.
16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ
And whenever is read before you the(this)
ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
epistle, cause *in order* that [4]also [3]in [5]the
Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν
[6]of [the] Laodiceans [2]church [1]it is read, and [3]the [one]
ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.
[6]of [7]Laodicea [1]*in order* that [3]also [5]ye [4]read.
17 καὶ εἴπατε Ἀρχίππῳ· βλέπε τὴν
And tell Archippus: Look [to] the
διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα
ministry which thou receivedst in [the] Lord, in order that
αὐτὴν πληροῖς.
[3]it [1]thou mayest fulfil.
18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting – by my hand[,] of Paul.
μνημονεύετέ μου τῶν δεσμῶν. ἡ χάρις
Remember ye of me the bonds. – Grace [be]
μεθ' ὑμῶν.
with you.

I. THESSALONIANS 1

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

To Thessalonians 1

CHAPTER 1

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος
Paul and Silvanus and Timothy
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ
to the church of [the] Thessalonians in God [the] Father
καὶ κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν
and [the] Lord Jesus Christ: Grace [be] to you
καὶ εἰρήνη.
and peace.
2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ
We give thanks – to God always con-
cerning

God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing.

9 For they themselves

πάντων ὑμῶν, μνείαν ποιούμενοι ἐπὶ τῶν
[2]all [1]you, mention making on(in) the

προσευχῶν ἡμῶν, ἀδιαλείπτως 3 μνημο-
prayers of us, unceasingly remember-

νεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως
ing of you the work – of faith

καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς
and the labour – of love and the

ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν
endurance – of hope of(in) the Lord of us

Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ
Jesus Christ before the God and

πατρὸς ἡμῶν, 4 εἰδότες, ἀδελφοὶ ἠγαπημένοι
Father of us, knowing, brothers having been loved

ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν,
by – God, the choice of you,

5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη
because the gospel of us became not

εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν
to you in word only, but also in

δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ
power and in Spirit Holy and

πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι
[2]assurance [1]much, as ye know what sort

ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. 6 καὶ
we were among you because of you. And

ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ
[1]ye [3]imitators [4]of us [2]became and of the

κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
Lord, welcoming the word in [2]affliction

πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, 7 ὥστε
[1]much with joy of [1]Spirit [1][the] Holy, so as

γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν
to become you[b] a pattern to all the [ones] believing
=so that ye became

ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.
in – Macedonia and in – Achaia.

8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ
[1]from [2]you [1]For sounded the word of the

κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ
Lord not only in – Macedonia and

Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις
Achaia, but in every place the faith

ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε
of you – toward – God has gone out, so as

μὴ χρείαν ἔχειν ἡμᾶς λαλεῖν τι· 9 αὐτοὶ
not need to have us[b] to speak anything; [3][them]-
=so that we have no need selves

shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν
[1]for [4]concerning [5]us [3]they relate what sort of
εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς
entrance we had to you, and how
ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν
ye turned to – God from the
εἰδώλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ,
idols to serve a God living and true,
10 καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ
and to await the Son of him from
τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν,
the heavens, whom he raised from the dead,
Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς
Jesus the [one] delivering us from the wrath
τῆς ἐρχομένης.
– coming.

CHAPTER 2

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν
For [your]selves ye know, brothers, the
εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ
entrance of us – to you, that not
κενὴ γέγονεν, **2** ἀλλὰ προπαθόντες καὶ
in vain it has been, but having previously suffered and
ὑβρισθέντες καθὼς οἴδατε ἐν Φιλίπποις
having been insulted as ye know in Philippi
ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι
we were bold in the God of us to speak
πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν
to you the gospel – of God in
πολλῷ ἀγῶνι. **3** ἡ γὰρ παράκλησις
much struggle. For the exhortation
ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας
of us not of error nor of uncleanness
οὐδὲ ἐν δόλῳ, **4** ἀλλὰ καθὼς δεδοκιμάσμεθα
nor in guile, but as we have been approved
ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον
by – God to be entrusted [with] the gospel
οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέ-
so we speak, not as [4]men [1]pleas-
σκοντες, ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς
ing, but God the [one] proving th·
καρδίας ἡμῶν. **5** οὔτε γάρ ποτε ἐν
hearts of us. For neither then with
λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε,
word of flattery were we, as ye know,

a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath

οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς,
nor with pretext of covetousness, God [is] witness,

6 οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν,
nor seeking from men glory,

οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, **7** δυνάμε-
neither from you nor from others, being

νοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι·
able [2]with [3]weight* [1]to be as [2]of Christ [1]apostles;

ἀλλὰ ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν,
but we were gentle in [the] midst of you,

ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα·
as if a nurse should cherish [1]the [2]of herself [3]children;

8 οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν
so longing for you we were well pleased

μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον
to impart to you not only the gospel

τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς,
– of God but also [1]the [2]of ourselves [3]souls,

διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε. **9** μνημο-
because [1]beloved [2]to us [3]ye became. ye re-

νεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν
member For, brothers, the labour of us

καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας
and the toil; night and day

ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα
working for *the* not to put a burden on any-one

ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον
of you we proclaimed to you the gospel

τοῦ θεοῦ. **10** ὑμεῖς μάρτυρες καὶ ὁ
– of God. Ye [are] witnesses and –

θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως
God, how holily and righteously and blamelessly

ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, **11** καθά-
[2]to you [3]the [ones] [4]believing [1]we were, even

περ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς
as ye know how [2]one [1]each of you as

πατὴρ τέκνα ἑαυτοῦ **12** παρακαλοῦντες ὑμᾶς
a father children of himself exhorting you

καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς
and consoling and witnessing for

τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ
the to walk you[b] worthily – of God
=that ye should walk

* ? dignity, authority.

called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for

τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ
the [one] calling you to [1]the [4]of himself
βασιλείαν καὶ δόξαν.
[1]kingdom [3]and [4]glory.

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαρισ-
And therefore also we give
τοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παρα-
thanks – to God unceasingly, that having
λαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ
received [1][the] word [3]of hearing [4]from [5]us –
θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ
[5]of God ye welcomed [it] not [as] a word of men but
καθὼς ἀληθῶς ἐστιν λόγον θεοῦ, ὃς
as truly it is a word of God, which
καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.
also operates in you the [ones] believing.

14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί,
For ye [2]imitators [1]became, brothers,
τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν
of the churches – of God – being in
τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ
– Judæa in Christ Jesus, because [4]the
αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων
[5]same [3]suffered [2]also [1]ye by the(your) own
συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν
fellow-tribesmen, as also they by the
Ἰουδαίων, **15** τῶν καὶ τὸν κύριον
Jews, the [ones] [1]both [3]the [4]Lord
ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας,
[5]killing [6]Jesus and the prophets,
καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ
and [2]us [1]chasing [3]out, and [3]God [1]not
ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,
[2]pleasing, and to all men contrary,
16 κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι
hindering us [2]to the [3]nations [1]to speak
=from speaking . . .
ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν
in order that they may be saved, *for the* to fill up [3]of them
τὰς ἁμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ'
[1]the [2]sins always. But [3]came [4]on
αὐτοὺς ἡ ὀργὴ εἰς τέλος.
[6]them [1]the [5]wrath to [the] end.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες
But we brothers, being bereaved

a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

ἀφ' ὑμῶν πρὸς καιρὸν ὥρας προσώπῳ
from you for time of an hour in face (presence)

οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ
not in heart, more abundantly were eager [3]the

πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
[3]face [4]of you [1]to see with much desire.

18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς,
Wherefore we wished to come to you,

ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς,
I [2]indeed [1]Paul both once and twice (again),

καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. **19** τίς
and [3]hindered [2]us – [4]Satan. what

γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος
For [is] [3]of us [1]hope or joy or crown

καυχήσεως — ἢ οὐχὶ καὶ ὑμεῖς —
of boasting — – not even ye –

ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ
before the Lord of us Jesus

ἐν τῇ αὐτοῦ παρουσίᾳ; **20** ὑμεῖς γάρ
in(at) the [3]of him [1]presence? for ye

ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.
are [1]the [2]glory [4]of us [3]and [4]the [5]joy.

CHAPTER 3

3 Διὸ μηκέτι στέγοντες ηὐδοκήσαμεν
Wherefore no longer bearing up we were well pleased

καταλειφθῆναι ἐν Ἀθήναις μόνοι, **2** καὶ
to be left in Athens alone, and

ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν
we sent Timothy, the brother of us

καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ
and fellow-worker – of God in the gospel

τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ
– of Christ, *for the* to establish you and

παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν **3** τὸ
to exhort on behalf of the faith of you –

μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις.
no one to be drawn aside[b] by these afflictions.

αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα·
For [your]selves ye know that to this we are appointed;

4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν,
for even when with you we were,

προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι,
we said before to you that we are about to be afflicted,

καθὼς καὶ ἐγένετο καὶ οἴδατε. **5** διὰ
as indeed it happened and ye know. There-

I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

τοῦτο καὐγὼ μηκέτι στέγων ἔπεμψα εἰς
fore I also no longer bearing up sent *for*

τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως
the to know the faith of you, lest [some]how

ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς
[a]tempted [c]you [b]the [one] [d]tempting and in
=the tempter

κενὸν γένηται ὁ κόπος ἡμῶν. **6** Ἄρτι
vain became the labour of us. now

δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ'
But coming Timothy[a] to us from
=when Timothy came

ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν
you and announcing good news[a] to us [of] the faith

καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε
and the love of you, and that ye have

μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες
[a]remem- [b]of us [c]good always, longing
brance

ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς,
[a]us [c]to see even as also we you,

7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ'
therefore we were comforted, brothers, over

ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει
you on all the distress and affliction

ἡμῶν διὰ τῆς ὑμῶν πίστεως, **8** ὅτι
of us through the [b]of you [a]faith, because

νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.
now we live if ye stand in [the] Lord.

9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ
For what thanks are we able – to God

ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ
to return concerning you over all the

χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν
joy [with] which we rejoice because of you before

τοῦ θεοῦ ἡμῶν, **10** νυκτὸς καὶ ἡμέρας
the God of us, night and day

ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν
exceedingly petitioning *for the* to see of you

τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα
the face and to adjust the shortcomings

τῆς πίστεως ὑμῶν; **11** Αὐτὸς δὲ ὁ θεὸς
of the faith of you? Now [him]self the God

καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν
and Father of us and the Lord of us

Ἰησοῦς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
Jesus may he direct the way of us to

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

ὑμᾶς· **12** ὑμᾶς δὲ ὁ κύριος πλεονάσαι
you; and [4]you [1]the [2]Lord [3]make [5]to abound
καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους
and to exceed – in love to one another
καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς
and to all men, even as also we
εἰς ὑμᾶς, **13** εἰς τὸ στηρίξαι ὑμῶν τὰς
to you, *for* *the* to establish of you the
καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν
hearts blameless in holiness before
τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ
the God and Father of us in(at) the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων
of the Lord of us Jesus with all
τῶν ἁγίων αὐτοῦ.
the saints of him.

CHAPTER 4

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his

4 Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς
For the rest therefore, brothers, we ask you
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα
and *we* beseech in [the] Lord Jesus, *in order* that
καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς
as ye received from us *the* how
δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ,
it you to walk and to please God,
behoves
καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε
as indeed ye do walk, *in order* that ye abound
μᾶλλον. **2** οἴδατε γὰρ τίνας παραγγελίας
more. For ye know what injunctions
ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.
we gave you through the Lord Jesus.
3 Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ,
For this is [the] will – of God,
ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ
the sanctification of you, to abstain you[b] from
τῆς πορνείας, **4** εἰδέναι ἕκαστον ὑμῶν
– fornication, [1]to know* [2]each one[b] [3]of you
τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ
[1]the [2]of himself [4]vessel [3]to possess in sanctification
καὶ τιμῇ, **5** μὴ ἐν πάθει ἐπιθυμίας
and honour, not in passion of lust
καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα
even as indeed the nations – not knowing
τὸν θεόν, **6** τὸ μὴ ὑπερβαίνειν καὶ
– God, – not to go beyond and

* That is, " to be able "; see note on page xviii.

brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant,

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν
to defraud in the matter the brother

αὐτοῦ, διότι ἔκδικος κύριος περὶ πάντων
of him, because [3]avenger [1][the] Lord [is] concerning all

τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ
these, as indeed we previously told you and

διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν ἡμᾶς
solemnly witnessed. For [4]not [3]called [5]us

ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ.
– [1]God to uncleanness but in sanctification.

8 τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον
Wherefore the [one] rejecting [2]not [3]man

ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν καὶ διδόντα
[1]rejects but – God the [one] indeed giving

τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
the [2]Spirit [3]of him – [1]Holy to you.

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν
Now concerning – brotherly love not need

ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς
ye have to write to you; for [2][your]selves [1]ye [for me]

θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·
[1]taught by God [3]are *for the* to love one another;

10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας
for indeed ye do it toward all

τοὺς ἀδελφοὺς [τοὺς] ἐν ὅλῃ τῇ Μακεδο-
the brothers – in all – Macedo-

νίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
nia. But we exhort you, brothers,

περισσεύειν μᾶλλον, 11 καὶ φιλοτιμεῖσθαι
to abound more, and to strive eagerly

ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ
to be quiet and to practise the (your) own things and

ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν
to work with the hands of you, as [2]you

παρηγγείλαμεν, 12 ἵνα περιπατῆτε εὐσχη-
[1]we enjoined, in order that ye may walk becom-

μόνως πρὸς τοὺς ἔξω καὶ μηδενὸς
ingly toward the [ones] outside and [3]of nothing

χρείαν ἔχητε.
[2]need [1]*ye* may have.

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,
Now we do not wish you to be ignorant, brothers,

brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

περὶ τῶν κοιμωμένων, ἵνα μὴ λυπῆσθε
concerning the sleeping, lest ye grieve

καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες
as indeed the rest – not having

ἐλπίδα. **14** εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς
hope. For if we believe that Jesus

ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς
died and rose again, so also – [4]God

τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει
[1]the [2]having slept [3]through – [4]Jesus will bring

σὺν αὐτῷ. **15** Τοῦτο γὰρ ὑμῖν λέγομεν
with him. For this to you we say

ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες
by a word of [the] Lord, that we the [ones] living

οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ
– remaining to the presence of the

κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·
Lord by no means may precede the [ones] having slept;

16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι,
because [3][him]-[2]self [1]the [2]Lord with a word of command,

ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι
with a voice of an archangel and with a trumpet

θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ
of God, will descend from heaven, and the

νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
dead in Christ will rise again first*ly*,

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι
then we the [ones] living – remaining

ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις
together with them shall be seized in clouds

εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα·
to a meeting of the Lord in air;

καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.
and so always with [the] Lord we shall be.

18 Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις
Therefore comfort ye one another with – words

τούτοις.
these.

CHAPTER 5

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake

5 *Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν,*
But concerning the times and the seasons,
ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι·
brothers, [3]not [3]need [1]ye have [2]to you [4]to be written;
2 *αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα*
for [2][your]selves [3]accurately [1]ye know that [the] day
κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως
of [the] Lord as a thief at night so
ἔρχεται. **3** *ὅταν λέγωσιν· εἰρήνη καὶ*
it comes. Whenever they say: Peace and
ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται
safety, then [1]sudden [4]them [3]comes on
ὄλεθρος ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ
[3]destruction as the birth pang to the pregnant
ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. **4** *ὑμεῖς*
woman,† and by no means may they escape. ye
δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα
But, brothers, are not in darkness, *in order* that
ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ·
the day you as a thief should overtake;
5 *πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε*
for all ye [3]sons [3]of light [1]are
καὶ υἱοὶ ἡμέρας. Οὐκ ἐσμὲν νυκτὸς
and sons of [the] day. We are not of [the] night
οὐδὲ σκότους· **6** *ἄρα οὖν μὴ καθεύδωμεν*
nor of darkness; therefore let us not sleep
ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ
as the rest, but let us watch and
νήφωμεν. **7** *οἱ γὰρ καθεύδοντες νυκτὸς*
be sober. For the [ones] sleeping by night
καθεύδουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς
sleep, and the [ones] being drunk by night
μεθύουσιν· **8** *ἡμεῖς δὲ ἡμέρας ὄντες*
are drunk; but we of [the] day being
νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ
let us be sober, putting on a breastplate of faith and
ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·
of love and a helmet hope of salvation;
9 *ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν*
because [3]did not appoint [3]us – [1]God to wrath
ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ
but to obtainment of salvation through the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, **10** *τοῦ*
Lord of us Jesus Christ, the
ἀποθανόντος περὶ ἡμῶν, ἵνα εἴτε γρηγορ-
[one] having died concerning us, in order that whether we

ὦμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ
watch or we sleep ³together ⁴with ⁵him
ζήσωμεν. 11 Διὸ παρακαλεῖτε ἀλλήλους
¹we may live. There- comfort ye one another
fore
καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ
and edify ye one the one(other), as indeed
ποιεῖτε.
ye do.
12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι
Now we ask you, brothers, to know
τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους
the [ones] labouring among you and taking the lead
ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς,
of you in [the] Lord and admonishing you,
13 καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσῶς
and consider them most exceedingly
ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε
in love be- the work of them. Be at peace
cause of
ἐν ἑαυτοῖς. 14 Παρακαλοῦμεν δὲ ὑμᾶς,
among yourselves. And we exhort you,
ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παρα-
brothers, admonish the idle, con-
μυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν
sole the faint-hearted, hold on to the
[ones]
ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.
being weak, be longsuffering with all men.
15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι
See lest anyone ³evil ⁴instead ⁵evil ⁶to
of anyone
ἀποδῷ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε
¹returns, but always ⁴the ³good ²follow ye
εἰς ἀλλήλους καὶ εἰς πάντας. 16 Πάντοτε
in re- one another and in re- all men. Always
gard to gard to
χαίρετε, 17 ἀδιαλείπτως προσεύχεσθε, 18 ἐν
rejoice ye, unceasingly pray, in
παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα
everything give thanks; for this [is] [the] will
θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ
of God in Christ Jesus in regard to you. The
πνεῦμα μὴ σβέννυτε, 20 προφητείας μὴ
Spirit do not quench, prophecies not
ἐξουθενεῖτε· 21 πάντα δὲ δοκιμάζετε, τὸ
despise; and ⁴all things ¹prove, the
καλὸν κατέχετε· 22 ἀπὸ παντὸς εἴδους
good hold fast; from every form

or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

πονηροῦ ἀπέχεσθε. **23** Αὐτὸς δὲ ὁ θεὸς
of evil abstain. And [him]self [the God
τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ
– of peace may he sanctify you complete, and
ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ
entire of you the spirit and the soul
καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
and the body blamelessly in(at) the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.
of the Lord of us Jesus Christ may be kept.
24 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
Faithful [is] the [one] calling you, who indeed will do [it].
25 Ἀδελφοί, προσεύχεσθε [καὶ] περὶ
Brothers, pray ye also concerning
ἡμῶν.
us.
26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας
Greet ye the brothers all
ἐν φιλήματι ἁγίῳ. **27** Ἐνορκίζω ὑμᾶς τὸν
with kiss a holy. I adjure you [by] the
κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν
Lord to be read the(this) epistle to all
τοῖς ἀδελφοῖς.
the brothers.
28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ
The grace of the Lord of us Jesus
Χριστοῦ μεθ' ὑμῶν.
Christ [be] with you.

II. THESSALONIANS 1

CHAPTER 1

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

To Thessalonians 2

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος
Paul and Silvanus and Timothy
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ
to the church of [the] Thessalonians in God Father
ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ· **2** χάρις
of us and [the] Lord Jesus Christ: Grace [be]
ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ
to you and peace from God [the] Father and
κυρίου Ἰησοῦ Χριστοῦ.
[the] Lord Jesus Christ.
3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε
To give thanks we ought – to God always

thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruc-

περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν,
concerning you, brothers, as [5]meet [1]it is,

ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ
because [4]grows exceedingly [1]the [2]faith [3]of you and

πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων
[5]increases [1]the [2]love [4]one [3]of each [6]all

ὑμῶν εἰς ἀλλήλους, **4** ὥστε αὐτοὺς ἡμᾶς
[6]of you [7]to [5]one another, so as [our]selves us
=so that we ourselves boast

ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις
in you to boast[b] in the churches
in you

τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
– of God for the [1]endurance [4]of you [5]and

πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν
[2]faith in all the persecutions of you

καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, **5** ἔνδειγμα
and the afflictions which ye endure, a plain token

τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
of the just judgment – of God, for the

καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ
to be accounted you[b] of the kingdom –
worthy
=so that ye may be accounted worthy

θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, **6** εἴπερ
of God, on behalf which indeed ye suffer, since
of

δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς
[it is] a just thing with God to repay [1]to the [ones

θλίβουσιν ὑμᾶς θλῖψιν **7** καὶ ὑμῖν τοῖς
[2]afflicting [4]you [1]affliction and [4]to you [5]the [ones

θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ
[6]being afflicted [1]rest [3]with [2]us, at the

ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ
revelation of the Lord Jesus fron

οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ
heaven with angels of power of him

8 ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖ
in fire of flame, giving full vengeance to th
[ones

μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ὑπακούουσι
not knowing God and to the [ones] not obeying

τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ
the gospel of the Lord of us Jesus,

9 οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιο
who [3][the] penalty [1]will pay [4]destruction [5]eternal

tion from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ
from [the] face of the Lord and from
τῆς δόξης τῆς ἰσχύος αὐτοῦ, **10** ὅταν
the glory of the strength of him, whenever
ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ
he comes to be glorified in the saints of him
καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύσασιν,
and to be admired in all the [ones] having believed,
ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ'
be- [6]was believed [1]the [2]testimony [3]of us [4]to
cause
ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. **11** Εἰς ὃ
[1]you, in that day. For which
καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν,
indeed we pray always concerning you,
ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς
in or- [6]you [4]may [5]deem [3]of the [6]calling [1]the [2]God
der that [7]worthy
ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν
[3]of us and may fulfil every good pleasure
ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει,
of goodness and work of faith in power,
12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου
so as [7]may be glorified [1]the [2]name [3]of the [4]Lord
ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν
[5]of us [6]Jesus in you, and ye in
αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν
him, according to the grace of the [1]God [4]of us
καὶ κυρίου Ἰησοῦ Χριστοῦ.
[2]and [3]Lord Jesus Christ.

CHAPTER 2

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ
Now we request you, brothers, by
τῆς παρουσίας τοῦ κυρίου [ἡμῶν] Ἰησοῦ
the presence of the Lord of us Jesus
Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,
Christ and [5]of us [1]gathering together to him,
2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς
– – not quickly to be shaken you[b]
ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι, μήτε
from the(your) mind nor to be disturbed, neither
διὰ πνεύματος μήτε διὰ λόγου μήτε
through a spirit nor through speech nor
δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι
through an epistle as through us, as that
ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου. **3** μή
[6]is come [1]the [5]day [2]of the [4]Lord. Not

you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they re-

τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον·
anyone [2]you [3]may deceive by(in) no(any) way;
ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον
because unless [3]comes [1]the [2]apostasy [4]first*ly*
καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας,
and [4]is revealed [1]the [2]man – [5]of lawlessness,
ὁ υἱὸς τῆς ἀπωλείας, **4** ὁ ἀντικείμενος
the son – of perdition, the [one] setting against
καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
and exalting himself over everything *being* called
θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν
God or object of worship, so as him in the
ναὸν τοῦ θεοῦ καθίσαι, ἀποδεικνύντα ἑαυ-
shrine – of God to sit,[b] showing him-
τὸν ὅτι ἐστὶν θεός. **5** Οὐ μνημονεύετε
self that he is a god. Do ye not remember
ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον
that yet being with you [2]these things [1]I used to tell
ὑμῖν; **6** καὶ νῦν τὸ κατέχον οἴδατε,
[2]you? and now the [1]restraining [thing] ye know,
εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ
for *the* [2]to be revealed [1]him[b] in the
αὐτοῦ καιρῷ. **7** τὸ γὰρ μυστήριον ἤδη
[2]of him [1]time. For the mystery [3]already
ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων
[3]operates – [1]of lawlessness; only the restraining [there is] [one]
ἄρτι ἕως ἐκ μέσου γένηται. **8** καὶ τότε
just now until [3]out of [2][the] midst [1]it comes. And then
ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος
will be revealed the lawless whom the Lord one,
[Ἰησοῦς] ἀνελεῖ τῷ πνεύματι τοῦ στό-
Jesus will destroy by the spirit of the mouth
ματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ
of him and bring to nothing by the outshining
τῆς παρουσίας αὐτοῦ, **9** οὗ ἐστιν ἡ
of the presence of him, of whom [2]is [1]the
παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ ἐν
[2]presence according to [the] operation – of Satan with
πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν
all power and signs and wonders
ψεύδους **10** καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας
of a lie and with all deceit of unrighteousness
τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην
in the [ones] perishing, because the love

ceived not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι
of the truth they received not for *the* [3]to be saved

αὐτούς. 11 καὶ διὰ τοῦτο πέμπει αὐτοῖς
[1]them.[b] And therefore [2]sends [3]to them

ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι
– [1]God an operation of error for *the* [2]to believe

αὐτοὺς τῷ ψεύδει, 12 ἵνα κριθῶσιν πάντες
[1]them[b] the lie, in order that [10]may be judged [1]all

οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ
[2]the [3]not [4]having believed [5]the [6]truth [7]but
[ones]

εὐδοκήσαντες τῇ ἀδικίᾳ.
[8]having had pleasure – [9]in unrighteousness.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ
But we ought to thank –

θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπη-
God always concerning you, brothers having been

μένοι ὑπὸ κυρίου, ὅτι εἵλατο ὑμᾶς ὁ
loved by [the] Lord, because [2]chose [3]you –

θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ
[1]God firstfruit to salvation by sanctification

πνεύματος καὶ πίστει ἀληθείας, 14 εἰς
of spirit and faith of(in) [the] truth, to

ὃ καὶ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου
which also he called you through the gospel

ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου
of us, to obtainment of [the] glory of the Lord

ἡμῶν Ἰησοῦ Χριστοῦ. 15 Ἄρα οὖν,
of us Jesus Christ. So then,

ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς
brothers, stand, and hold the

παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου
traditions which ye were taught either through speech

εἴτε δι' ἐπιστολῆς ἡμῶν. 16 Αὐτὸς δὲ
or through an epistle of us. And [6][him]self

ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ
[1]the [2]Lord [3]of us [4]Jesus [5]Christ and

ὁ θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας
the God the Father of us, the [one] having loved

ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ
us and having given [2]comfort [1]eternal [3]and

ἐλπίδα ἀγαθὴν ἐν χάριτι, 17 παρακαλέσαι
[5]hope [4]a good by grace, may he comfort

ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ
of you the hearts and *may he* confirm in every

ἔργῳ καὶ λόγῳ ἀγαθῷ.
[2]work [3]and [4]word [1]good.

CHAPTER 3

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night

3 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ
For the rest pray ye, brothers, concerning

ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ
us, in order that the word of the Lord may run

καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς,
and be glorified as indeed with you,

2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων
and *in order* that we may be delivered from – perverse

καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων
and evil men; for [3]is] not [4]of all men

ἡ πίστις. **3** Πιστὸς δέ ἐστιν ὁ κύριος,
[1]the [2]faith. But faithful is the Lord,

ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ
who will confirm you and will guard from the

πονηροῦ. **4** πεποίθαμεν δὲ ἐν κυρίῳ
evil [?one]. And we are persuaded in [the] Lord

ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν [καὶ]
as to you, that what things we charge both

ποιεῖτε καὶ ποιήσετε. **5** Ὁ δὲ κύριος
ye do and will do. And [1]the [2]Lord

κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν
[1]may [4]direct [2]of you [3]the [4]hearts into the

ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν
love – of God and into the patience

τοῦ Χριστοῦ.
– of Christ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν
Now we charge you, brothers, in

ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ,
[the] name of the Lord Jesus Christ,

στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ
to draw back you[b] from every brother

ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν
[5]idly [1]walking and not according to the

παράδοσιν ἣν παρελάβετε παρ' ἡμῶν.
tradition which ye received from us.

7 αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι
For [your]selves ye know how it behoves to imitate

ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν,
us, because we were not idle among you,

8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος,
nor [5]as a gift [4]bread [1]ate [3]from [4]anyone,

ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ
but by labour and struggle by night and

and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί
by day working for *the* not to emburden

τινα ὑμῶν· **9** οὐχ ὅτι οὐκ ἔχομεν
anyone of you; not that we have not

ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν
authority, but in order that ourselves [3]an example [1]we might give

ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. **10** καὶ
to you for *the* to imitate us. even

γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγ-
For when we were with you, this we

γέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει
charged you, that if anyone does not wish

ἐργάζεσθαι, μηδὲ ἐσθιέτω. **11** ἀκούομεν
to work, neither let him eat. we hear [of]

γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως,
For some walking among you idly,

μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·
nothing working but working round;

12 τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ
– and *to* such we charge and

παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ
exhort in [the] Lord Jesus Christ

ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν
in order that [3]with [3]quietness [1]working [5]the

ἑαυτῶν ἄρτον ἐσθίωσιν. **13** Ὑμεῖς δέ,
[7]of themselves [6]bread [4]they may eat. And ye,

ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες
brothers, do not lose heart doing good.

14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ
And if anyone obeys not the word

ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε,
of us through the epistle, this man mark,

μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῇ·
not to mix with* him, in order that he may be put to shame;

15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ
and yet not as an enemy deem ye [him], but

νουθετεῖτε ὡς ἀδελφόν. **16** Αὐτὸς δὲ
admonish as a brother. And [1]himself

ὁ κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν
[1]the [2]Lord – [3]of peace may he give to you the (?his)

εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ.
peace always in every way.

ὁ κύριος μετὰ πάντων ὑμῶν.
The Lord [be] with [2]all [1]you.

* Imperatival infinitive, as elsewhere (Phil. 3. 16, etc.).

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
The greeting – by my hand[.] of Paul,
ὅ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ·
which is a sign in every epistle:
οὕτως γράφω. **18** ἡ χάρις τοῦ κυρίου
thus I write. The grace of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
of us Jesus Christ [be] with ³all ²you.

I. TIMOTHY
1

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α
To Timothy 1

CHAPTER 1

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ'
Paul an apostle of Christ Jesus according to
ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ
a command of God Saviour of us and of Christ
Ἰησοῦ τῆς ἐλπίδος ἡμῶν **2** Τιμοθέῳ
Jesus the hope of us to Timothy
γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος,
a true child in [the] faith: Grace, mercy,
εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ
peace from God [the] Father and Christ
Ἰησοῦ τοῦ κυρίου ἡμῶν.
Jesus the Lord of us.
3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν
As I besought thee to remain in
Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα
Ephesus, [I] going into Macedonia, in order that
παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν
thou mightest charge certain persons not to teach differently
4 μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις
nor to pay attention to tales and to ³genealogies
ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν
¹unending, which ²questionings ³provide
μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει·
rather than a stewardship of God – in faith:
5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
now the end of the charge is
ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως
love out of a clean heart and conscience
ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, **6** ὧν
a good and faith unfeigned, from which things

having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful

τινες ἀστοχήσαντες ἐξετράπησαν εἰς
some missing aim turned aside to
ματαιολογίαν, 7 θέλοντες εἶναι νομοδιδάσ-
vain talking, wishing to be law-
καλοι, μὴ νοοῦντες μήτε ἃ λέγουσιν
teachers, not understanding either what things they say
μήτε περὶ τίνων διαβεβαιοῦνται. 8 οἴδαμεν
nor concerning what things they emphatically assert. we know
δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ
Now that [is] good the law, if anyone it
νομίμως χρῆται, 9 εἰδὼς τοῦτο, ὅτι
lawfully uses, knowing this, that
δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ
for a just man law is not laid down, but for lawless men
καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς,
and for unruly, for impious and for sinners,
ἀνοσίοις καὶ βεβήλοις, πατρολῴαις καὶ
for unholy and for profane, for parricides and
μητρολῴαις, ἀνδροφόνοις, 10 πόρνοις, ἀρ-
for matricides, for menkillers, for fornicators, for
σενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρ-
paederasts, for menstealers, for liars, for per-
κοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ
jurers, and if any other thing to the being healthful
διδασκαλίᾳ ἀντίκειται, 11 κατὰ τὸ εὐαγ-
teaching opposes, according to the gos-
γέλιον τῆς δόξης τοῦ μακαρίου θεοῦ,
pel of the glory of the blessed God,
ὃ ἐπιστεύθην ἐγώ. 12 Χάριν ἔχω τῷ
which was entrusted [with] I. Thanks I have to the
ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ
[one] empowering me Christ Jesus the Lord
ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος
of us, because faithful me he deemed putting [me]
εἰς διακονίαν, 13 τὸ πρότερον ὄντα
into [the] ministry, formerly being
βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
a blasphemer and a persecutor and insolent;
ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν
but I obtained mercy, because being ignorant I acted in
ἀπιστίᾳ, 14 ὑπερεπλεόνασεν δὲ ἡ χάρις
unbelief, and superabounded the grace
τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ
of the Lord of us with faith and
ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. 15 πιστὸς
love – in Christ Jesus. Faithful [is]

saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος,
the word and [3]of all [2]acceptance [1]worthy,
ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον
that Christ Jesus came into the world
ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ·
sinners to save; of whom first(chief) am I;
16 ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν
but because of this I obtained mercy, in order that in
ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς
me first might show forth Jesus Christ
τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν
– all longsuffering, for a pattern
τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς
of the [ones] coming to believe on him to
ζωὴν αἰώνιον. **17** Τῷ δὲ βασιλεῖ τῶν
life eternal. Now to the King of the
αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ
ages, incorruptible invisible only God, [be] honour
καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
and glory unto the ages of the ages:
ἀμήν. **18** Ταύτην τὴν παραγγελίαν παρα-
Amen. This – charge I com-
τίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς
mit to thee, child Timothy, according to the
προαγούσας ἐπὶ σὲ προφητείας, ἵνα
preceding [3]respecting [4]thee [1]prophecies, in order that
στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,
thou by them the good warfare,
mightest war
19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,
having faith and a good conscience,
ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν
which some thrusting away [2]concerning [3]the [4]faith
ἐναυάγησαν· **20** ὧν ἐστιν Ὑμέναιος καὶ
[1]made ship-wreck; of whom is Hymenæus and
Ἀλέξανδρος, οὓς παρέδωκα τῷ σατανᾷ,
Alexander, whom I delivered – to Satan,
ἵνα παιδευθῶσιν μὴ βλασφημεῖν.
in order that they may be taught not to blaspheme.

CHAPTER 2

I EXHORT therefore, that, first of all, supplications, prayers, inter-

2 Παρακαλῶ οὖν πρῶτον πάντων
I exhort therefore first*ly* of all
ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις,
to be made petitions, prayers, intercessions,

cessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But (which becometh

εὐχαριστίας, **2** ὑπὲρ πάντων ἀνθρώπων,
thanksgivings, on behalf of all men,

ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν
on behalf of kings and all the [ones] [3]in

ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον
[3]eminence [1]being, in order that [2]a tranquil [3]and [4]quiet

βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
[4]life [1]we may lead in all piety and

σεμνότητι. **3** τοῦτο καλὸν καὶ ἀπόδεκτον
gravity. This [is] good and acceptable

ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, **4** ὃς
before the Saviour of us God, who

πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς
[2]all [3]men [1]wishes to be saved and [2]to

ἐπίγνωσιν ἀληθείας ἐλθεῖν. **5** εἷς γὰρ
[3]a full knowledge [4]of truth [1]to come. For [3]one

θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων,
[1][there is] [3]God, one also mediator of God and of men,

ἄνθρωπος Χριστὸς Ἰησοῦς, **6** ὁ δοὺς
a man Christ Jesus, the [one] having given

ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ
himself a ransom on behalf of all, the

μαρτύριον καιροῖς ἰδίοις· **7** εἰς ὃ ἐτέθην
testimony in its own times; for which [2]was appointed

ἐγὼ κῆρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω,
[1]I a herald and an apostle, [2]truth [1]I say,

οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει
I do not lie, a teacher of nations in faith

καὶ ἀληθείᾳ. **8** Βούλομαι οὖν προσεύχεσθαι
and truth. I desire therefore [2]to pray

τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας
[1]the [3]men in every place lifting up

ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.
holy hands without wrath and doubting.

9 Ὡσαύτως γυναῖκας ἐν καταστολῇ κοσμίῳ,
Similarly women in clothing orderly,

μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν
[3]with [4]modesty [5]and [6]sobriety [1]to adorn

ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ
[2]themselves, not with plaiting and gold

ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,
or pearls or raiment costly,

10 ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις
but what suits women professing

women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

θεοσέβειαν, δι' ἔργων ἀγαθῶν. 11 γυνὴ
reverence, by [a]works [a]good. A woman
ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ·
in silence let learn in all subjection;
12 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω,
but [a]to teach [a]a woman [1]I do not permit,
οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν
nor to exercise of(over) a man, but to be in
authority
ἡσυχίᾳ. 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη,
silence. For Adam first was formed,
εἶτα Εὔα. 14 καὶ Ἀδὰμ οὐκ ἠπατήθη,
then Eve. And Adam was not deceived,
ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει
but the woman being deceived [2]in [2]transgression
γέγονεν· 15 σωθήσεται δὲ διὰ τῆς
[1]has become; but she will be saved through the(her)
τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ
childbearing, if they remain in faith and
ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.
love and sanctification with sobriety.

CHAPTER 3

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3 Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς
Faithful [is] the word: If anyone [2]oversight
ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ
[1]aspires to, [2]a good [1]work [1]he desires. It behoves
οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι,
therefore the bishop without reproach to be,
μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα,
of one wife husband, temperate, sensible,
κόσμιον, φιλόξενον, διδακτικόν, 3 μὴ
orderly, hospitable, apt at teaching, not
πάροινον, μὴ πλήκτην, ἀλλὰ ἐπιεικῆ,
an excessive drinker, not a striker, but forbearing,
ἄμαχον, ἀφιλάργυρον, 4 τοῦ ἰδίου οἴκου
uncontentious, not avaricious, [2]the(his) [1]own [1]household
καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν
[2]well [1]ruling, children having in
ὑποταγῇ μετὰ πάσης σεμνότητος, 5 (εἰ
subjection with all gravity, [1](if
δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ
[1]but [2]anyone [2]the(his) [1]own [2]household [1]to rule [1]not*
οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;)
[1]knows, how [2]a church [2]of God [1]will he care for?)

* That is, "cannot"; see note on page xviii.

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God,

6 μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς
not a neophyte(recent convert), lest being puffed up [3]into

κρίμα ἐμπέσῃ τοῦ διαβόλου. **7** δεῖ δὲ
[3]judgment [1]he fall *in* of the devil. And it behoves

καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν
also [3]witness [2]a good [1]to have from the [ones]

ἔξωθεν, **7** ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ
outside, lest [1]into [2]reproach [1]he fail *in*

καὶ παγίδα τοῦ διαβόλου. **8** Διακόνους
and a snare of the devil. [It behoves] deacons

ὡσαύτως σεμνούς, μὴ διλόγους, μὴ οἴνῳ
similarly [to be] grave, not double-tongued, not [3]wine

πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,
[1]to much [1]*being* addicted, not fond of base gain,

9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν
having the mystery of the faith with

καθαρᾷ συνειδήσει. **10** καὶ οὗτοι δὲ
a clean conscience. [4]Also [3]these [1]and

δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν
[2]let [3]be proved first*ly*, then let them minister

ἀνέγκλητοι ὄντες. **11** γυναῖκας ὡσαύτως
[3]irreproachable [1]being. [It behoves]* wives similarly

σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς
[to be] grave, not slanderers, sober, faithful

ἐν πᾶσιν. **12** διάκονοι ἔστωσαν μιᾶς
in all things. [3]Deacons [1]let [2]be [4]of one

γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι
[4]wife [4]husbands, [3]children [4]well [1]ruling

καὶ τῶν ἰδίων οἴκων. **13** οἱ γὰρ καλῶς
[3]and [4]the(ir) own [4]households. For the [ones] [2]well

διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν
[1]having ministered [4]position [4]for themselves [5]a good

περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν
[3]acquire and much boldness in

πίστει τῇ ἐν Χριστῷ Ἰησοῦ. **14** Ταῦτά
faith the [one] in Christ Jesus. These things

σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σὲ
to thee I write hoping to come to thee

τάχιον· **15** ἐὰν δὲ βραδύνω, ἵνα εἰδῇς
shortly; but if I delay, in order that thou mayest know

πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι,
how it behoves in [the] household of God to behave,

ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος
which is [the] church [3]God [1]of [the] living, pillar

* See verses 7 and 8.

the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory

καὶ ἑδραίωμα τῆς ἀληθείας. **16** καὶ
and bulwark of the truth. And
ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας
confessedly great is the – [3]of piety
μυστήριον· ὃς ἐφανερώθη ἐν σαρκί,
[1]mystery: Who was manifested in flesh,
ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
was justified in spirit, was seen by angels,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ,
was proclaimed among nations, was believed in [the] world,
ἀνελήμφθη ἐν δόξῃ.
was taken up in glory.

CHAPTER 4

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι
Now the Spirit [3]in words[+] [1]says that
ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες
in later times [2]will depart from [1]some
τῆς πίστεως, προσέχοντες πνεύμασιν
the faith, attending to [1]spirits
πλάνοις καὶ διδασκαλίαις δαιμονίων, **2** ἐν
[1]misleading and teachings of demons, [1]in
ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων
[2]hypocrisy [1]of men who speak lies, having been branded on
τὴν ἰδίαν συνείδησιν, **3** κωλυόντων γαμεῖν,
the(ir) own conscience, forbidding to marry,
ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν
[bidding] to abstain from foods, which – God created
εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς
for partaking with thanksgiving by the
πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.
believers and [those] having fully known the truth.
4 ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ
Because every creature of God [is] good, and
οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβαν-
nothing [is] to be put away [2]with [3]thanksgiving [1]being
όμενον· **5** ἁγιάζεται γὰρ διὰ λόγου θεοῦ
received; for it is *being* sanctified through a word of God
καὶ ἐντεύξεως. **6** Ταῦτα ὑποτιθέμενος
and petition. [3]These things [1]suggesting
τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ
[3]to the [4]brothers [5]a good [1]thou wilt be [2]minister of Christ
Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς
Jesus, being nourished by the words of the

the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

πίστεως καὶ τῆς καλῆς διδασκαλίας ἣ
faith and of the good teaching which
παρηκολούθηκας· **7** τοὺς δὲ βεβήλους καὶ
thou hast followed; but the profane and
γραώδεις μύθους παραιτοῦ. γύμναζε δὲ
old-womanish tales refuse. And exercise
σεαυτὸν πρὸς εὐσέβειαν. **8** ἡ γὰρ σωματικὴ
thyself to piety. – For bodily
γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος·
exercise [3]for [4]a little [1]is [2]profitable;
ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός
– but piety [3]for [4]all things [2]profitable
ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν
[1]is, promise having [3]life [1]of the [2]now (present)
καὶ τῆς μελλούσης. **9** πιστὸς ὁ λόγος
and of the coming. Faithful [is] the word
καὶ πάσης ἀποδοχῆς ἄξιος· **10** εἰς τοῦτο
and [2]of all [3]acceptance [1]worthy; [2]to [3]this
γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι
[1]for we labour and struggle, because
ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν
we have set on [2]God [1]a living, who is
[our] hope
σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.
[the] Saviour of all men, especially of believers.
11 Παράγγελλε ταῦτα καὶ δίδασκε.
Charge thou these things and teach.
12 μηδείς σου τῆς νεότητος καταφρονείτω,
[2]No one [5]of thee [3]the [4]youth [1]let despise,
ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ,
but [2]a pattern [1]become of the believers in speech,
thou
ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει,
in behaviour, in love, in faith,
ἐν ἁγνείᾳ. **13** ἕως ἔρχομαι πρόσεχε
in purity. Until I come attend
τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασ-
to the reading,* to the exhortation, to the teach-
καλίᾳ. **14** μὴ ἀμέλει τοῦ ἐν σοὶ
ing. Do not be neglectful [1]of the [3]in [4]thee
χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας
[2]gift, which was given to thee by means of prophecy
μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρε-
with laying on of the hands of the body

* That is, the reading aloud in public worship of the Scriptures (as nearly always in the N.T.).

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

σβυτερίου. **15** ταῦτα μελέτα, ἐν τούτοις
of elders. [5]These things [1]attend to, [2]in [3]these things
ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ
[2]be in order of thee the advance clear may be
thou, that
πᾶσιν. **16** ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ,
to all men. Take heed to thyself and to the teaching,
ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ
continue in them; for this doing both
σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.
thyself thou wilt save and the [ones] hearing thee.

CHAPTER 5

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially

5 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ
An older man do not rebuke, but
παρακάλει ὡς πατέρα, νεωτέρους ὡς
exhort as a father, younger men as
ἀδελφούς, **2** πρεσβυτέρας ὡς μητέρας,
brothers, older women as mothers,
νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἁγνείᾳ.
younger women as sisters with all purity.
3 Χήρας τίμα τὰς ὄντως χήρας. **4** εἰ δέ
[3]Widows [1]honour [2]the [4]really [5]widows. But if
τις χήρα τέκνα ἢ ἔκγονα ἔχει, μαν-
any widow [2]children [3]or [4]grandchildren [1]has, let
θανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν
them learn firstly [3]the(ir) [2]own [4]household [1]to show piety to
καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις·
and [2]requitals [1]to return to the(ir) forebears;
τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ
for this is acceptable before –
θεοῦ. **5** ἡ δὲ ὄντως χήρα καὶ μεμονωμένη
God. But the really widow and having been left alone
ἤλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς
has set on God and continues in the
[her] hope
δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ
petitions and the prayers night and
ἡμέρας· **6** ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.
day; but the [one] living wantonly [2]living [1]has died.
7 καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι
And these things charge thou, in order that [2]without reproach
ὦσιν. **8** εἰ δέ τις τῶν ἰδίων καὶ μάλιστα
[1]they may be. But if anyone [2]the(his) [3]own [4]and [5]especially [people]

for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that

οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται
[his] ¹provides not [for], ²the ³faith ¹he has
⁴family denied

καὶ ἔστιν ἀπίστου χείρων. **9** χήρα
and is ³an unbeliever ¹worse [than]. A widow

καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα
let be enrolled ²not ³less [than] ⁵*of* years ⁴sixty

γεγονυῖα, ἑνὸς ἀνδρὸς γυνή, **10** ἐν ἔργοις
¹having of one man wife, ²by ⁴works
become,

καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν,
³good ¹being witnessed, if she brought up children,

εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν,
if she entertained if ³of saints ²feet ¹she washed,
strangers,

εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ
if ²*being* afflicted ¹she relieved, if ²every ⁴work
[ones],

ἀγαθῷ ἐπηκολούθησεν. **11** νεωτέρας δὲ
³good ¹she followed after. But younger

χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν
widows refuse; for whenever they grow wanton against

τοῦ Χριστοῦ, γαμεῖν θέλουσιν, **12** ἔχουσαι
– Christ, ²to marry ¹they wish, having

κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν·
judgment because ²the(ir) ³first ⁴faith ¹they set aside;

13 ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν
and at the same time also ²idle ¹they learn [to be]

περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ
going round the houses, ²not ³only ¹and

ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι,
idle but also gossips and busybodies,

λαλοῦσαι τὰ μὴ δέοντα. **14** βούλομαι
speaking the things not proper. I will

οὖν νεωτέρας γαμεῖν, τεκνογονεῖν,
therefore younger women to marry, to bear children,

οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι
to be mistress of ³no ³occasion ¹to give
a house,

τῷ ἀντικειμένῳ λοιδορίας χάριν· **15** ἤδη
to the [one] opposing ²reproach ¹on account of; ²already

γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ.
¹for some turned aside behind – Satan.

16 εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω
If any believing has widows, let her relieve
woman

αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία,
them, and not let be burdened the church,

it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the

ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ. 17 Οἱ
in or- ²the ³real/y ⁴widows ¹it may relieve. ⁵The
der that

καλῶς προεστῶτες πρεσβύτεροι διπλῆς
⁴well ³ruling ²elders ⁵of double

τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες
¹honour ²let ⁵be ³deemed especially the labouring
⁴worthy, [ones]

ἐν λόγῳ καὶ διδασκαλίᾳ. 18 λέγει γὰρ
in speech and teaching. For says

ἡ γραφή· βοῦν ἀλοῶντα οὐ φιμώσεις,
the scripture: An ox threshing thou shalt not muzzle,

καὶ· ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
and: Worthy [is] the workman of the pay of him.

19 κατὰ πρεσβυτέρου κατηγορίαν μὴ παρα-
Against an elder accusation do not re-

δέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν
ceive, *except* unless on [the two or three
word of]

μαρτύρων. 20 Τοὺς ἁμαρτάνοντας ἐνώπιον
witnesses. The [ones] sinning ²before

πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον
³all ⁴reprove in ³also ¹the ²rest ⁵fear
thou, order that

ἔχωσιν. 21 Διαμαρτύρομαι ἐνώπιον τοῦ
⁴may have. I solemnly witness before –

θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν
God and Christ Jesus and the

ἐκλεκτῶν ἀγγέλων ἵνα ταῦτα φυλάξῃς
chosen angels *in order* these things thou guard
that

χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ
without prejudgment, ³nothing ¹doing by way of

πρόσκλισιν. 22 χεῖρας ταχέως μηδενὶ
inclination. ²Hands ⁴quickly ⁵no man

ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλ-
¹lay ³on, nor share ⁴sins ²in

λοτρίαις· σεαυτὸν ἁγνὸν τήρει. 23 Μηκέτι
others'†; ³thyself ⁴pure ¹keep. No longer

ὑδροπότει, ἀλλὰ οἴνῳ ὀλίγῳ χρῶ διὰ
drink water, but ⁴wine ³a little ¹use on ac-
count of

τὸν στόμαχον καὶ τὰς πυκνάς σου
the(thy) stomach and the frequent ²of thee

ἀσθενείας. 24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
²weaknesses. ³of some ⁴men ¹The ²sins

πρόδηλοί εἰσιν προάγουσαι εἰς κρίσιν,
⁴clear ³are going before to judgment,
beforehand

τισὶν δὲ καὶ ἐπακολουθοῦσιν· 25 ὡσαύτως
but some indeed they follow on; similarly

good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER 6

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ
also the [2]works – [1]good [are] clear and
beforehand,
τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.
the [3]otherwise [1]having [4]*to* be hidden [5]cannot.
[ones] (being)

6 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς
As many as are under a yoke slaves, [3]the(ir)
[being]
ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσ-
[3]own [4]masters [6]of all [7]honour [5]worthy [1]let them
θωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ
deem, lest the name – of God and
ἡ διδασκαλία βλασφημῆται. **2** οἱ δὲ
the teaching be blasphemed. And [1]the [ones]
πιστοὺς ἔχοντες δεσπότας μὴ καταφρο-
[6]believing [5]having [4]masters not let them
νείτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον
despise [them], because brothers they are, but rather
δουλευέτωσαν, ὅτι πιστοί εἰσιν καὶ
let them serve as slaves, because [6]believing [4]are [7]and
ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμ-
[8]beloved [1]the [ones] [3]*of* the [4]good service [2]receiving in
βανόμενοι.
return.

Ταῦτα δίδασκε καὶ παρακάλει. **3** εἴ
These things teach thou and exhort. If
τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
anyone teaches differently and consents not
ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν
to *being* healthy words the of the Lord of us
[words]
Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν
Jesus Christ, and [1]to the [3]accord- [4]piety
ing to
διδασκαλίᾳ, **4** τετύφωται, μηδὲν ἐπιστά-
[2]teaching, he has been puffed up, [2]nothing [1]under-
μενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ
standing, but being diseased about questionings and
λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις,
battles of words, out of which comes envy, strife,
βλασφημίαι, ὑπόνοιαι πονηραί, **5** διαπαρα-
blasphemies, [2]suspicions [1]evil, perpetual
τριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν
wranglings [2]having been corrupted [1]of men the mind
=of men with corrupted mind
καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζ-
and *having been* deprived of the truth, sup-
όντων πορισμὸν εἶναι τὴν εὐσέβειαν.
posing [3]gain [2]to be *the* [1]piety.*

* For order of words see note on John 1. 1.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus,

6 ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια
But ⁴is ³gain ²great *the* ¹piety

μετὰ αὐταρκείας· **7** οὐδὲν γὰρ εἰσηνέγκαμεν
²with ¹self-sufficiency;* for nothing we have brought *in*

εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν
into the world, because neither ²*to* carry out

τι δυνάμεθα· **8** ἔχοντες δὲ διατροφὰς καὶ
³any- ¹can we; but having foods and
thing

σκεπάσματα, τούτοις ἀρκεσθησόμεθα. **9** οἱ
clothings, with these things we will be satisfied. the

δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς
But [ones] resolving to be rich fall *in* into

πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς
temptation and a snare and ³lusts ¹many

ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν
³foolish ²and ⁴injurious, which ¹cause ⁵to sink

τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.
– ⁴men into ruin and destruction.

10 ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν
For ⁴a root ⁵of all – ⁶evils ³is

ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι
¹the ³love of money,* of which some hankering after

ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ
wandered away from the faith and

ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς. **11** Σὺ
themselves pierced round ²pains ¹by many. thou

δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε· δίωκε
But, O man of God, these things flee; ²pursue

δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην,
¹and righteousness, piety, faith, love,

ὑπομονήν, πραϋπαθίαν. **12** ἀγωνίζου τὸν
endurance, meekness. Struggle the

καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς
good struggle of the faith, lay hold on *the*

αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὡμολό-
eternal life, to which thou wast and didst con-
called

γησας τὴν καλὴν ὁμολογίαν ἐνώπιον
fess the good confession before

πολλῶν μαρτύρων. **13** παραγγέλλω ἐνώπιον
many witnesses. I charge before

τοῦ θεοῦ τοῦ ζῳογονοῦντος τὰ πάντα
– God the [one] quickening – all things

καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος
and Christ Jesus the [one] having witnessed

* For order of words see note on John 1. 1.

who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate:

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding pro-

ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,
in the time of Pontius Pilate the good confession,

14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον
[2]to keep [1]thee* the(this) commandment unspotted

ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ
without reproach until the appearance of the

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, **15** ἣν
Lord of us Jesus Christ, which§

καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ
[2]in its/his own times [4]will show [1]the [3]blessed [5]and

μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευ-
[4]only [3]Potentate, the King of the [ones] reign-

όντων καὶ κύριος τῶν κυριευόντων, **16** ὁ
ing and Lord of the [ones] ruling, the

μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν
only [one] having immortality, [3]light [1]inhabiting

ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ
unapproachable, whom [2]saw [1]no one [2]of men nor

ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον·
[2]to see [1]can; to whom [be] honour and might eternal:

ἀμήν. **17** Τοῖς πλουσίοις ἐν τῷ νῦν
Amen. [2]the [3]rich [4]in [5]the [6]now (present)

αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ
[7]age [1]Charge thou not to be highminded, nor

ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ'
to have set on [3]of riches [1][the] uncertainty, but

ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα
[the] hope on God the [one] offering to us all things

πλουσίως εἰς ἀπόλαυσιν, **18** ἀγαθοεργεῖν,
richly for enjoyment, to work good,

πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους
to be rich in [2]works [1]good, [3]ready to impart

εἶναι, κοινωνικούς, **19** ἀποθησαυρίζοντας
[1]to be, generous, treasuring away

ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον,
for themselves [2]foundation [1]a good for the future,

ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς. **20** Ὦ
in order that they may lay hold on the really life. O

Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπ-
Timothy, [2]the [3]deposit [1]guard, turning

* "thee" is the direct object of the verb "charge" in ver. 13: "I charge . . . thee to keep . . ."

§ The antecedent to this relative pronoun is "appearance", not "Jesus Christ".

fane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

ὁμένος τὰς βεβήλους κενοφωνίας καὶ
aside from *the* profane empty utterances and
ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, **21** ἣν
opposing tenets of *the* falsely named knowledge, which
τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν
some promising concerning the faith
ἠστόχησαν.
missed aim.
Ἡ χάρις μεθ' ὑμῶν.
– Grace [be] with you.

II. TIMOTHY 1

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β
To Timothy 2

CHAPTER 1

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul an apostle of Christ Jesus through
θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς
[the] will of God by way of a promise of life
τῆς ἐν Χριστῷ Ἰησοῦ **2** Τιμοθέῳ ἀγαπητῷ
– in Christ Jesus to Timothy beloved
τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
child: Grace, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
[our] Father and Christ Jesus the Lord
ἡμῶν.
of us.
3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω
Thanks I have – to God, whom I worship
ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς
from [my] forebears in a clean conscience, as
ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν
unceasingly I have [1]the [3]concerning [4]thee [2]remembrance
ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας,
in the petitions of me night and day,
4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου
longing [1]thee [1]to see, having been reminded [2]of thee
τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ,
[1]of the [2]tears, in order that of(with) joy I may be filled,
5 ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου
[2]recollection [1]taking [2]of the [4]in [3]thee [4]unfeigned

that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an

πίστεως, ἥτις ἐνῴκησεν πρῶτον ἐν τῇ
[2]faith, which [1]indwelt firstly in the
μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου
grandmother of thee Lois and [in] the mother of thee
Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
Eunice, and I have been persuaded that [it dwells] in also thee.
6 Δι' ἣν αἰτίαν ἀναμιμνῄσκω σε ἀνα-
For which cause I remind thee to fan
ζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὅ ἐστιν
the flame [of] the gift – of God, which is
ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν
in thee through the laying on of the hands
μου. **7** οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς
of me. [3]not For [2]gave [4]to us – [1]God
πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης
a spirit of cowardice, but of power and of love
καὶ σωφρονισμοῦ. **8** μὴ οὖν ἐπαισχυνθῇς
and of self-control. [3]not [1]Therefore [2]be [4]thou ashamed [of]
τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ
the testimony of the Lord of us nor
ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγ-
[of] me the prisoner of him, but suffer
κακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν
ill with the gospel according to [the] power
θεοῦ, **9** τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος
of God, of the [one] having saved us and having called
κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν
[3]calling [1]with a holy, not according to the works of us
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν,
but according to [his] own purpose and grace,
τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ
– given to us in Christ Jesus
πρὸ χρόνων αἰωνίων, **10** φανερωθεῖσαν δὲ
before times eternal, but manifested
νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος
now through the appearance of the Saviour
ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος μὲν
of us Christ Jesus, [2]abrogating [1]on one hand
τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ
– death [2]bringing to light [1]on the other life and
ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, **11** εἰς ὃ
incorruption through the gospel, for which
ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ
[2]was [1]I a herald and an apostle and appointed

apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

διδάσκαλος· **12** δι' ἣν αἰτίαν καὶ ταῦτα
a teacher; for which cause also these things
πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ
I suffer, but I am not ashamed, for I know
ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός
whom I have believed, and I have been persuaded that [2]able
ἐστιν τὴν παραθήκην μου φυλάξαι εἰς
[1]he is [4]the [3]deposit [5]of me [6]to guard to
ἐκείνην τὴν ἡμέραν. **13** ὑποτύπωσιν ἔχε
that – day. [2]a pattern [1]Have
ὑγιαινόντων λόγων ὧν παρ' ἐμοῦ ἤκουσας
of *being* healthy words which [2]from [3]me [1]thou heardest
ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ
in faith and love – in Christ
Ἰησοῦ· **14** τὴν καλὴν παραθήκην φύλαξον
Jesus; the good deposit guard
διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν
through Spirit [the] Holy – *in*dwelling in
ἡμῖν. **15** Οἶδας τοῦτο, ὅτι ἀπεστράφησάν
us. Thou knowest this, that turned away from
με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστιν
me all the ones in – Asia, of whom is
Φύγελος καὶ Ἑρμογένης. **16** δώῃ ἔλεος
Phygelus and Hermogenes. [1]May [4]give [3]mercy
ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι
[2]the [3]Lord [6]to the [4]of Onesiphorus [7]house-hold, because
πολλάκις με ἀνέψυξεν καὶ τὴν ἅλυσίν
often me he refreshed and the chain
μου οὐκ ἐπαισχύνθη, **17** ἀλλὰ γενόμενος
of me was not ashamed [of], but coming to be
ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ
in Rome [2]diligently [1]he [3]sought [4]me [5]and
εὗρεν· — **18** δώῃ αὐτῷ ὁ κύριος εὑρεῖν
[6]found; ([1]May [4]give [5]to him [2]the [3]Lord to find
ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ·
mercy from [the] Lord in that – day;)
— καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν,
and what things in Ephesus he served,
βέλτιον σὺ γινώσκεις.
very well thou knowest.

CHAPTER 2

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν
Thou therefore, child of me, be empowered by
τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, **2** καὶ
the grace – in Christ Jesus. and

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead

ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν
what things heardest thou from me through many

μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώ-
witnesses, these commit to faithful men,

ποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους
who [1]competent [1]will be [2]also [3]others

διδάξαι. **3** Συγκακοπάθησον ὡς καλὸς
[1]to teach. Suffer ill with* as a good

στρατιώτης Χριστοῦ Ἰησοῦ. **4** οὐδεὶς
soldier of Christ Jesus. No one

στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου
soldiering is involved [1]with the – [2]of life

πραγματείαις, ἵνα τῷ στρατολογήσαντι
[2]affairs, in order that [2]the [one] [3]having enlisted [him]

ἀρέσῃ. **5** ἐὰν δὲ καὶ ἀθλῇ τις, οὐ
[1]he may please. And if also [2]wrestles [1]any- one, not

στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.
he is crowned unless [2]lawfully [1]he wrestles.

6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν
[1]the [2]labouring [4]husbandman [1]It be- hoves [3]firstly [2]of the

καρπῶν μεταλαμβάνειν. **7** νόει ὃ λέγω·
[3]fruits [4]to partake. Consider what I say;

δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν
for [3]will give [4]thee [1]the [2]Lord understanding in

πᾶσιν. **8** μνημόνευε Ἰησοῦν Χριστὸν
all things. Remember Jesus Christ

ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος
having been raised from [the] dead, of [the] seed

Δαυίδ, κατὰ τὸ εὐαγγέλιόν μου· **9** ἐν
of David, according to the gospel of me; in

ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος,
which I suffer ill unto bonds as an evildoer,

ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται.
but the word – of God has not been bound.

10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς
Therefore all things I endure on account of the

ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν
chosen ones, in order that [2]also [1]they [4]salvation [3]may obtain

τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης
– in Christ Jesus with glory

αἰωνίου. **11** πιστὸς ὁ λόγος· εἰ γὰρ
eternal. Faithful [is] the word: for if

* See 1. 8.

with *him*, we shall also live with *him:*

12 If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

συναπεθάνομεν, καὶ συζήσομεν· **12** εἰ
we died with [him], also we shall live with [him]; if
ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ
we endure, also we shall reign with [him]; if
ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· **13** εἰ
we *shall* deny, that one also will deny us; if
ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνή-
we disbelieve, that one [2]faithful [1]remains, [3]to
σασθαι γὰρ ἑαυτὸν οὐ δύναται. **14** Ταῦτα
deny [1]for [4]himself [2]he cannot. These things
ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ
remind thou solemnly witnessing before –
[them] [of],
θεοῦ μὴ λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον,
God not to fight with words, [2]for [3]nothing [1]useful,
ἐπὶ καταστροφῇ τῶν ἀκουόντων. **15** σπού-
for overthrowing of the [ones] hearing. [1]Be
δασον σεαυτὸν δόκιμον παραστῆσαι τῷ
eager [3]thyself [4]approved [2]to present –
θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα
to God, a workman unashamed, cutting straight
τὸν λόγον τῆς ἀληθείας. **16** τὰς δὲ
the word – of truth. – But
βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον
profane empty utterances shun; [2]to [4]more
γὰρ προκόψουσιν ἀσεβείας, **17** καὶ ὁ λόγος
[1]for [3]they will advance of impiety, and the word
αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν
of them as a canker feeding will have; of whom
ἐστιν Ὑμέναιος καὶ Φίλητος, **18** οἵτινες
is(are) Hymenæus and Philetus, who
περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες
con- the truth missed aim, saying
cerning
ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν
[the] already to have and overturn
resurrection become,
τήν τινων πίστιν. **19** ὁ μέντοι στερεὸς
the [2]of some [1]faith. [2]the [1]However firm
θεμέλιος τοῦ θεοῦ ἕστηκεν, ἔχων τὴν
foundation – of God stands, having –
σφραγῖδα ταύτην· ἔγνω κύριος τοὺς ὄντας
seal this: [2]knew [1][The] Lord the being
[ones]
αὐτοῦ, καὶ· ἀποστήτω ἀπὸ ἀδικίας πᾶς
of him, and: Let stand away from iniquity every-
ὁ ὀνομάζων τὸ ὄνομα κυρίου. **20** ἐν
one naming the name of [the] Lord. [1]In

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη
[2]a great [1]Now [4]house there is(are) not only vessels
χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα
golden and silvern, but also wooden
καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ
and earthen, and some to honour others
εἰς ἀτιμίαν· **21** ἐὰν οὖν τις ἐκκαθάρῃ
to dishonour; if therefore anyone cleanses
ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς
himself from these [latter], he will be a vessel to
τιμήν, ἡγιασμένον, εὔχρηστον τῷ δεσπότῃ,
honour, *having been* sanctified, suitable for the master,
εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.
to every work good *having been* prepared.
22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε,
Now *the* [2]youthful [3]lusts [1]flee,
δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην,
but pursue righteousness, faith, love,
εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν
peace with the [ones] calling on the
κύριον ἐκ καθαρᾶς καρδίας. **23** τὰς δὲ
Lord out of a clean heart. – But
μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ,
foolish and uninstructed questionings refuse,
εἰδὼς ὅτι γεννῶσιν μάχας· **24** δοῦλον δὲ
knowing that they beget fights; and [2]a slave
κυρίου οὐ δεῖ μάχεσθαι ἀλλὰ ἤπιον
[3]of [the] Lord [1]it behoves not to fight but gentle
εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,
to be toward all men, apt to teach, forbearing,
25 ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατι-
in meekness instructing the [ones] opposing,
θεμένους, μήποτε δώῃ αὐτοῖς ὁ θεὸς
[if] perhaps [2]may give [3]them – [1]God
μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, **26** καὶ
repentance for a full knowledge of truth, and
ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος,
they may return to soberness out of [1]the [3]of the [4]devil [5]snare,
ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
having been caught by him[,] to [1]the [3]of that one* [2]will.

* That is, of God (the remoter antecedent).

CHAPTER 3

THIS know also that, in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their

3 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις
And this know thou, that in [the] last
ἡμέραις ἐνστήσονται καιροὶ χαλεποί
days [2]will be at hand [2]times [1]grievous;
2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι,
for [2]will be – [1]men self-lovers,
φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι,
money-lovers, boasters, arrogant, blasphemers,
γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,
[1]to parents [2]disobedient, unthankful, unholy,
3 ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς,
without natural affection, implacable, slanderers, incontinent,
ἀνήμεροι, ἀφιλάγαθοι, **4** προδόται, προπετεῖς,
untamed, haters of good [things/men], betrayers, reckless,
τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,
having been puffed up, pleasure-lovers rather than God-lovers,
5 ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ
having a form of piety but the
δύναμιν αὐτῆς ἠρνημένοι· καὶ τούτους
power of it having denied: and [2]these
ἀποτρέπου. **6** ἐκ τούτων γάρ εἰσιν οἱ
[2]turn away [1]from. [2]of [2]these [1]For are the
ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζ-
[ones] creeping into – houses and captur-
οντες γυναικάρια σεσωρευμένα ἁμαρτίαις,
ing silly women *having been* heaped* with sins,
ἀγόμενα ἐπιθυμίαις ποικίλαις, **7** πάντοτε
being led* lusts by various, always
μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν
learning* and never [1]to [2]a full knowledge
ἀληθείας ἐλθεῖν δυνάμενα. **8** ὃν τρόπον
[2]of truth [2]to come [1]being able.* by what way
δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν
Now Jannes and Jambres opposed
Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ
Moses, so also these oppose the
ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν,
truth, men having been corrupted the mind,
=with corrupted mind,
ἀδόκιμοι περὶ τὴν πίστιν. **9** ἀλλ' οὐ
reprobate as to the faith. But not
προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια
they will advance to more; for the folly
=farther;

* Agreeing with "silly women" (neut. pl.).

folly shall be manifest unto all *men*, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect,

αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ
of them very clear will be to all men, as also
ἡ ἐκείνων ἐγένετο. **10** Σὺ δὲ παρηκολού-
the of those became. But thou hast closely
[folly]
θησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ,
followed of me the teaching, the conduct,
τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ,
the purpose, the faith, the longsuffering,
τῇ ἀγάπῃ, τῇ ὑπομονῇ, **11** τοῖς διωγμοῖς,
the love, the endurance, the persecutions,
τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν
the sufferings, which [2]to me [1]happened in
Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἵους
Antioch, in Iconium, in Lystra: what
διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με
persecutions I bore, and out of all [4]me
ἐρρύσατο ὁ κύριος. **12** καὶ πάντες δὲ
[3]delivered [1]the [2]Lord. [3]indeed [2]all [1]And
οἱ θέλοντες ζῆν εὐσεβῶς ἐν Χριστῷ
the [ones] wishing to live piously in Christ
Ἰησοῦ διωχθήσονται. **13** πονηροὶ δὲ ἄν-
Jesus will be persecuted. But evil men
θρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ
and impostors will advance to the
χεῖρον, πλανῶντες καὶ πλανώμενοι. **14** σὺ
worse, deceiving and being deceived. [2]thou
δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης,
But [1]continue in what things thou didst learn and wast assured of,
εἰδὼς παρὰ τίνων ἔμαθες, **15** καὶ ὅτι
knowing from whom* thou didst learn, and that
ἀπὸ βρέφους ἱερὰ γράμματα οἶδας, τὰ
from a babe [2]sacred [3]letters [1]thou know- est, the [ones]
δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ
being able thee to make wise to salvation through
πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. **16** πᾶσα
faith – in Christ Jesus. Every
γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς
scripture [is] God-breathed and profitable for
διδασκαλίαν, πρὸς ἔλεγμόν, πρὸς ἐπανόρ-
teaching, for reproof, for cor-
θωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,
rection, for instruction – in righteousness,
17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος,
in order that [2]fitted [4]may be [1]the – [3]of God [3]man,

* Plural.

throughly furnished unto all good works.

CHAPTER 4

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge,

πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.
for every work good *having been* furnished.

4 Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ
I solemnly witness before – God and

Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν
Christ Jesus, the [one] being about to judge

ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν
living [ones] and dead, both [by] the appearance

αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ· **2** κήρυξον
of him and [by] the kingdom of him: proclaim

τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως,
the word, be attentive seasonably[,] unseasonably,

ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ
reprove, admonish, exhort, with all

μακροθυμίᾳ καὶ διδαχῇ. **3** ἔσται γὰρ
longsuffering and teaching. For there will be

καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας
a time when [the] *being* healthy teaching

οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας
they will not bear with, but according to the(ir) own

ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασ-
lusts to themselves they will heap up teach-

κάλους κνηθόμενοι τὴν ἀκοήν, **4** καὶ ἀπὸ
ers tickling the ear, and from

μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν,
on the truth the ear will turn away,
one hand

ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. **5** σὺ
to on the *the* tales will be turned aside. thou
other

δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον
But be in all things, suffer evil, [the] work
sober

ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου
do of an evangelist, the ministry of thee

πληροφόρησον. **6** Ἐγὼ γὰρ ἤδη σπένδομαι,
fulfil. For I already am being
poured out,

καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστη-
and the time of the departure of me has

κεν. **7** τὸν καλὸν ἀγῶνα ἠγώνισμαι,
arrived. The good struggle I have struggled,

τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·
the course I have finished, the faith I have kept:

8 λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης
for the rest there is laid up for me the – of righteousness

στέφανος, ὃν ἀποδώσει μοι ὁ κύριος
crown, which will render to me the Lord

ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής,
in that – day, the righteous judge,

shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was de-

οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς
[4]not [3]only [1]and to me but also to all the [ones]
ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
having loved the appearance of him.

9 Σπούδασον ἐλθεῖν πρός με ταχέως·
Hasten to come to me shortly;

10 Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας
[2]Demas [1]For [4]me [3]forsook loving
τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλο-
the now age, and went to Thessalo-
(present)
νίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς
nica, Crescens to Galatia, Titus to
Δαλματίαν· **11** Λουκᾶς ἐστιν μόνος μετ'
Dalmatia; Luke is alone with
ἐμοῦ. Μᾶρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ·
me. Mark taking bring with thyself;
ἔστιν γάρ μοι εὔχρηστος εἰς διακονίαν.
[3]he is [1]for [4]to me [2]useful for ministry.

12 Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον.
And Tychicus I sent to Ephesus.

13 τὸν φαιλόνην, ὃν ἀπέλιπον ἐν Τρῳάδι
The cloak, which I left in Troas
παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ
with Carpus, coming bring thou, and the
βιβλία, μάλιστα τὰς μεμβράνας. **14** Ἀλέξ-
scrolls, especially the parchments. Alex-
ανδρος ὁ χαλκεὺς πολλά μοι κακὰ
ander the coppersmith [3]many [2]to me [4]evils
ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος κατὰ
[1]showed; [3]will render [4]to him [1]the [2]Lord according to
τὰ ἔργα αὐτοῦ· **15** ὃν καὶ σὺ φυλάσσου·
the works of him; whom also [2]thou [1]guard
[3][against];
λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.
for greatly he opposed – our words.

16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς
At the first [2]of me [1]defence no one
μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέ-
[4]me [1]was beside, but all men [3]me [1]for-
λιπον· μὴ αὐτοῖς λογισθείη· **17** ὁ δὲ
sook; not to them may it be reckoned; but the
κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με,
Lord [4]me [1]stood with and empowered me,
ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ
in or- through me the proclamation might be
der that accomplished
καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ
and [4]might hear [1]all [2]the [3]nations, and

livered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

ἐρρύσθην ἐκ στόματος λέοντος. **18** ῥύσεταί
I was delivered out of [the] mouth of [the] lion. ³will deliver

με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ
⁴me ¹The ²Lord from every work wicked

καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν
and will save to the ²kingdom ³of him –

ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας
¹heavenly: to [be] whom the glory unto the ages

τῶν αἰώνων, ἀμήν.
of the ages, Amen.

19 Ἄσπασαι Πρῖσκαν καὶ Ἀκύλαν καὶ
Greet Prisca and Aquila and

τὸν Ὀνησιφόρου οἶκον. **20** Ἔραστος
the ²of Onesiphorus ¹household. Erastus

ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον
remained in Corinth, but Trophimus I left

ἐν Μιλήτῳ ἀσθενοῦντα. **21** Σπούδασον
in Miletus ailing. Hasten

πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεταί σε
before winter to come. Greets thee

Εὔβουλος καὶ Πούδης καὶ Λίνος καὶ
Eubulus and Pudens and Linus and

Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.
Claudia and ¹the ³brothers ²all.

22 Ὁ κύριος μετὰ τοῦ πνεύματός σου.
The Lord [be] with the spirit of thee.

ἡ χάρις μεθ' ὑμῶν.
– Grace [be] with you.

TITUS 1

CHAPTER 1

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that

ΠΡΟΣ ΤΙΤΟΝ
To Titus

1 Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ
Paul a slave of God, and an apostle

Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν
of Jesus Christ according to [the] faith of chosen ones

θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ'
of God and full knowledge of [the] truth – according to

εὐσέβειαν **2** ἐπ' ἐλπίδι ζωῆς αἰωνίου,
piety on(in) hope life of eternal,

ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ
which ⁴promised ¹the ³unlying ²God before

cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many

χρόνων αἰωνίων, 3 ἐφανέρωσεν δὲ καιροῖς
times eternal, but [3]manifested [2]times
ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι
[1]in [its] own the word of him in a proclamation
ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ
which [3]was entrust- [1]I accord- [the] of the
ed [with] ing to command
σωτῆρος ἡμῶν θεοῦ, 4 Τίτῳ γνησίῳ τέκνῳ
Saviour of us God, to Titus a true child
κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη
accord- a common faith: Grace and peace
ing to
ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ
from God [the] Father and Christ Jesus
τοῦ σωτῆρος ἡμῶν.
the Saviour of us.
5 Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ,
For this reason† I left thee in Crete,
ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ
in or- the wanting thou shouldest and
der that things set in order,
καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ
shouldest appoint in each city elders, as I
σοι διεταξάμην, 6 εἴ τίς ἐστιν ἀνέγκλητος,
[2]thee [1]charged, if anyone is unreprovable,
μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστά,
[1]of one [3]wife [1]husband, [3]children [1]having [2]believing,
μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.
not in accusation of profligacy or unruly.*
7 δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι
For it behoves the bishop [2]unreprovable [1]to be
ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ
as of God a steward, not self-pleasing, not
ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ
passionate, not given to wine, not a striker, not
αἰσχροκερδῆ, 8 ἀλλὰ φιλόξενον, φιλάγαθον,
greedy of base gain, but hospitable, a lover of good [men/things],
σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, 9 ἀντεχ-
sensible, just, holy, self-controlled, holding
όμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ
to [1]the [4]according to [3]the [5]teaching [2]faithful
λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν
[3]word, in order that [2]able [1]he may be both to exhort
ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ
by the [2]teaching – [1]*being* healthy and
τοὺς ἀντιλέγοντας ἐλέγχειν. 10 Εἰσὶν γὰρ
[3]the [ones] [3]contradicting [1]to convince. For there are

* In agreement with "children" (neut. pl.).

unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ
many unruly men, vain talkers and
φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς,
deceivers, specially the ones of the circumcision,
11 οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους
whom it behoves to stop the mouth, who [3]whole
οἴκους ἀνατρέπουσιν διδάσκοντες ἃ μὴ
[3]households [1]overturn teaching things [3]not which
δεῖ αἰσχροῦ κέρδους χάριν. **12** εἶπέν
[1]it behoves [4]base [4]gain [2]for the sake of. [1]Said
τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης·
[1]a certain one [2]of [3]them [4]an own [5]of them [4]prophet:
Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες
Cretans always liars, evil beasts, [2]gluttons [are]
ἀργαί. **13** ἡ μαρτυρία αὕτη ἐστὶν ἀληθής.
[1]idle. This witness is true.
δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως,
For which cause reprove them severely,
ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, **14** μὴ
in order that they may be healthy in the faith, not
προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ
giving heed to Jewish tales and
ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν
commandments of men perverting the
ἀλήθειαν. **15** πάντα καθαρὰ τοῖς καθαροῖς·
truth. All things [are] clean to the clean;
τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν
but to the [ones] *having been* defiled and unfaithful nothing
καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ
[is] clean, but [6]has(ve) been defiled [7]of them [3]both [5]the
νοῦς καὶ ἡ συνείδησις. **16** θεὸν ὁμολο-
[3]mind [4]and [5]the [6]conscience. [2]God [1]they pro-
γοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται,
fess [3]to know, but by the(ir) works they deny [him],
βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς
[2]abominable [1]being and disobedient and to
πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
every [1]work [1]good reprobate.

CHAPTER 2

BUT speak thou the things which become sound doctrine:

2 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ
But [2]thou [1]speak things which becomes the *being* healthy
διδασκαλίᾳ. **2** Πρεσβύτας νηφαλίους εἶναι,
teaching. Aged men [2]sober [1]to be,

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πίστει,
grave, sensible, *being* healthy in the faith,
τῇ ἀγάπῃ, τῇ ὑπομονῇ· **3** πρεσβύτιδας
– in love, – in endurance; aged women
ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ
similarly in demeanour reverent, not
διαβόλους, μηδὲ οἴνῳ πολλῷ δεδουλωμένας,
slanderers, nor [4]wine [2]by much [1]*having been* enslaved,
καλοδιδασκάλους, **4** ἵνα σωφρονίζωσιν τὰς
teachers of what is good, in order that they may train the
νέας φιλάνδρους εἶναι, φιλοτέκνους,
young women [2]lovers of [their] husbands [1]to be, child-lovers,
5 σώφρονας, ἁγνάς, οἰκουργούς, ἀγαθάς,
sensible, pure, home-workers, good,
ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν,
being subject to the(ir) own husbands,
ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.
lest the word – of God be blasphemed.
6 Τοὺς νεωτέρους ὡσαύτως παρακάλει
The younger men similarly exhort
σωφρονεῖν **7** περὶ πάντα, σεαυτὸν παρ-
to be sensible about all things, [2]thyself [1]show-
εχόμενος τύπον καλῶν ἔργων, ἐν τῇ
ing a pattern of good works, in the
διδασκαλίᾳ ἀφθορίαν, σεμνότητα, **8** λόγον
teaching uncorruptness, gravity, [3]speech
ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας
[1]healthy [2]irreprehensible, in order that the [man] of [the] contrary [side]
ἐντραπῇ μηδὲν ἔχων λέγειν περὶ ἡμῶν
may be put to shame [2]nothing [1]having [4]to say [5]about [6]us
φαῦλον. **9** Δούλους ἰδίοις δεσπόταις
[3]bad. Slaves to [their] own masters
ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι,
to be subject in all things, well-pleasing to be,
μὴ ἀντιλέγοντας, **10** μὴ νοσφιζομένους, ἀλλὰ
not contradicting, not peculating, but
πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν, ἵνα
[5]all [4]faith [1]showing [3]good, in order that
τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν
[1]the [2]teaching – [4]of the [6]Saviour [5]of us
θεοῦ κοσμῶσιν ἐν πᾶσιν. **11** Ἐπεφάνη
[7]God [1]they may adorn in all things. [8]appeared
γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν
For [1]the [2]grace – [3]of God [4]saving to all

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

ἀνθρώποις, 12 παιδεύουσα ἡμᾶς, ἵνα
men, instructing us, *in order* that
ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς
denying – impiety and – worldly
ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ
lusts [2]sensibly [3]and [4]righteously [5]and
εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,
[6]piously [1]we might live in the now(present) age,
13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ
expecting the blessed hope and
ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ
appearance of the glory of the great God
καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, 14 ὃς
and Saviour of us Christ Jesus, who
ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσηται
gave himself on behalf us in order that he might ransom
ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ
us from all iniquity and *might* cleanse
ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.
for himself a people [his] own possession, zealous of good works.
15 Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε
These things speak thou and exhort and reprove
μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρονείτω.
with all command; [3]no one [4]*of* thee [1]let [2]despise.

CHAPTER 3

3 Ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις
Remind thou them [2]to rulers [1][and] [3]authorities
ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον
[1]to be subject, to be obedient, [2]to [3]every [4]work
ἀγαθὸν ἑτοίμους εἶναι, 2 μηδένα βλασ-
[4]good [2]ready [1]to be, no one to
φημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν
rail at, uncontentious to be, forbearing, [3]all
ἐνδεικνυμένους πραΰτητα πρὸς πάντας
[1]showing forth meekness to all
ἀνθρώπους. 3 Ἦμεν γάρ ποτε καὶ ἡμεῖς
men. For [2]were [4]then [3]also [1]we
ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες
senseless, disobedient, being deceived, serving [as slaves]
ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ
[2]lusts [3]and [4]pleasures [1]various, [5]in [6]evil
καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες
[4]and [5]envy [1]living, hateful, hating
ἀλλήλους. 4 ὅτε δὲ ἡ χρηστότης καὶ
one another. But when the kindness and
ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν
the love to man [3]appeared [1]of the [2]Saviour [4]of us

CHAPTER 3

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to

θεοῦ, **5** οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ
[4]God, not by works – [4]in [5]righteousness

ἃ ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ
[1]which [2]did [3]we, but according to the

αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ
of him mercy he saved us through [the] washing

παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος
of regeneration and renewal [5]Spirit

ἁγίου, **6** οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως
[1]of [the] Holy, which he shed on us richly

διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,
through Jesus Christ the Saviour of us,

7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι
in order that being justified [1]by the [3]of that one [3]grace

κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς
heirs we might become according to a hope of life

αἰωνίου. **8** Πιστὸς ὁ λόγος, καὶ περὶ
eternal. Faithful [is] the word, and as to

τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα
these things I wish thee to affirm confidently, in order that

φροντίζωσιν καλῶν ἔργων προΐστασθαι οἱ
[4]may take thought [6]of good [7]works [5]to maintain [1]the [ones]

πεπιστευκότες θεῷ. ταῦτά ἐστιν καλὰ
[3]having believed [4]God. These things is(are) good

καὶ ὠφέλιμα τοῖς ἀνθρώποις· **9** μωρὰς
and profitable – to men; [2]foolish

δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔριν
[1]but questionings and genealogies and strife

καὶ μάχας νομικὰς περιΐστασο· εἰσὶν γὰρ
and [2]fights [1]legal shun thou; for they are

ἀνωφελεῖς καὶ μάταιοι. **10** αἱρετικὸν
unprofitable and vain. A factious

ἄνθρωπον μετὰ μίαν καὶ δευτέραν
man after one and a second

νουθεσίαν παραιτοῦ, **11** εἰδὼς ὅτι ἐξέστραπ-
admonition avoid, knowing that [2]has been per-

ται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτο-
verted [1]such a man and sins being self-

κατάκριτος.
condemned.

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ
Whenever I send Artemas to thee

ἢ Τύχικον, σπούδασον ἐλθεῖν πρός με
or Tychicus, hasten to come to me

come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμά-
in Nicopolis; for there I have decided to spend [the]
σαι. **13** Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν
winter. Zenas the lawyer and Apollos
σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς
urgently send forward, in order that nothing to them
λείπῃ. **14** μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι
may be lacking. And [1]let [4]learn [3]also – [2]our [people]
καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγ-
[2]of good [3]works [4]to maintain for – neces-
καίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.
sary wants, lest they be unfruitful.
15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες.
[3]greet [4]thee [2]the [3]with [4]me [1]All.
[ones]
ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.
Greet thou the [ones] loving us in [the] faith.
Ἡ χάρις μετὰ πάντων ὑμῶν.
– Grace [be] with [3]all [1]you.

PHILEMON

ΠΡΟΣ ΦΙΛΗΜΟΝΑ
To Philemon

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow labourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ
Paul a prisoner of Christ Jesus and
Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ
Timothy the brother to Philemon the beloved
καὶ συνεργῷ ἡμῶν **2** καὶ Ἀπφίᾳ τῇ
and a fellow-worker of us and to Apphia the
ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ
sister and to Archippus the fellow-soldier
ἡμῶν καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·
of us and [1]to the [2]at [4]house [3]of thee [5]church:
3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς
Grace to you and peace from God Father
ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
of us and Lord Jesus Christ.
4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνείαν
I give thanks to the God of me always [1]mention
σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,
[3]of thee [1]making at the prayers of me,
5 ἀκούων σου τὴν ἀγάπην καὶ τὴν
hearing of thee the love and the

and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind

πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν
faith which thou hast toward the Lord Jesus

καὶ εἰς πάντας τοὺς ἁγίους, **6** *ὅπως*
and to all the saints, so as

ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς
the fellowship of the faith of thee [3]operative

γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ
[1]may become in a full knowledge of every good thing –

ἐν ἡμῖν εἰς Χριστόν. **7** *χαρὰν γὰρ*
in us for Christ. [4]joy [1]For

πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ
[3]much [2]I had and consolation over the

ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων
love of thee, because the bowels of the saints

ἀναπέπαυται διὰ σοῦ, ἀδελφέ. **8** *Διό,*
has(ve) been refreshed through thee, brother. Wherefore,

πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσ-
[3]much [4]in [5]Christ [2]boldness [1]having to

σειν σοι τὸ ἀνῆκον, **9** *διὰ τὴν ἀγάπην*
charge thee the thing befitting, because of – love

μᾶλλον παρακαλῶ· τοιοῦτος ὢν ὡς Παῦλος
rather I beseech; such a one being as Paul

πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Χριστοῦ
an old man, and now also a prisoner of Christ

Ἰησοῦ, **10** *παρακαλῶ σε περὶ τοῦ ἐμοῦ*
Jesus, I beseech thee concerning – my

τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς,
child, whom I begat in the(my) bonds,

Ὀνήσιμον, **11** *τόν ποτέ σοι ἄχρηστον*
Onesimus, the [one] then (formerly) [2]to thee [1]useless

νυνὶ δὲ καὶ σοὶ καὶ ἐμοὶ εὔχρηστον,
but now [2]both [3]to thee [4]and [5]to me [1]useful,

12 *ὃν ἀνέπεμψά σοι, αὐτόν, τοῦτ' ἔστιν*
whom I sent back to thee, him, this is

τὰ ἐμὰ σπλάγχνα· **13** *ὃν ἐγὼ ἐβουλόμην*
– my bowels; whom I resolved

πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ
with myself to retain, in order that on behalf of thee

μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγ-
to me he might minister in the bonds of the gos-

γελίου, **14** *χωρὶς δὲ τῆς σῆς γνώμης*
pel, but without – thy opinion

would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee

οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ
nothing I was willing to do, lest as by way of

ἀνάγκην τὸ ἀγαθόν σου ᾖ ἀλλὰ κατὰ
necessity the good of thee might be but by way of

ἑκούσιον. **15** τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
[being] voluntary. For perhaps therefore he departed

πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς,
for an hour, in order that eternally him thou mightest receive,

16 οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον,
no longer as a slave but beyond a slave,

ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ
a brother beloved, specially to me, by how much

δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν
and more to thee both in [the] flesh and in

κυρίῳ. **17** εἰ οὖν με ἔχεις κοινωνόν,
[the] Lord. If therefore me thou hast [as] a partner,

προσλαβοῦ αὐτὸν ὡς ἐμέ. **18** εἰ δέ
receive him as me. And if

τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ
any- he wronged thee or owes, this to me

ἐλλόγα· **19** ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ
reckon: I Paul wrote – with my

χειρί, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι
hand, I will repay; lest I say to thee

ὅτι καὶ σεαυτόν μοι προσοφείλεις. **20** ναί,
that indeed thyself to me thou owest besides. Yes,

ἀδελφέ, ἐγώ σου ὀναίμην ἐν κυρίῳ·
brother, I of thee may have help in [the] Lord;

ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.
refresh of me the bowels in Christ.

21 Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά
Having trusted to the obedience of thee I wrote

σοι, εἰδὼς ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις.
to thee, knowing that indeed beyond what things I say thou wilt do.

22 ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν·
And at the same time also prepare for me lodging;

ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν
for I hope that through the prayers

ὑμῶν χαρισθήσομαι ὑμῖν.
of you I shall be given to you.

23 Ἀσπάζεταί σε Ἐπαφρᾶς ὁ συναιχμά-
greets thee Epaphras the fellow-

Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

λωτός μου ἐν Χριστῷ Ἰησοῦ, **24** Μᾶρκος,
captive of me in Christ Jesus, [also] Mark,
Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί
Aristarchus, Demas, Luke, the fellow-workers
μου.
of me.

25 Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ
The grace of the Lord Jesus Christ
μετὰ τοῦ πνεύματος ὑμῶν.
[be] with the spirit of you.

HEBREWS 1

ΠΡΟΣ ΕΒΡΑΙΟΥΣ
To Hebrews

CHAPTER 1

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ
[6]In many portions [4]and [7]in many ways [8]of old –
θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς
[1]God [3]having spoken [2]to the [4]fathers by the
προφήταις **2** ἐπ' ἐσχάτου τῶν ἡμερῶν
prophets in [the] last – days
τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν
of these spoke to us in a Son, whom he appointed
κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν
heir of all things, through whom indeed he made
τοὺς αἰῶνας· **3** ὃς ὢν ἀπαύγασμα τῆς
the ages; who being [the] radiance of the (his)
δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,
glory and [the] representation of the reality of him,
φέρων τε τὰ πάντα τῷ ῥήματι τῆς
and bearing – all things by the word of the
δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν
power of him, [5]cleansing – [5]of sins
ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς
[1]having made sat on [the] right [hand] of the
μεγαλωσύνης ἐν ὑψηλοῖς, **4** τοσούτῳ
greatness in high places, [5]by so much
κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ
[5]better [1]becoming [4][than] the angels as
διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν
[3]a more excellent [4]than [5]them [1]he has inherited

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up,

ὄνομα. 5 Τίνι γὰρ εἶπέν ποτε τῶν
[4]name. For to which [3]said he [4]ever [3]of the
ἀγγέλων· υἱός μου εἶ σύ, ἐγὼ σήμερον
[3]angels: Son of me art thou, I to-day
γεγέννηκά σε; καὶ πάλιν· ἐγὼ ἔσομαι
have begotten thee? and again: I will be
αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι
to him for a father, and he shall be to me
εἰς υἱόν; 6 ὅταν δὲ πάλιν εἰσαγάγῃ
for a son? and whenever again he brings *in*
τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει·
the firstborn into the inhabited [earth], he says:
καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι
And let worship him all angels
θεοῦ. 7 καὶ πρὸς μὲν τοὺς ἀγγέλους
of God. And with re- – the angels
gard to
λέγει· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ
he says: The making the angels of him
[one]
πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ
spirits, and the ministers of him
πυρὸς φλόγα· 8 πρὸς δὲ τὸν υἱόν· ὁ
[4]of fire [3]a flame; but with regard to the Son: The
θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ
throne of thee[,] – God[,]*[is] unto the age of the
αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος
age, and the rod – of uprightness [is]
ῥάβδος τῆς βασιλείας αὐτοῦ. 9 ἠγάπησας
[the] rod of the kingdom of him. Thou lovedst
δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ
righteousness and hatedst lawlessness; there-
τοῦτο ἔχρισέν σε, ὁ θεός, ὁ θεός σου
fore [4]anointed [5]thee, – [6]God,* [1]the [2]God [3]of thee
ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
[with] oil of gladness above the partners
σου. 10 καὶ· σὺ κατ' ἀρχάς, κύριε,
of thee. And: Thou at [the] beginnings, Lord,
τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
[2]the [3]earth [1]didst found, and [4]works [5]of the
χειρῶν σού εἰσιν οἱ οὐρανοί· 11 αὐτοὶ
[6]hands [7]of thee [3]are [1]the [2]heavens; they
ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες
will perish, but thou remainest; and all
ὡς ἱμάτιον παλαιωθήσονται, 12 καὶ ὡσεὶ
as a garment will become old, and as
περιβόλαιον ἑλίξεις αὐτούς, ὡς ἱμάτιον
a mantle thou wilt roll up them, as a garment

* Articular vocative; see ver. 10.

and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER 2

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ
also they will be changed; but thou the same art
καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν. **13** πρὸς
and the years of thee will not fail. [1]to
τίνα [2]δὲ [1]τῶν ἀγγέλων εἴρηκέν ποτε·
[2]which [1]But of the angels has he said at any time:
κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς
Sit at [the] right of me until I put the
ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
enemies of thee a footstool of the feet of thee?
14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα
[2]not [2]all [1]are they [3]ministering [4]spirits
εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς
[1]for [3]service [2]being sent forth because of the [ones]
μέλλοντας κληρονομεῖν σωτηρίαν; **2** Διὰ
being about to inherit salvation? There-
τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς
fore [1]it behoves [4]more abundantly [3]to give heed [2]us
τοῖς ἀκουσθεῖσιν, μήποτε παραρυῶμεν.
to the things heard, lest we drift away.
2 εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος
For if [1]the [4]through [2]angels [3]spoken [5]word
ἐγένετο βέβαιος, καὶ πᾶσα παράβασις
was firm, and every transgression
καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,
and disobedience received a just recompence,
3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης
how [2]we [1]shall [3]escape [4]so great
ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα
[4]neglecting [2]a salvation? which [3]a beginning [1]having received
λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν
to be spoken through the Lord, by the
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, **4** συνεπι-
[ones] hearing to us was confirmed, [3]bearing
μαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ
witness with – [1]God[a] [4]by signs [3]both and
τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ
by wonders and *by* various powerful deeds and
πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ
[3]Spirit [4]of [the] Holy [1]*by* distributions according to the [2]of him
θέλησιν.
[1]will.
5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν
For not to angels subjected he the
οἰκουμένην τὴν μέλλουσαν, περὶ ἧς
[2]inhabited [earth] – [1]coming, about which

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he

λαλοῦμεν. **6** διεμαρτύρατο δέ πού τις
we speak. But ³solemnly witnessed ²some- ¹one where

λέγων· τί ἐστιν ἄνθρωπος ὅτι μιμνῄσκῃ
saying: What is man that thou remembered

αὐτοῦ; ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ
him? or a son of man that thou observest

αὐτόν; **7** ἠλάττωσας αὐτὸν βραχύ τι παρ'
him? Thou madest ²less ¹him ³a little than

ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας
angels, with glory and *with* honour thou crownedst

αὐτόν, **8** πάντα ὑπέταξας ὑποκάτω τῶν
him, all things thou subjectedst underneath the

ποδῶν αὐτοῦ. ἐν τῷ γὰρ ὑποτάξαι
feet of him. ¹in *the* For ²*to* subject[ing]

[αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ
⁴to him – ³all things ⁵nothing ²he left ⁶to him

ἀνυπότακτον. Νῦν δὲ οὔπω ὁρῶμεν
⁷unsubjected. But now not yet we see

αὐτῷ τὰ πάντα ὑποτεταγμένα· **9** τὸν δὲ
³to him – ¹all things ²having been subjected; ⁴the ¹but [one]

βραχύ τι παρ' ἀγγέλους ἠλαττωμένον
⁵a little ⁶than ⁷angels ⁸having been made less

βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ
²we see ⁵Jesus because of the suffering –

θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον,
of death with glory and *with* honour having been crowned,

ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσηται
so as by [the] grace of God ³on behalf of ⁴every man ¹he might taste

θανάτου. **10** ἔπρεπεν γὰρ αὐτῷ, δι'
of ²death. For it was fitting for him, because of

ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα,
whom – all things and through whom – all things,

πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν
¹⁰many ¹¹sons ¹²to ¹³glory ⁹leading ⁴the

ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ
⁵author ⁶of the ⁷salvation ⁸of them ³through

παθημάτων τελειῶσαι. **11** ὅ τε γὰρ
³sufferings ¹to perfect. ³the [one] ²both ¹For

ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς
sanctifying and the [ones] being sanctified [are] ²of ³one

πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται
¹all; for which cause he is not ashamed

is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

ἀδελφοὺς αὐτοὺς καλεῖν, **12** λέγων· ἀπαγ-
[3]brothers [3]them [1]to call, saying: I will

γελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
announce the name of thee to the brothers of me,

ἐν μέσῳ ἐκκλησίας ὑμνήσω σε· **13** καὶ
in [the] midst of [the] church I will hymn thee; and

πάλιν· ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ·
again: I will be having trusted on(in) him;

καὶ πάλιν· ἰδοὺ ἐγὼ καὶ τὰ παιδία
and again: Behold[,] I and the children

ἅ μοι ἔδωκεν ὁ θεός. **14** Ἐπεὶ οὖν
whom [3]to me [4]gave – [1]God. Since therefore

τὰ παιδία κεκοινώνηκεν αἵματος καὶ
the children has(ve) partaken of blood and

σαρκός, καὶ αὐτὸς παραπλησίως μετέσχεν
of flesh, [2]also [3][him]self [4]in like manner [1]he shared

τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου
the same things, in order that through the(?his) death

καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ
he might destroy [1]the [2]the [4]might [3]having –

θανάτου, τοῦτ' ἔστιν τὸν διάβολον, **15** καὶ
of death, this is the devil, and

ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου
release these, as many as by fear of death

διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.
through all the(ir) [time] to live [3]involved [1]were in slavery.

16 οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται,
[4]not [1]For [2]of course [5]of angels [3]he takes hold,

ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.
but of [the] seed of Abraham he takes hold.

17 ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς
Whence he owed (ought) by all means† [2]*to* the (his) [3]brothers

ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ
[1]to become like, in order that [2]a merciful [1]he might become and

πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
faithful high priest [in] the things in regard to – God,

εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ
for the to make propitiation for the sins of the

λαοῦ. **18** ἐν ᾧ γὰρ πέπονθεν αὐτὸς
people. [3]in [3]what [way] [1]For [2]has suffered [4]he

πειρασθείς, δύναται τοῖς πειραζομένοις
being tempted, he is able [1]the [ones] [3]being tempted

βοηθῆσαι.
[1]to help.

CHAPTER 3

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers

3 ᵀΟθεν, ἀδελφοὶ ἅγιοι, κλήσεως
Whence, brothers holy, ³calling
ἐπουρανίου μέτοχοι, κατανοήσατε τὸν
¹of a heavenly ²sharers, consider the
ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
apostle and high priest of the confession
ἡμῶν Ἰησοῦν, **2** πιστὸν ὄντα τῷ ποιήσαντι
of us[,] Jesus, faithful being to the [one] making
αὐτόν, ὡς καὶ Μωϋσῆς ἐν [ὅλῳ] τῷ
him, as also Moses in all the
οἴκῳ αὐτοῦ. **3** πλείονος γὰρ οὗτος δόξης
household of him. For ²of more ¹this one ³glory
παρὰ Μωϋσῆν ἠξίωται καθ' ὅσον πλείονα
⁴than ⁵Moses ¹has been by so much as ³more
counted worthy
τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας
⁶honour ⁴has ⁷[than] ²the ³house ¹the [one] ⁵having prepared
αὐτόν. **4** πᾶς γὰρ οἶκος κατασκευάζεται
³it. For every house is prepared
ὑπό τινος, ὁ δὲ πάντα κατασκευάσας
by someone, but ¹the [one] ²all things ³having prepared
θεός. **5** καὶ Μωϋσῆς μὲν πιστὸς ἐν
[is] God. And Moses on one hand faithful in
[was]
ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς
all the household of him as a servant for
μαρτύριον τῶν λαληθησομένων, **6** Χριστὸς
a testimony of the things being spoken Christ
[in the future],
δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ
on the as a Son over the household of him; of
other whom
οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν
a household are we, if ²the ³confidence
καὶ τὸ καύχημα τῆς ἐλπίδος [μέχρι
⁴and ⁵the ⁶boast ⁷of the ⁸hope ¹⁰until
τέλους βεβαίαν] κατάσχωμεν. **7** Διό,
¹¹[the] end ⁹firm ¹we hold fast. Wherefore,
καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον· σήμερον
as says the Spirit – Holy: To-day
ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, **8** μὴ
if the voice of him ye hear, not
σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν
harden ye the hearts of you as in
τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ
the provocation in the day of the
πειρασμοῦ ἐν τῇ ἐρήμῳ, **9** οὗ ἐπείρασαν
temptation in the desert, when ⁴tempted

tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years?

οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον
[1]the [2]fathers [3]of you in proving and saw

τὰ ἔργα μου **10** τεσσεράκοντα ἔτη· διὸ
the works of me forty years; wherefore

προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον·
I was angry with this generation and I said:

ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ
Always they err in the heart; and they

οὐκ ἔγνωσαν τὰς ὁδούς μου, **11** ὡς
knew not the ways of me, as

ὤμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται
I swore in the wrath of me: If they shall enter

εἰς τὴν κατάπαυσίν μου. **12** Βλέπετε,
into the rest of me. Look ye,

ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν
brothers, lest there shall be in anyone of you

καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι
[2]heart [1]an evil of unbelief in *the* *to* depart[ing]

ἀπὸ θεοῦ ζῶντος, **13** ἀλλὰ παρακαλεῖτε
from God a living, but exhort

ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ
yourselves – each day, while

τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ
the to-day it is being called, lest [6]be hardened

τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας· **14** μέτ-
[1]any-one [2]of [3]you by [the] deceit – of sin; [5]shar-

οχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ
ers [1]for [4]of the [5]Christ [2]we have become, if indeed

τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους
[1]the [2]beginning [4]of the [5]assurance [7]until [8][the] end

βεβαίαν κατάσχωμεν. **15** ἐν τῷ λέγεσθαι·
[6]firm [1]we hold fast. In the to be said[6]:
=While it is said:

σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
To-day if the voice of him ye hear,

μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς
do not harden the hearts of you as

ἐν τῷ παραπικρασμῷ. **16** τίνες γὰρ
in the provocation. For some

ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες
hearing provoked? yet not all

οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ
the [ones] coming *out* out of Egypt through

Μωϋσέως; **17** τίσιν δὲ προσώχθισεν τεσ-
Moses? but with whom was he angry for-

was it not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER 4

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

σεράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν,
ty years? [was it not] with the [ones] sinning,

ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;
of whom the corpses fell in the desert?

18 τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι εἰς
and to whom swore he not to enter into

τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς
the rest of him except to the

ἀπειθήσασιν; **19** καὶ βλέπομεν ὅτι οὐκ
[ones] disobeying? and we see that not

ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.
they were able to enter because of disbelief.

4 Φοβηθῶμεν οὖν μήποτε καταλειπομένης
Let us fear therefore lest [3]being left

ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν
[1]a promise[4] to enter into the rest

αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.
of him [4]seems [1]anyone [2]of [3]you to have come short.

2 καὶ γάρ ἐσμεν εὐηγγελισμένοι καθάπερ
For indeed we are having had good news preached [to us] even as

κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος
those also; but [4]did not profit [1]the [2]word

τῆς ἀκοῆς ἐκείνους μὴ συγκεκερασμένος
– [3]of hearing those not having been mixed together

τῇ πίστει τοῖς ἀκούσασιν. **3** Εἰσερχόμεθα
– with faith in the [ones] hearing. we enter

γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες,
For into the rest the [ones] believing,

καθὼς εἴρηκεν· ὡς ὤμοσα ἐν τῇ ὀργῇ
as he has said: As I swore in the wrath

μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν
of me: If they shall enter into the rest

μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς
of me, though the works [2]from [3][the] foundation

κόσμου γενηθέντων. **4** εἴρηκεν γάρ που
[4]of [the] world [1]having come into being.[5] For he has said somewhere

περὶ τῆς ἑβδόμης οὕτως· καὶ κατέπαυσεν
concerning the seventh [day] thus: And [2]rested

ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ
– [1]God in the [2]day – [1]seventh from

πάντων τῶν ἔργων αὐτοῦ· **5** καὶ ἐν
all the works of him; and in

τούτῳ πάλιν· εἰ εἰσελεύσονται εἰς τὴν
this [place] again: If they shall enter into the

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the

κατάπαυσίν μου. **6** ἐπεὶ οὖν ἀπολείπεται
rest of me. Since therefore it remains

τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον
[for] some to enter into it, and the [ones] formerly

εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν,
having good news preached [to them] did not enter because of disobedience,

7 πάλιν τινὰ ὁρίζει ἡμέραν, σήμερον, ἐν
again [a] certain [he] defines day, to-day, [in]

Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς
[David] saying after such a time, as

προείρηται· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ
he has previously said: To-day if the voice of him

ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας
ye hear, do not harden the hearts

ὑμῶν. **8** εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν,
of you. For if [them] [Jesus(Joshua)] [rested],

οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα
[not] – [concerning] [another] [he] [would] [after] [these] [have spoken] things

ἡμέρας. **9** ἄρα ἀπολείπεται σαββατισμὸς
[day]. Then [remains] [a sabbath rest]

τῷ λαῷ τοῦ θεοῦ. **10** ὁ γὰρ εἰσελθὼν
to the people – of God. For the [one] having entered

εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς
into the rest of him also [him]self

κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ,
rested from the works of him,

ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός. **11** Σπου-
as from the(his) own – God [did]. Let us

δάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν
be eager therefore to enter into that –

κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις
rest, lest [in] [the] [same] [any-one]

ὑποδείγματι πέσῃ τῆς ἀπειθείας. **12** Ζῶν
[example] [falls] – of disobedience. [[is]] [living]

γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς
For [the] [word] – [of God] and operative

καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν
and sharper beyond every [sword]

δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ
[two-mouthed (edged)] and passing through as far as division

ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ
of soul and of spirit, [of joints] [both] and

joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ
of marrows, and able to judge of thoughts and
ἐννοιῶν καρδίας· **13** καὶ οὐκ ἔστιν κτίσις
intentions of a heart; and there is no creature
ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ
unmanifest before him, but all things [are] naked
καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ,
and *having been* laid open to the eyes of him,
πρὸς ὃν ἡμῖν ὁ λόγος.
with whom to us [is] the word(account).[e]
=is our account.

14 Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυ-
Having therefore high priest a great having gone
θότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν
through the heavens, Jesus the Son
τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας. **15** οὐ
– of God, let us hold the confession. [3]not
γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον
[1]For [2]we have a high priest not being able
συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπει-
to suffer with the weaknesses of us, [2]having
ρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα
been tempted [1]but in all respects† according to [our] likeness
χωρὶς ἁμαρτίας. **16** προσερχώμεθα οὖν
apart from sin. Let us approach therefore
μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος,
with confidence *to* the throne – of grace,
ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν
in order that we may receive mercy and [2]grace we [1]may find
εἰς εὔκαιρον βοήθειαν.
for timely help.

CHAPTER 5

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων
For every high priest [2]out of [3]men
λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται
[1]being taken on behalf of men is appointed [in]
τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά
the things in regard to – God, in order that he may offer [2]gifts
τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, **2** μετριο-
[1]both and sacrifices on behalf of sins, [2]to feel in
παθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ
due measure [1]being able for the [ones] not knowing and
πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται
being led astray, since also he is set round [with]

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

ἀσθένειαν, **3** καὶ δι' αὐτὴν ὀφείλει, καθὼς
weakness, and because it he ought, as
of
περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ
concern- the people, so also concerning himself
ing
προσφέρειν περὶ ἁμαρτιῶν. **4** καὶ οὐχ
to offer concerning sins. And [3]not
ἑαυτῷ τις λαμβάνει τὴν τιμήν, ἀλλὰ
[4]to him- [1]anyone [2]takes the honour, but
self
καλούμενος ὑπὸ τοῦ θεοῦ, καθώσπερ καὶ
being called by – God, even as indeed
Ἀαρών. **5** Οὕτως καὶ ὁ Χριστὸς οὐχ
Aaron. So also – Christ [3]not
ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα, ἀλλ'
[2]himself [1]glorified to become a high priest, but
ὁ λαλήσας πρὸς αὐτόν· υἱός μου εἶ
the [one] speaking to him: Son of me art
σύ, ἐγὼ σήμερον γεγέννηκά σε· **6** καθὼς
thou, I to-day have begotten thee; as
καὶ ἐν ἑτέρῳ λέγει· σὺ ἱερεὺς εἰς τὸν
also in another he says: Thou a priest unto the
[psalm] [art]
αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ. **7** ὃς
age according the order of Melchisedec. Who
to
ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις
in the days of the flesh of him [5]petitions
τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον
[5]both [4]and [6]entreaties [11]to [12]the [one] [13]*being* able
σῴζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς
[14]to save [15]him [16]out of [17]death [6]with [8]crying
ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ
[7]strong [9]and [10]tears [1]offering and
εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, **8** καίπερ
being heard from(for) the(his) devoutness, though
ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν
being a Son, he [3]from [5][the] [4]he suffered –
learned things which
ὑπακοήν, **9** καὶ τελειωθεὶς ἐγένετο πᾶσιν
[1]obedience, and being perfected he became to all
τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας
the [ones] obeying him [the] cause [5]salvation
αἰωνίου, **10** προσαγορευθεὶς ὑπὸ τοῦ θεοῦ
[1]of eternal, being designated by – God
ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.
a high priest accord- the order of Melchisedec.
ing to

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ
Concerning whom much to us the [1]word[e] [2]and
=we have much to say and hard . . .
δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε
[4]hard to interpret [3]to say, since dull ye have become
ταῖς ἀκοαῖς. **12** καὶ γὰρ ὀφείλοντες
in *the* hearings. For indeed owing*
εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν
to be teachers because of the time, [2]again
χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινα
[2]need [1]ye have – [3]to teach[d] [4]you [5]someone
τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων
the rudiments of the beginning of the oracles
τοῦ θεοῦ, καὶ γεγόνατε χρείαν ἔχοντες
– of God, and ye have become [2]need [1]having
γάλακτος, οὐ στερεᾶς τροφῆς. **13** πᾶς
of milk, not of solid food. every
γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου
For one partaking of milk [is] without experience of [the] word
δικαιοσύνης, νήπιος γάρ ἐστιν· **14** τελείων δέ
of righteousness, for [2]an infant [1]he is; but [4]of mature men
ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν
[2]is *the* [1]solid [3]food, of the [ones] because of the(ir)
ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων
con- [2]the(ir) [3]faculties *having been* [4]exercised [1]having
dition
πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.
for distinction [2]of good [1]both and of bad.

CHAPTER 6

6 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ
Wherefore leaving [1]the [3]of the [4]beginning – [5]of Christ
λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ
[3]word [1]on to – [4]maturity [2]let us be borne, not
πάλιν θεμέλιον καταβαλλόμενοι μετανοίας
again [2]a foundation [1]laying down of repentance
ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ
from dead works, and of faith toward
θεόν, **2** βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε
God, [3]of baptisms [1]of teaching, and of laying on
χειρῶν, ἀναστάσεως νεκρῶν, καὶ κρίματος
of hands, of resurrection of dead persons, and [5]judgment
αἰωνίου. **3** καὶ τοῦτο ποιήσομεν, ἐάνπερ
[1]of eternal. And this will we do, if indeed
ἐπιτρέπῃ ὁ θεός. **4** Ἀδύνατον γὰρ τοὺς
[3]permits – [1]God. For [it is] impossible [for] the [ones]

* That is, "ye ought . . ."

for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

ἅπαξ φωτισθέντας γευσαμένους τε τῆς
once being enlightened and tasting of the
δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους
[1]gift – [1]heavenly and sharers
γενηθέντας πνεύματος ἁγίου **5** καὶ καλὸν
becoming Spirit of [the] Holy and [2][the] good
γευσαμένους θεοῦ ῥῆμα δυνάμεις τε
[1]tasting [1]of God [2]word and powerful deeds
μέλλοντος αἰῶνος, **6** καὶ παραπεσόντας, πάλιν
of a coming age, and falling away, again
ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας
to renew to repentance, crucifying again
ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παρα-
for themselves the Son – of God and putting
δειγματίζοντας. **7** γῆ γὰρ ἡ πιοῦσα
[him] to open shame. For earth – drinking
τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν
[1]the [2]upon [3]it [2]coming [4]often [2]rain
καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις
and bearing fodder suitable for those
δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει
on account of whom indeed it is farmed, receives
εὐλογίας ἀπὸ τοῦ θεοῦ· **8** ἐκφέρουσα δὲ
blessing from – God; but bringing forth
ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ
thorns and thistles [it is] disapproved and
κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.
[2]a curse [1]near, of which the end [is] for burning.
9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί,
But we have been persuaded concerning you, beloved,
τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ
the better things and having salvation, if
καὶ οὕτως λαλοῦμεν. **10** οὐ γὰρ ἄδικος
indeed [2]so [1]we speak. For [2]not [3]unjust
ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν
– [1]God [is] to be forgetful of the work of you
καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ
and of the love which ye showed to the
ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις
name of him, having ministered to the saints
καὶ διακονοῦντες. **11** ἐπιθυμοῦμεν δὲ
and ministering. But we desire
ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι
each one of you [2]the [3]same [1]to show
σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος
eagerness to the full assurance of *the* hope

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered,

ἄχρι τέλους, **12** ἵνα μὴ νωθροὶ γένησθε,
unto [the] end, lest dull ye become,
μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακρο-
but imitators of the through faith and long-
[ones]
θυμίας κληρονομούντων τὰς ἐπαγγελίας.
suffering inheriting the promises.
13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ
– For [3]to Abraham [1]making promise –
θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος
[1]God, since [2]by [3]no one [1]he had [4]greater
ὀμόσαι, ὤμοσεν καθ' ἑαυτοῦ, **14** λέγων·
to swear, swore by himself, saying:
εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων
If surely blessing I will bless thee and multiplying
πληθυνῶ σε· **15** καὶ οὕτως μακροθυμήσας
I will multiply thee; and so being longsuffering
ἐπέτυχεν τῆς ἐπαγγελίας. **16** ἄνθρωποι γὰρ
he obtained the promise. For men
κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ πάσης
by the greater swear, and [4]of all
αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ
[5][is] [4]to [3]contradiction [2]an end [6]for [2]confirmation [1]the
them
ὅρκος· **17** ἐν ᾧ περισσότερον βουλόμενος
[1]oath; wherein [3]more abundantly [2]resolving
ὁ θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς
– [1]God to show to the heirs of the
ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
promise the unchangeableness of the resolve
αὐτοῦ ἐμεσίτευσεν ὅρκῳ, **18** ἵνα διὰ
of him interposed by an oath, in order that through
δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον
two [2]things [1]unchangeable, in which [it was] impossible
ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν
[2]to lie [1]God,[b] [2]a strong [3]consolation [1]we may have[.]
οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης
the [ones] having fled to lay hold of the [2]set before [us]
ἐλπίδος· **19** ἣν ὡς ἄγκυραν ἔχομεν τῆς
[1]hope; which as an anchor we have of the
ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ
soul [2]safe [1]both and firm and
εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ κατα-
entering into the inner [side] of the veil,
πετάσματος, **20** ὅπου πρόδρομος ὑπὲρ ἡμῶν
where a forerunner on behalf of us

even Jesus, made an high priest for ever after the order of Melchisedec.

εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέ-
entered[,] Jesus, [4]according [2]the [3]order [5]of Melchise-
to
δεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.
dec [3]a high priest [1]becoming [2]unto [3]the [4]age.

CHAPTER 7

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

7 Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς
For this – Melchisedec, king
Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,
of Salem, priest – [3]God [1]of the [4]most high,
ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ
the [one] meeting Abraham returning from
τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας
the slaughter of the kings and blessing
αὐτόν, **2** ᾧ καὶ δεκάτην ἀπὸ πάντων
him, to whom indeed [3]a tenth [4]from [5]all
ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἑρμηνευ-
[1]divided [1]Abraham, firstly on one hand being inter-
ὁμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ
preted King of righteousness, then on the other also
βασιλεὺς Σαλήμ, ὅ ἐστιν βασιλεὺς εἰρήνης,
King of Salem, which is King of peace,
3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε
without father, without mother, without pedigree, [3]neither
ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων,
[3]beginning [4]of days [2]nor [7]of life [6]end [1]having,
ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει
but *having been* made like *to* the Son – of God, remains
ἱερεὺς εἰς τὸ διηνεκές. **4** Θεωρεῖτε δὲ
a priest in *the* perpetuity. Now behold ye
πηλίκος οὗτος, ᾧ δεκάτην Ἀβραὰμ
how great this man [was], to whom [5]a tenth [4]Abraham
ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.
[4]gave [6]of [7]the [6]spoils [1]the [3]patriarch.
5 καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν
And [3]the [1]on one [3]of [4]the [6]sons [6]of Levi [8]the
[ones] hand
ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν
[8]priesthood [7]receiving [11]a commandment [10]have
ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον,
to take tithes from the people according to the law,
τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ
this is the brothers of them, though
ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ·
having come forth out of the loin[s] of Abraham;

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν
[2]the [3]on the not counting [his] pedigree from them
[one] other

δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα
has tithed Abraham, and [2]the [one] [3]having

τὰς ἐπαγγελίας εὐλόγηκεν. **7** χωρὶς δὲ
[4]the [5]promises [1]has blessed. And without

πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ
all(any) contradiction the less [3]by [2]the

κρείττονος εὐλογεῖται. **8** καὶ ὧδε μὲν
[4]better [1]is blessed. And here on one hand

δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβά-
[4]tithes [1]dying [3]men [5]re-

νουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ.
ceive, there on the other being witnessed that he live[s].

9 καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραὰμ
And as a word to say, through Abraham
=so to speak,

καὶ Λευὶς ὁ δεκάτας λαμβάνων δεδε-
indeed Levi [1]the [one] [3]tithes [2]receiving has

κάτωται· **10** ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ
been tithed; for [3]yet [4]in [4]the [5]loin[s] [6]of the(his)

πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισέ-
[7]father [1]he was [2]when [10]met [11]him [9]Melchise-

δεκ. **11** Εἰ μὲν οὖν τελείωσις διὰ τῆς
dec. If – therefore perfection [2]through [3]the

Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ
[4]Levitical [5]priestly office [1]was, [4]the [5]people [1]for

ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία
[3]under* [2]it has been furnished with law, why yet need

κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον
[was there for] [4]according to [4]the [5]order [2]of Melchisedec [1]another

ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν
[3]to arise [2]priest and not [2]according to [3]the [4]order

Ἀαρὼν λέγεσθαι; **12** μετατιθεμένης γὰρ
[5]of Aaron [1]to be said(named)? for [2]being changed

τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου
[1]the [2]priestly office* [6]of [2]necessity [3]also [5]of law

μετάθεσις γίνεται. **13** ἐφ' ὃν γὰρ λέγεται
[6]a change [4]there occurs. [2][he] [3]with respect to [4]whom [1]For [5]is(are) said

ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ'
[4]these things, [3]tribe [5]of another [1]has partaken, from

ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ·
which no one has devoted himself to the altar;

* See note on ch. 9. 15.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was

14 πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν
for it is perfectly clear that out of Juda has risen

ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων
the Lord of us, as to which tribe concerning priests

οὐδὲν Μωϋσῆς ἐλάλησεν. **15** καὶ περισ-
[3]nothing [1]Moses [2]spoke. And more

σότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ
abundantly still quite clear is it, if according to

τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς
the likeness of Melchisedec arises priest

ἕτερος, **16** ὃς οὐ κατὰ νόμον ἐντολῆς
another, who not according to [the] law [3]commandment

σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς
[1]of a fleshy has become but according to [the] power life

ἀκαταλύτου. **17** μαρτυρεῖται γὰρ ὅτι σὺ
of an indissoluble. For it is witnessed that Thou

ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
a priest unto the age according to the order

Μελχισέδεκ. **18** ἀθέτησις μὲν γὰρ γίνεται
of Melchisedec. [4]an annulment [2]on one hand [1]For [3]there comes about

προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς
of [the] preceding command ment because of [1]the [5]of it [2]weak[ness]

καὶ ἀνωφελές, **19** οὐδὲν γὰρ ἐτελείωσεν
[3]and [4]unprofitable[ness], for [4]nothing [3]perfected

ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος,
[1]the [2]law, [2]a bringing in [1]on the other of a better hope,

δι' ἧς ἐγγίζομεν τῷ θεῷ. **20** καὶ καθ'
through which we draw near – to God. And in pro-

ὅσον οὐ χωρὶς ὁρκωμοσίας, — οἱ μὲν
portion as not without oath-taking, [3]the [2]on one (they) hand

γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς
[1]for [7]without [6]oath-taking [4]are [5]priests

γεγονότες, **21** ὁ δὲ μετὰ ὁρκωμοσίας διὰ
[5]having become, the (he) on the other with oath-taking through

τοῦ λέγοντος πρὸς αὐτόν· ὤμοσεν κύριος,
the [one] saying to him: swore [The] Lord,

καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς
and will not change [his] mind: Thou [art] a priest unto

τὸν αἰῶνα· — **22** κατὰ τοσοῦτο καὶ
the age;) by so much indeed

Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.
[4]of a better [5]covenant [3]has become [2]surety [1]Jesus.

23 καὶ οἱ μὲν πλείονές εἰσιν γεγονότες
And the (they) on one hand [3]many [1]are [2]having become

ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμέ-
[4]priests because of *the* [2]by death [1]to be prevented [3]to continue; =being prevented by death from continuing;

νειν· **24** ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς
tinue; the (he) on the other hand because *the* = because he remains to remain [b]him unto

τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·
the age [4]intransmissible [1]has [2]the [3]priestly office;

25 ὅθεν καὶ σώζειν εἰς τὸ παντελὲς
whence indeed [2]to save [3]to [4]the [5]entire = entirely

δύναται τοὺς προσερχομένους δι' αὐτοῦ
[1]he is able the [ones] [1]approaching [3]through [4]him

τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν
– [2]*to* God, always living *for the* to intercede

ὑπὲρ αὐτῶν. **26** τοιοῦτος γὰρ ἦμῖν καὶ
on behalf of them. For [1]such [2]to us [3]indeed

ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος,
[4]was suitable [2]a high priest, holy, harmless, undefiled,

κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ
having been separated from – sinners, and

ὑψηλότερος τῶν οὐρανῶν γενόμενος· **27** ὃς
higher [than] the heavens becoming; who

οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ
has not [3]daily [1]necessity. as

οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων
the high priests, firstly on behalf of the(his) own

ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν
sins sacrifices to offer up, then the [sins]

τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ
of the people; for this he did once for all

ἑαυτὸν ἀνενέγκας. **28** ὁ νόμος γὰρ
himself offering up. For the law

ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας
[4]men [1]appoints [3]high priests [2]having

ἀσθένειαν, ὁ λόγος δὲ τῆς ὁρκωμοσίας
[4]weakness, but the word of the oath-taking

τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα
– after the law [appoints] a Son [2]unto [3]the [4]age

τετελειωμένον.
[1]having been perfected.

CHAPTER 8

NOW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place

8 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
Now a summary over(of) the things being said,
τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν
[3]such [1]we have a high priest, who sat
ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης
at [the] right of the throne of the greatness
ἐν τοῖς οὐρανοῖς, **2** τῶν ἁγίων λειτουργὸς
in *the* heavens, [2]of the [3]holy things [1]a minister
καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν
and of the [2]tabernacle – [1]true, which [3]erected
ὁ κύριος, οὐκ ἄνθρωπος. **3** Πᾶς γὰρ
[1]the [3]Lord, not man. For every
ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε
high priest *for the* [2]to offer [4]gifts [3]both
καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον
[4]and [5]sacrifices [1]is appointed; whence [it is] necessary
ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. **4** εἰ
[2]to have [4]some- [3]also [1]this which he may offer. If
thing [priest]
μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς,
– there- he on earth, he would not be a priest,
fore were
ὄντων τῶν προσφερόντων κατὰ νόμον
[there] being the [ones] offering[a] [3]according to [4]law
τὰ δῶρα· **5** οἵτινες ὑποδείγματι καὶ σκιᾷ
[1]the [3]gifts; who [2]an example [3]and [4]a shadow
λατρεύουσιν τῶν ἐπουρανίων, καθὼς
[1]serve of the heavenly things, as
κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν
[2]has been warned [1]Moses being about to complete
τὴν σκηνήν· ὅρα γάρ φησιν, ποιήσεις
the tabernacle; for See[,] he says, thou shalt make
πάντα κατὰ τὸν τύπον τὸν δειχθέντα
all things according to the pattern – shown
σοι ἐν τῷ ὄρει· **6** νῦν δὲ διαφορωτέρας
to thee in the mount; but now [2]a more excellent
τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός
[1]he has obtained ministry, by so much indeed [4]of a better
ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν
[1][as] [2]he is [5]covenant [3]mediator, which [2]on [3]better
ἐπαγγελίαις νενομοθέτηται. **7** εἰ γὰρ ἡ
[4]promises [1]has been enacted. For if –
πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν
[2]first [covenant] [1]that was faultless, [3]would not

have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their

δευτέρας ἐζητεῖτο τόπος. **8** μεμφόμενος
[a]of(for) a second [b]have been sought [c]place. finding fault [with]

γὰρ αὐτοὺς λέγει· ἰδοὺ ἡμέραι ἔρχονται,
For them he says: Behold[,] days are coming,

λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν
says [the] Lord, and I will effect over the

οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα
household of Israel and over the household of Juda

διαθήκην καινήν, **9** οὐ κατὰ τὴν διαθήκην
covenant a new, not according to the covenant

ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν
which I made with the fathers of them in

ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν
[the] day taking [a]me the hand of them
=when I took

ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι
to lead forth them out of [the] land of Egypt, because

αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,
they continued not *in* in the covenant of me,

κἀγὼ ἠμέλησα αὐτῶν, λέγει κύριος. **10** ὅτι
and I disregarded them, says [the] Lord. Because

αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ
this [is] the covenant which I will covenant with the household

Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει
of Israel after those days, says

κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν
[the] Lord, giving laws of me into the mind

αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω
of them, and on hearts of them I will inscribe

αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεὸν
them, and I will be to them *for* God

καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν. **11** καὶ
and they shall be to me *for* a people. And

οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην
by no means may they teach each man the citizen

αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ,
of him and each man the brother of him,

λέγων· γνῶθι τὸν κύριον, ὅτι πάντες
saying: Know thou the Lord, because all

εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου
will know me from little to great

αὐτῶν. **12** ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις
of them. Because merciful I will be to the unrighteousnesses

αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ
of them, and the sins of them by no means

iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

μνησθῶ ἔτι. **13** ἐν τῷ λέγειν καινὴν
I may remember more. In the to say• 'new'
=When he says

πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαι-
he has made old the first; and the thing being

ούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.
made old and growing aged [is] near vanishing.

CHAPTER 9

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle,

9 Εἶχε μὲν οὖν καὶ ἡ πρώτη δικαι-
[4]had [1]So then [4]both [2]the [3]first ordin-
[4][covenant]

ώματα λατρείας τό τε ἅγιον κοσμικόν.
ances of service [2]the [1]and [4]holy place [3]worldly.

2 σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη,
For a tabernacle was prepared[,] the first,

ἐν ᾗ τε λυχνία καὶ ἡ τράπεζα καὶ
in which [2]the [1]both lampstand and the table and
[were]

ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται
the setting forth of the loaves, which is called

Ἅγια· **3** μετὰ δὲ τὸ δεύτερον καταπέτασμα
Holy; and after the second veil

σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων, **4** χρυσοῦν
a taber- the *being* called Holy of Holies, [2]a golden
nacle [one]

ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς
[1]having altar and the ark of the

διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ,
covenant *having been* covered round on all sides with gold,

ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα
in which pot a golden having the manna
[were]

καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα
and the rod of Aaron – budded

καὶ αἱ πλάκες τῆς διαθήκης, **5** ὑπεράνω
and the tablets of the covenant, [2]above

δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα
[1]and it cherubim of glory overshadowing

τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
the mercy-seat; concern- which there is not now
ing things [?time]

λέγειν κατὰ μέρος. **6** τούτων δὲ οὕτως
to speak in detail. These things now thus
=Now when these things had

κατεσκευασμένων εἰς μὲν τὴν πρώτην
having been prepared[a] [4]into [1]on one [3]the [5]first
been thus prepared hand

σκηνὴν διὰ παντὸς εἰσίασιν οἱ ἱερεῖς
[5]tabernacle [4]at all times [6]go *in* [2]the [5]priests

accomplishing the service *of God.*

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

τὰς λατρείας ἐπιτελοῦντες, **7** εἰς δὲ τὴν
[11]the [12]services [10]accomplishing, [3]into [1]on the other [2]the

δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ
[4]second [5]once [6]of(in) the [10]year [goes] alone [4]the

ἀρχιερεύς, οὐ χωρὶς αἵματος ὃ προσφέρει
[5]high priest, not without blood which he offers

ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημά-
on behalf of himself and [1]the [3]of the [4]people [2]ignor-

των, **8** τοῦτο δηλοῦντος τοῦ πνεύματος
ances, [2]this [4]showing [1]the [3]Spirit

τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν
– [2]Holy, [4]not yet [6]to have been manifested [1]the [3]of the

ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς
[4]holies [3]way [10]still [7]the [5]first [2]tabernacle

ἐχούσης στάσιν, **9** ἥτις παραβολὴ εἰς τὸν
[11]having [11]standing, which [was] a parable for the

καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά
time – present, according to which [1]gifts

τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι
[1]both and sacrifices are being offered not being able

κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,
in respect of conscience to perfect the [one] serving,

10 μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ
only on foods and drinks and

διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς
various washings, ordinances of flesh

μέχρι καιροῦ διορθώσεως ἐπικείμενα.
[5]until [3]a time [4]of amendment [1]being imposed.

11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς
But Christ having appeared a high priest

τῶν γενομένων ἀγαθῶν, διὰ τῆς μείζονος
[3]of the [2]having come about [4]good things, through the greater

καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου,
and more perfect tabernacle not made by hand,

τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,
this is not of this – creation,

12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων,
nor through blood of goats and of calves,

διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ
but through the (his) own blood entered once for all

εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.
into the holies, eternal redemption having found.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of

13 εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων
For if the blood of goats and *of* bulls
καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς
and ashes of a heifer sprinkling the [ones]
κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς
having been polluted sanctifies to [1]the [2]of the
σαρκὸς καθαρότητα, **14** πόσῳ μᾶλλον τὸ
[4]flesh [3]cleanness, by how much more the
αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος
blood – of Christ, who through [5]Spirit
αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ
[1]the eternal [4]himself [3]offered unblemished –
θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ
to God, will cleanse the conscience of us from
νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ
dead works *for the* to serve [2]God
ζῶντι. **15** καὶ διὰ τοῦτο διαθήκης καινῆς
[1]the living. And therefore [4]covenant [5]of a new
μεσίτης ἐστίν, ὅπως θανάτου γενομένου
[3]mediator [1]he is, so as death having occurred[a]
εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
for redemption [1]of the [3]under * [4]the [5]first
διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν
[5]covenant [2]transgressions [10]the [11]promise
λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου
[9]may receive [7]the [ones] [8]having been called [12]of the [13]eternal
κληρονομίας. **16** Ὅπου γὰρ διαθήκη,
[14]inheritance. For where [there is] a covenant,
θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·
[3][the] death [1][there is] necessity [2]to be offered [4]of the [one] [5]making covenant;
17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ
for a covenant over dead [? bodies] [is] firm, since
μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.
never has it strength when [3]lives [1]the [one] [2]making covenant.
18 ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος
Whence neither the first [covenant] [2]without [3]blood
ἐγκεκαίνισται. **19** λαληθείσης γὰρ πάσης
[1]has been dedicated. For [2]having been spoken [1]every
ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως
[3]command-ment[a] [2]accord-ing to [10]the [11]law [4]by [5]Moses
παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν
[6]to all [7]the [8]people, taking the blood of the

* It may seem strange to translate a preposition which means "on" or "over" by "under"; but ἐπί has the meaning of "during the time of" (see Mark 2. 26; I. Tim. 6. 13).

goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the

μόσχων καὶ τῶν τράγων μετὰ ὕδατος
calves and of the goats with water
καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό
and [2]wool [1]scarlet and hyssop, [3]it[self]
τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
[3]both [2]the [4]scroll [5]and [1]all [6]the [7]people
ἐρράντισεν, **20** λέγων· τοῦτο τὸ αἷμα τῆς
[1]he sprinkled, saying: This [is] the blood of the
διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
covenant which [2]enjoined [3]to [4]you –
θεός. **21** καὶ τὴν σκηνὴν δὲ καὶ πάντα
[1]God. [2]both [3]the [4]tabernacle [1]And and all
τὰ σκεύη τῆς λειτουργίας τῷ αἵματι
the vessels of the service with the blood
ὁμοίως ἐρράντισεν. **22** καὶ σχεδὸν ἐν
likewise he sprinkled. And [4]almost [7]by
αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον,
[8]blood [5]all things [6]is(are) cleansed [1]accord- [2]the [3]law,
ing to
καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται
and without bloodshedding there becomes no
ἄφεσις. **23** ἀνάγκη οὖν τὰ μὲν ὑπο-
remission. [There was] necessity therefore [2][for] [3]the [1]on one hand [4]ex-
δείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις
amples of the things in *the* heavens *by* these
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια
[1]to be cleansed, [3][them]- selves [1]on the other [2][for] [3]the [4]heavenly things
κρείττοσιν θυσίαις παρὰ ταύτας. **24** οὐ
by better sacrifices than these. not
γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός,
For into [2]made by hand [4]entered [1]holies [3]Christ,
ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν
figures of the true things, but into [1][it]self
τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ
[1]*the* [2]heaven, now to appear in the presence
τοῦ θεοῦ ὑπὲρ ἡμῶν· **25** οὐδ' ἵνα πολ-
– of God on behalf of us; nor *in order* that often
λάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς
he should offer himself, even as the high priest
εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν
enters into the holies year by year†
ἐν αἵματι ἀλλοτρίῳ, **26** ἐπεὶ ἔδει αὐτὸν
with blood belonging to others, since it behoved him
πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·
often to suffer from [the] foundation of [the] world;

world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων
but now once at [the] completion of the ages
εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς θυσίας
for annulment – of sin through the sacrifice
αὐτοῦ πεφανέρωται. **27** καὶ καθ' ὅσον
of him he has been manifested. And as
ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν,
it is reserved – to men once to die,
μετὰ δὲ τοῦτο κρίσις, **28** οὕτως καὶ
and after this judgment, so also
ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ
– Christ, once having been offered *for the*
πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου
[3]of many [1]to bear [2]sins, [2]a second [time]
χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν
[3]without [4]sin [1]will appear [5]to the [ones] [7]him
ἀπεκδεχομένοις εἰς σωτηρίαν.
[6]expecting for salvation.

CHAPTER 10

10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν
For [4]a shadow [3]having [1]the [2]law of the
μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα
coming good things, not [3][it]self [1]the [2]image
τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς
of the matters, [6]every [6]year† [3]by the [4]same
θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς
[5]sacrifices [6]which [7]they offer [10]continually†
οὐδέποτε δύναται τοὺς προσερχομένους
[2]never [1]can [12]the [ones] [13]approaching
τελειῶσαι· **2** ἐπεὶ οὐκ ἂν ἐπαύσαντο
[11]*to* perfect; since would not they have ceased
προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν
being offered, because of *the* [7]no [5]to have
ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας
[6]still [5]conscience [9]of sins [1]the [ones] [2]serving
ἅπαξ κεκαθαρισμένους; **3** ἀλλ' ἐν αὐταῖς
[3]once [4]having been cleansed? But in them [there
ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·
is] a remembrance of sins yearly†;
4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
for [it is] impossible blood of bulls and *of* goats
ἀφαιρεῖν ἁμαρτίας. **5** Διὸ εἰσερχόμενος εἰς
to take away sins. Wherefore entering into
τὸν κόσμον λέγει· θυσίαν καὶ προσφορὰν
the world he says: Sacrifice and offering
οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·
thou didst not wish, but a body thou didst prepare for me:

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth ex-

6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
burnt offerings and [sacrifices] concerning sins not

εὐδόκησας. **7** τότε εἶπον· ἰδοὺ ἥκω
thou wast well pleased [with]. Then I said: Behold I have come

ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,
in a heading of a scroll it has been written concerning me,

τοῦ ποιῆσαι ὁ θεός τὸ θέλημά σου
– to do[,][d] – God[,]* the will of thee

8 ἀνώτερον λέγων ὅτι θυσίας καὶ προσ-
Above saying that sacrifices and offer-

φορὰς καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας
ings and burnt offerings and [sacrifices] concerning sins

οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες
thou didst not wish nor *thou* wast well pleased [with], which

κατὰ νόμον προσφέρονται, **9** τότε εἴρηκεν
according to law are offered, then he *has* said

ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ θέλημά σου
Behold I have come – to do[d] the will of thee

ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον
He takes away the first in order that the second

στήσῃ· **10** ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν
he may set up; by which will [3]*having been* sanctified [1]we are

διὰ τῆς προσφορᾶς τοῦ σώματος [2]Ἰησοῦ
through the offering of the body of Jesus

Χριστοῦ ἐφάπαξ. **11** Καὶ πᾶς μὲν [2]ἱερεὺς
Christ once for all. And [2]every [1]on one hand [3]priest

ἕστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς
stands daily† ministering and [3]the

αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες
[4]same [1]often [2]offering [5]sacrifices, which

οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· **12** οὗτος
never can *to* take away sins; [1]this [priest]

δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας
[1]on the other [4]one [6]on behalf of [7]sins [3]having offered

θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ
[8]sacrifice [9]in – [10]perpetuity [6]sat at [the] right [hand]

τοῦ θεοῦ, **13** τὸ λοιπὸν ἐκδεχόμενος ἕως
– of God, henceforth expecting till

* The "articular vocative"; *cf.* 1. 8, 9.

pecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our

τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
⁴are put ¹the ³enemies ²of him a footstool of the
ποδῶν αὐτοῦ. **14** μιᾷ γὰρ προσφορᾷ
feet of him. For by one offering
τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζ-
he has perfected in – perpetuity the [ones] being
ομένους. **15** Μαρτυρεῖ δὲ ἡμῖν καὶ
sanctified. And ⁵witnesses ⁶to us ⁴indeed
τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ
¹the ³Spirit – ²Holy; for after *the*
εἰρηκέναι· **16** αὕτη ἡ διαθήκη ἣν δια-
to have said: This [is] the covenant which I will
=having said:
θήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας
covenant to them after – days
ἐκείνας, λέγει κύριος· διδοὺς νόμους μου
those, says [the] Lord: Giving laws of me
ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν
on hearts of them, also on the mind
αὐτῶν ἐπιγράψω αὐτούς, **17** καὶ τῶν
of them I will inscribe them, and the
ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν
sins of them and the iniquities of them
οὐ μὴ μνησθήσομαι ἔτι. **18** ὅπου δὲ
by no means I will remember still. Now where
ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ
forgiveness of these [is], no longer offering concerning
[there is]
ἁμαρτίας.
sins.

19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς
Having therefore, brothers, confidence for
τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι
the entering of the holies by the blood
Ἰησοῦ, **20** ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
of Jesus, which he dedicated for us[,] a way
πρόσφατον καὶ ζῶσαν διὰ τοῦ κατα-
fresh and living through the veil,
πετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,
this is the flesh of him,
21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ
and priest a great over the household –
θεοῦ, **22** προσερχώμεθα μετὰ ἀληθινῆς
of God, let us approach with a true
καρδίας ἐν πληροφορίᾳ πίστεως, ῥεραν-
heart in full assurance of faith, having been
τισμένοι τὰς καρδίας ἀπὸ συνειδήσεως
sprinkled [as to] the hearts from ⁶conscience

bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι
[1]an evil and having been bathed [as to] the body [2]water

καθαρῷ· **23** κατέχωμεν τὴν ὁμολογίαν τῆς
[1]in clean; let us hold fast the confession of the (our)

ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγ-
hope unyieldingly, for faithful [is] the [one] pro-

γειλάμενος, **24** καὶ κατανοῶμεν ἀλλήλους
mising, and let us consider one another

εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,
to incitement of love and of good works,

25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν
not forsaking the coming together

ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρα-
of [our]selves, as custom with some [is], but ex-

καλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ
horting, and by so much more as

βλέπετε ἐγγίζουσαν τὴν ἡμέραν. **26** Ἑκουσίως
ye see [3]drawing near [1]the [2]day. wilfully

γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν
For sinning us[a] after *the* to receive
=when we sin wilfully =receiving

τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ
the full knowledge of the truth, [4]no more [5]concerning

ἁμαρτιῶν ἀπολείπεται θυσία, **27** φοβερὰ
[3]sins [4]remains [1]a sacrifice, [2]fearful

δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος
[1]but [3]some expectation of judgment and [2]of fire [4]zeal

ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.
[5]to consume [3]being about the adversaries.

28 ἀθετήσας τις νόμον Μωϋσέως χωρὶς
[3]Disregarding [1]anyone [2]law [4]of Moses [5]without

οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν
[7]compassions [8]on [the word of] [9]two [10]or [11]three [12]witnesses

ἀποθνήσκει· **29** πόσῳ δοκεῖτε χείρονος
[6]dies; by how much think ye [2]of worse

ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ
[1]will be thought worthy [3]punishment [4]the [5]the [7]Son -

θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς
[8]of God [6]having trampled [on] and [9]the [10]blood [11]of the

διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη,
[12]covenant [13]common [14]having deemed, by which he was sanctified,

καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.
and [15]the [16]Spirit - [17]of grace [18]having insulted.

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any*

30 οἴδαμεν γὰρ τὸν εἰπόντα· ἐμοὶ
For we know the [one] having said: To me
= Vengeance
ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ πάλιν·
vengeance,[e] I will repay; and again:
is mine,
κρινεῖ κύριος τὸν λαὸν αὐτοῦ. **31** φοβερὸν
[3]will judge [1]The Lord the people of him. A fearful thing [it is]
τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.
the to fall *in* into [the] hands [2]God [1]of a living.
32 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας,
But remember ye the [3]formerly [1]days,
ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν
in which being enlightened [2]a much(great) [3]struggle
ὑπεμείνατε παθημάτων, **33** τοῦτο μὲν
[1]ye endured [4]of sufferings, *this* on one hand
ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι,
[3]to reproaches [2]both [4]and [5]to afflictions [1]being exposed,
τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφ-
this on the other [3]sharers [5]of the [6]thus [4]liv-
ομένων γενηθέντες. **34** καὶ γὰρ τοῖς
ing [1]having become. For indeed in *the*
δεσμίοις συνεπαθήσατε, καὶ τὴν ἁρπαγὴν
bonds ye suffered together, and [4]the [5]seizure
τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
[6]of the [7]possessions [5]of you [4]with [3]joy
προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοὺς
[1]ye accepted, knowing [2]to have [1][your]selves
κρείσσονα ὕπαρξιν καὶ μένουσαν. **35** Μὴ
[3]a better [4]possession [4]and [5]remaining. not
ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις
Cast ye away therefore the confidence of you, which
ἔχει μεγάλην μισθαποδοσίαν. **36** ὑπομονῆς
has a great recompence. [2]of endurance
γὰρ ἔχετε χρείαν ἵνα τὸ θέλημα τοῦ
For [1]ye have [2]need in order [3]the [4]will –
that
θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.
[4]of God [1]having done ye may obtain the promise.
37 ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος
For yet [3]little [1]a very,* the coming [one]
ἥξει καὶ οὐ χρονίσει· **38** ὁ δὲ δίκαιός
will come and will not delay; but the just man
μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑπο-
of me by faith will live, and if he

* *Cf.* our "so so".

man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

στείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου
withdraws, [4]is not well pleased [1]the [2]soul [3]of me
ἐν αὐτῷ. **39** ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς
in him. But we are not of withdrawal
εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν
to destruction, but of faith to possession
ψυχῆς.
of soul.

CHAPTER 11

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God

11 Ἔστιν δὲ πίστις ἐλπιζομένων ὑπό-
Now [3]is [1]faith [4]of things being hoped [5][the]
στασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.
reality, [3]of things [1][the] proof not being seen.
2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ
by this For [3]obtained witness [1]the
πρεσβύτεροι. **3** Πίστει νοοῦμεν κατηρτίσθαι
[4]elders. By faith we understand [5]to have been adjusted
τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ
[1]the [2]ages by a word of God, so as† [3]not
ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.
[4]out of [5]things appearing [1]the [2]being seen [6]to have become.
4 Πίστει πλείονα θυσίαν Ἄβελ παρὰ
By faith [4]a greater(? better) [5]sacrifice [1]Abel [6]than
Κάϊν προσήνεγκεν τῷ θεῷ, δι' ἧς
[7]Cain [3]offered – [2]to God, through which
ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ
he obtained witness to be just, [2]witnessing [4]over
τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι'
[4]the [5]gifts [6]of him – [1]God,[a] and through
αὐτῆς ἀποθανὼν ἔτι λαλεῖ. **5** Πίστει
it having died still he speaks. By faith
Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον,
Enoch was removed – not to see[c] death,
καὶ οὐχ ηὑρίσκετο διότι μετέθηκεν αὐτὸν
and was not found because [3]removed [2]him
ὁ θεός. **6** πρὸ γὰρ τῆς μεταθέσεως
– [1]God. For before the(his) removal
μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ· χωρὶς
he has obtained witness to have been well-pleasing – to God; [1]without
δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι
[1]but faith [it is] impossible to be well-pleasing [to God]; [2]to believe
γὰρ δεῖ τὸν προσερχόμενον [τῷ] θεῷ,
[1]for [2]it behoves [3]the [one] [4]approaching – [5]*to* God,

must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the

ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν
that he is and [3]to the [ones] [4]seeking [5]out [6]him
μισθαποδότης γίνεται. **7** Πίστει χρηματισ-
[2]a rewarder [1]becomes. By faith [2]having been warned [by
θεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων,
God*] [1]Noah concerning the things not yet being seen,
εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς
being devout prepared an ark for
σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς
[the] salvation of the household of him, through which
κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ
he condemned the world, and [3]of the [4]according to
πίστιν δικαιοσύνης ἐγένετο κληρονόμος.
[2]faith [4]righteousness [1]became [3]heir.
8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν
By faith [2]being called [1]Abraham [11]obeyed
ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν
[3]to go forth [4]to [5]a place [6]which [7]he was about [8]to receive
εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμε-
[9]for [10]an inheritance, and went forth not understand-
νος ποῦ ἔρχεται. **9** Πίστει παρῴκησεν
ing where he goes(went). By faith he sojourned
εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν,
in a land – of promise as a foreigner,
ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ
in tents dwelling, with Isaac and
Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγ-
Jacob the co-heirs of the [5]pro-
γελίας τῆς αὐτῆς· **10** ἐξεδέχετο γὰρ τὴν
mise – [1]same; for he expected the
τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης
[5]the [4]foundations [5]having [1]city, of which [3]artificer
καὶ δημιουργὸς ὁ θεός. **11** Πίστει καὶ
[4]and [5]maker – [1]God [2][is]. By faith also
αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν
[2][her]self [1]Sara [4]power [5]for [6]conception
σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας,
[7]of seed [3]received even beyond time of age,
ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.
since [2]faithful [1]she deemed the [one] having promised.
12 διὸ καὶ ἀφ' ἑνὸς ἐγενήθησαν, καὶ
Wherefore indeed from one there became, and
ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα
that too† [he] having died,* as the stars

*This must be understood, as the word always (or at least generally) has reference to a divine communication.

sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed

τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος
of *the* heaven – in multitude and as the [3]sand
ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ
– [3]by [4]the [5]lip [6]of the [7]sea –
ἀναρίθμητος. 13 Κατὰ πίστιν ἀπέθανον
[1]innumerable. [4]By way of [5]faith [3]died
οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγ-
[1]these [2]all, not having obtained the pro-
γελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ
mises, but [5]from afar [6]them [7]seeing [8]and
ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι
[9]greeting, and confessing that [10]strangers
καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.
[11]and [12]sojourners [1]they are on the earth
(? land).
14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν
For the [ones] [2]such things [3]saying make manifest
ὅτι πατρίδα ἐπιζητοῦσιν. 15 καὶ εἰ μὲν
that [3]a fatherland [1]they seek. And if on one hand
ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν,
[2]that [1]they remembered from which they came out,
εἶχον ἂν καιρὸν ἀνακάμψαι· 16 νῦν
they might have had time(opportunity) to return; now
δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν
on the other [2]a better [1]they aspire to, this is
ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς
a heavenly. Wherefore [1]is not ashamed [of] [4]them
ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασεν
– [1]God [4]God [5]to be called [6]of them; [3]he prepared
γὰρ αὐτοῖς πόλιν. 17 Πίστει προσενήνοχεν
[1]for for them a city. By faith [2]*has* offered up
Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ
[1]Abraham – [4]Isaac [2]being tested, and
τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας
[6]the [7]only begotten [5]was [1]the [3]the [4]promises
(his) offering up [one]
ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη ὅτι
[2]having undertaken, as to whom it was spoken[.] –
ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα,
In Isaac shall be called to thee a seed,
=thy seed,
19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν
reckoning that [6]even [5]from [7]dead [8]to raise
δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν
[2][was] [3]able – [1]God; whence [4]him [1]indeed [5]in
παραβολῇ ἐκομίσατο. 20 Πίστει καὶ περὶ
[3]a parable [4]he obtained. By faith also [6]con-
cerning

Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood,

μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ
[2]coming things [3]blessed [1]Isaac – [3]Jacob
καὶ τὸν Ἠσαῦ. **21** Πίστει Ἰακὼβ
[4]and – [5]Esau. By faith Jacob
ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ
dying [2]each [3]of the [4]sons [5]of Joseph
εὐλόγησεν, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον
[1]blessed, and worshipped on the tip
τῆς ῥάβδου αὐτοῦ. **22** Πίστει Ἰωσὴφ
of the rod of him. By faith Joseph
τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν
dying [2]concerning [3]the [4]exodus [5]of the [6]sons
Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν
[7]of Israel [1]remembered and [2]concerning [3]the
ὀστέων αὐτοῦ ἐνετείλατο. **23** Πίστει
[4]bones [5]of him [1]gave orders. By faith
Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ
Moses having been born was hidden three months by
τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον
the parents of him, because they saw [3][to be] fine
τὸ παιδίον, καὶ οὐκ ἐφοβήθησαν τὸ
[1]the [2]child, and they did not fear the
διάταγμα τοῦ βασιλέως. **24** Πίστει Μωϋσῆς
decree of the king. By faith Moses
μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
[3]great [1]having become denied to be said(called) son
θυγατρὸς Φαραώ, **25** μᾶλλον ἑλόμενος
of [the] daughter of Pharaoh, rather choosing
συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ
to be ill treated with the people – of God than
πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν,
for a time to have [2]of sin [1]enjoyment.
26 μείζονα πλοῦτον ἡγησάμενος τῶν
[5]greater [4]riches [1]deeming [7][than] [8]the
Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ
[10]of Egypt [9]treasures [2]the [3]reproach –
Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθ-
[4]of Christ; for he was looking away to the recom-
αποδοσίαν. **27** Πίστει κατέλιπεν Αἴγυπτον,
pence. By faith he left Egypt,
μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως·
not fearing the anger of the king;
τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.
for [4]the [5]unseen [one] [2]as [3]seeing [1]he endured.
28 Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν
By faith he *has* made the passover and the
πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ
affusion of the blood, lest the

lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial

ὀλεθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.
[one] destroying [3]the [2]firstborns [1]should touch [4]of them.

29 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν
By faith they went through the Red Sea

ὡς διὰ ξηρᾶς γῆς, ἧς πεῖραν λαβόντες
as through dry land, which [4]trial [2]taking

οἱ Αἰγύπτιοι κατεπόθησαν. **30** Πίστει
[1]the [2]Egyptians were swallowed up. By faith

τὰ τείχη Ἰεριχὼ ἔπεσαν κυκλωθέντα ἐπὶ
the walls of Jericho fell having been encircled during

ἑπτὰ ἡμέρας. **31** Πίστει Ῥαὰβ ἡ πόρνη
seven days. By faith Rahab the prostitute

οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη
did not perish with the [ones] disobeying, having received

τοὺς κατασκόπους μετ' εἰρήνης. **32** Καὶ
the spies with peace. And

τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον
what more may I say? [4]will fail [5]me [1]for [6]recounting

ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών,
[3]the [2]time concerning Gedeon, Barak, Sampson,

Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ
Jephthae, [2]David [1]both and Samuel and

τῶν προφητῶν, **33** οἳ διὰ πίστεως
the prophets, who through faith

κατηγωνίσαντο βασιλείας, ἠργάσαντο δι-
overcame kingdoms, wrought right-

καιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν
eousness, obtained promises, stopped

στόματα λεόντων, **34** ἔσβεσαν δύναμιν
mouths of lions, quenched [the] power

πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώ-
of fire, escaped mouths(edges) of [the] sword, were em-

θησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ
powered from weakness, became strong

ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.
in war, [1]armies [2]made to yield [3]of foreigners.

35 ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς
[1]received [2]women [4]by [5]resurrection [3]the

νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν,
[4]dead [5]of them; but others were beaten to death,

οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα
not accepting – deliverance, in order that

κρείττονος ἀναστάσεως τύχωσιν· **36** ἕτεροι
[2]a better [3]resurrection [1]they might obtain; others

of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον,
and [2]of mockings [4]and [5]of scourgings [3]trial [1]took,

ἔτι δὲ δεσμῶν καὶ φυλακῆς· **37** ἐλιθάσ-
and more of bonds and of prison; they were

θησαν, ἐπειράσθησαν, ἐπρίσθησαν, ἐν φόνῳ
stoned, they were tried, they were sawn asunder, [2]by [3]murder

μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς,
[4]of sword [1]they died, they went about in sheepskins,

ἐν αἰγείοις δέρμασιν, ὑστερούμενοι,
in goatskins, being in want,

θλιβόμενοι, κακουχούμενοι, **38** ὧν οὐκ ἦν
being afflicted, *being* ill treated, of whom was not

ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι
worthy the world, [2]over [3]deserts [1]wandering

καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς
and mountains and caves and the holes

τῆς γῆς. **39** Καὶ οὗτοι πάντες μαρτυρη-
of the earth. And these all having obtained

θέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο
witness through the(ir) faith obtained not

τὴν ἐπαγγελίαν, **40** τοῦ θεοῦ περὶ ἡμῶν
the promise, – God [4]concerning [5]us

κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς
[3]better [2]some- thing [1]having foreseen,[a] in order that not without

ἡμῶν τελειωθῶσιν.
us they should be perfected.

CHAPTER 12

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

12 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες
So therefore [2]also [1]we, [3]such [1]having

περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον
[5]lying around [6]us [3]a cloud [4]of witnesses, [8]encumbrance

ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον
[1]putting away [3]every [4]and [5]the [7]most besetting

ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν
[6]sin, through endurance let us run [1]the

προκείμενον ἡμῖν ἀγῶνα, **2** ἀφορῶντες εἰς
[2]set before [4]us [3]contest(race), looking away to

τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν
[1]the [5]of the [6]faith [2]author [3]and [4]finisher

Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ
Jesus, who against [1]the [3]set before [4]him

χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης κατα-
[2]joy endured a cross [2]shame [1]de-

φρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ
spising, [3]at [4][the] right [hand] [1]and [5]of the [6]throne –

3 For consider him that endured such contradiction of sinners against himself, let ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that

θεοῦ κεκάθικεν. 3 ἀναλογίσασθε γὰρ τὸν
[2]of God [3]has taken [1]seat. For consider ye [1]the [one]

τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτω-
[2]such [3]having endured [4]by – [5]of sin-

λῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε
ners [2]against [3]himself [4]contradiction, lest ye grow weary

ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. 4 Οὔπω
[3]in the [2]souls [4]of you [1]fainting. Not yet

μέχρις αἵματος ἀντικατέστητε πρὸς τὴν
[2]until [3]blood [1]ye resisted [4]against –

ἁμαρτίαν ἀνταγωνιζόμενοι, 5 καὶ ἐκλέλησθε
[5]sin [5]struggling *against*, and ye have forgotten

τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς
the exhortation, which [3]with you [2]as [4]with sons

διαλέγεται· υἱέ μου, μὴ ὀλιγώρει παιδείας
[1]discourses: Son of me, do not make light of [the] discipline

κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·
of [the] Lord, nor faint [3]by [2]him [1]being reproved;

6 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ
for whom [2]loves [1][the] Lord he disciplines, [3]scourges

δὲ πάντα υἱὸν ὃν παραδέχεται. 7 εἰς
[1]and every son whom he receives. For

παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν
discipline endure ye; [4]as [3]with sons [2]with you

προσφέρεται ὁ θεός· τίς γὰρ υἱὸς ὃν
[2]is dealing – [1]God; for what son whom [is there]

οὐ παιδεύει πατήρ; 8 εἰ δὲ χωρίς ἐστε
[2]disciplines not [1]a father? But if [3]without [1]ye are

παιδείας, ἧς μέτοχοι γεγόνασιν πάντες,
discipline, of which [3]sharers [2]have become [1]all,

ἄρα νόθοι καὶ οὐχ υἱοί ἐστε. 9 εἶτα
then bastards and not sons ye are. Furthermore

τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας
the – [2]of the [4]flesh [3]of us [1]fathers

εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ
[1]we had [4]correctors and we respected [them]: [3]not

πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ
[4]much [3]more [1]shall [2]we [4]be [3]subject to the Father

τῶν πνευμάτων καὶ ζήσομεν; 10 οἱ μὲν
– of spirits and we shall live? [1]they [2]indeed

γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν
[1]for for a few days accord- ing to the seeming thing [good]

αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον
to them disciplined [us], but he for the(our) profit

we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come

εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.
for the to partake of the sanctity of him.

11 πᾶσα μὲν παιδεία πρὸς μὲν τὸ παρὸν
[3]All [1]on one hand [3]discipline [4]for [7]in- deed [8]the [6]present

οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον
seems not [2]of joy [1]to be but of grief, [5]later

δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς
[1]on the other [3]fruit [4]peaceable [7]to the [8]through [10]it [ones]

γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.
[5]having been exercised [6]it gives back [9]of righteousness.

12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ
Where- fore [1]the [3]*having been* wearied [4]hands [5]and [6]the

παραλελυμένα γόνατα ἀνορθώσατε, **13** καὶ
[7]*having been* paralysed [8]knees [1]straighten ye, and

τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν,
tracks straight make for the feet of you,

ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ
lest the lame be turned aside, [3]may be cured [1]but

μᾶλλον. **14** Εἰρήνην διώκετε μετὰ πάντων,
[5]rather. Peace follow with all men,

καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς
and – sanctification, [2]which [1]without no one

ὄψεται τὸν κύριον, **15** ἐπισκοποῦντες μή
will see the Lord, observing not(lest)

τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ,
anyone fail*ing* from the grace – of God,

μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ
not any root of bitterness [2]up [1]growing disturb (lest)

καὶ διὰ ταύτης μιανθῶσιν οἱ πολλοί,
and through this [2]be defiled *the* [1]many,

16 μή τις πόρνος ἢ βέβηλος ὡς Ἠσαῦ,
not(lest) any fornicator or profane man as Esau,

ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ
who against [2]eating [1]one gave up the

πρωτοτόκια ἑαυτοῦ. **17** ἴστε γὰρ ὅτι
rights of the firstborn of himself. For ye know that

καὶ μετέπειτα θέλων κληρονομῆσαι τὴν
indeed afterwards wishing to inherit the

εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ
blessing he was rejected, for [4]of repentance

τόπον οὐχ εὗρεν, καίπερ μετὰ δακρύων
[3]place [2]not [1]he found, though with tears

ἐκζητήσας αὐτήν. **18** Οὐ γὰρ προσεληλύθατε
seeking out it. For [2]not [1]ye [2]have [4]approached

unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ
to [a mountain] being felt and having been ignited with fire and

γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ **19** καὶ
to darkness and *to* deep gloom and *to* whirlwind and

σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς
[2]of trumpet [1]*to* a sound and *to* a voice of words, which

οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι
the [ones] hearing entreated not to be added

αὐτοῖς λόγον· **20** οὐκ ἔφερον γὰρ τὸ
to them a word; [2]not [3]they bore [1]for the thing

διαστελλόμενον· κἂν θηρίον θίγῃ τοῦ ὄρους,
being charged: If even a beast touches the mountain,

λιθοβοληθήσεται· **21** καὶ, οὕτω φοβερὸν ἦν
it shall be stoned; and, so fearful was

τὸ φανταζόμενον, Μωϋσῆς εἶπεν· ἔκφοβός
the thing appearing, Moses said: [2]Terrified

εἰμι καὶ ἔντρομος· **22** ἀλλὰ προσεληλύθατε
[1]I am and trembling; but ye have approached

Σιὼν ὄρει καὶ πόλει θεοῦ ζῶντος,
[2]Zion [1]*to* mount and *to* a city [3]God [1]of [the] living,

Ἰερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν
[2]Jerusalem [1]*to* a heavenly, and *to* myriads

ἀγγέλων, **23** πανηγύρει καὶ ἐκκλησίᾳ
of angels, *to* an assembly and a church

πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς,
of firstborn [ones] *having been* enrolled in heavens,

καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασι
and [2]judge [1]*to* God of all men, and *to* spirits

δικαίων τετελειωμένων, **24** καὶ διαθήκης
of just men *having been* made perfect, and [4]covenant

νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ
[2]of a new [3]mediator [1]*to* Jesus, and *to* blood of sprinkling

κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ.
[2]a better thing [1]speaking than – Abel.

25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·
Look ye [that] [2]not [1]ye refuse the [one] speaking;

εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς
for if those escaped not [2]on [3]earth

παραιτησάμενοι τὸν χρηματίζοντα, πολὺ
[1]refusing [2]the [one] [3]warning, much

μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν
more we* [1]the [ones] [2]the [one] [3]from [4]heavens [4]*[warning]

* That is, "much more [shall] we [not escape]"; or, putting it in another way, "much less shall we escape."

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

ἀποστρεφόμενοι· **26** οὗ ἡ φωνὴ τὴν γῆν
[1]turning from; of whom the voice [1]the [2]earth
ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων·
[1]shook [1]then, but now he has promised saying:
ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν
Yet once I will shake not only the
γῆν ἀλλὰ καὶ τὸν οὐρανόν. **27** τὸ δὲ
earth but also *the* heaven. Now the [phrase]
ἔτι ἅπαξ δηλοῖ τὴν τῶν σαλευομένων
'Yet once' declares [1]the [2]of the things [3]being shaken
μετάθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ
[1]removal as of things having in or- [2]may [1]the
been made. der that remain things
μὴ σαλευόμενα. **28** Διὸ βασιλείαν ἀσάλευτος
[1]not [1]being shaken. Wherefore [2]kingdom [2]an unshakable
παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς
[1]receiving let us have grace, through which
λατρεύωμεν εὐαρέστως τῷ θεῷ, μετὰ
we may serve [1]well-pleasingly – [2]God, with
εὐλαβείας καὶ δέους· **29** καὶ γὰρ ὁ θεὸς
devoutness and awe; for indeed the God
ἡμῶν πῦρ καταναλίσκον.
of us [is] fire a consuming.

CHAPTER 13

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he

13 Ἡ φιλαδελφία μενέτω. **2** τῆς
– [1]brotherly love [1]Let *it* [2]remain. –
φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης
of hospitality Be ye not forgetful; [1]through [2]this
γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.
[1]for [1]unconsciously† [2]some [3]entertaining(ed) [4]angels.
3 μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι,
Be ye mindful of the prisoners as *having been* bound with [them],
τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες
of the *being* ill treated as also [your]selves being [ones]
ἐν σώματι. **4** Τίμιος ὁ γάμος ἐν πᾶσιν
in [the] body. [2]honourable – [1]marriage in all
[1][Let] [2][be]
καὶ ἡ κοίτη ἀμίαντος· πόρνους γὰρ
and the bed undefiled; for fornicators
καὶ μοιχοὺς κρινεῖ ὁ θεός. **5** Ἀφιλάργυρος
and adulterers [1]will judge – [2]God. [1]without love of money
ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν·
[1][Let] [2]way of being satisfied the things present;
[3]the life [4][be], with
(your)

hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth

αὐτὸς γὰρ εἴρηκεν· οὐ μή σε ἀνῶ οὐδ'
for he has said: By no means thee will I nor leave

οὐ μή σε ἐγκαταλίπω· 6 ὥστε θαρροῦντας
by no(any) means thee I forsake; so as being of good cheer

ἡμᾶς λέγειν· κύριος ἐμοὶ βοηθός, οὐ
us to say[b]: [The] Lord to me[e] [is] a helper, not

φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;
I will fear; what [1]will [2]do [4]to me [3]man?

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν,
Remember the [ones] leading of you,

οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ
who spoke to you the word –

θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς
of God, [4]of whom [1]looking at [3]the [2]result [4]of the

ἀναστροφῆς μιμεῖσθε τὴν πίστιν. 8 Ἰησοῦς
[4]conduct imitate ye the(ir) faith. Jesus

Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς
Christ [4]yesterday [3]and [4]to-day [1][is] [2]the [3]same

καὶ εἰς τοὺς αἰῶνας. 9 Διδαχαῖς ποικίλαις
and unto the ages. [1]teachings [2]by various

καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ
[2]and [4]strange [1]Do not be carried away; for [it is] good

χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ
[1]by grace [2]to be confirmed [1]the [3]heart,[b] not

βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ
by foods, by which [3]were not profited [1]the

περιπατοῦντες. 10 ἔχομεν θυσιαστήριον ἐξ
[2][ones] walking. We have an altar of

οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ
which [1]to eat [3]have not [4]authority [1]the [2]the [ones]

σκηνῇ λατρεύοντες. 11 ὧν γὰρ εἰσφέρεται
[4]tabernacle [3]serving. For [2]of what [1]is brought *in*

ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
[4]animals [1]the [2]blood [4]concerning [3]sins into the

ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ
holies through the high priest, of these the

σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.
bodies is(are) burned outside the camp.

12 διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ
Where-fore in-deed Jesus, in order that he might sanctify [3]through

τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς
[4]the(his) [3]own [2]blood [1]the [3]people, outside the

πύλης ἔπαθεν. 13 τοίνυν ἐξερχώμεθα πρὸς
gate suffered. So let us go forth to

therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd

αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμὸν
him outside the camp the reproach
αὐτοῦ φέροντες· **14** οὐ γὰρ ἔχομεν ὧδε
of him bearing; for [1]not [1]we have here
μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν
a continuing city, but the [one] coming
ἐπιζητοῦμεν. **15** Δι' αὐτοῦ οὖν ἀναφέρωμεν
we seek. Through him therefore let us offer up
θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ,
a sacrifice of praise always – to God,
τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων
this is fruit of lips confessing
τῷ ὀνόματι αὐτοῦ. **16** τῆς δὲ εὐποιΐας
to the name of him. But of the doing good
καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις
and sharing be ye not forgetful; [3]with such
γὰρ θυσίαις εὐαρεστεῖται ὁ θεός. **17** Πεί-
[1]for sacrifices [2]is well pleased – [1]God. Obey
θεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε·
ye the [ones] leading of you and submit to [them]:
αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν
for they watch on behalf of the souls
ὑμῶν ὡς λόγον ἀποδώσοντες· ἵνα μετὰ
of you as [3]account [1]rendering*; in order that with
χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζ-
joy [2]this [1]they may do and not groan-
οντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
ing; for profitless to you this [would be].
18 Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα
Pray ye concerning us; [1]we are persuaded
γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν
[1]for that a good conscience we have, [1]in
πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.
[2]all [respects] [3]well [1]wishing [2]to behave.
19 περισσοτέρως δὲ παρακαλῶ τοῦτο
And more abundantly I beseech [you] this
ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.
to do, in order that sooner I may be restored to you.
20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν
Now the God – of peace, the having led up [one]
ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων
out of [the] dead the [2]shepherd [3]of the [4]sheep

* In the future.

of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου,
the [1]great in (? wi h) blood [2]covenant [3]of an eternal,
τὸν κύριον ἡμῶν Ἰησοῦν, **21** καταρτίσαι
the Lord of us Jesus, *may he* adjust
ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι
you in every good thing *for the* to do
τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ
the will of him, doing in us the [thing]
εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ
wellpleasing before him through Jesus
Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας
Christ, to whom [be] the glory unto the ages
τῶν αἰώνων· ἀμήν. **22** Παρακαλῶ δὲ
of the ages: Amen. And I beseech
ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς
you, brothers, endure the word –
παρακλήσεως· καὶ γὰρ διὰ βραχέων
of beseeching; for indeed through few [words]
ἐπέστειλα ὑμῖν. **23** Γινώσκετε τὸν ἀδελφὸν
I wrote to you. Know ye the brother
ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ
of us Timothy having been released, with whom
ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.
if sooner I come I will see you.
24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους
Greet ye all the [ones] leading
ὑμῶν καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται
of you and all the saints. [4]greet
ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
[4]you [1]The [ones] [2]from – [3]Italy.
25 Ἡ χάρις μετὰ πάντων ὑμῶν.
– Grace [be] with all you.

JAMES 1

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

[4]Of James [1]Epistle

CHAPTER 1

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ
James [2]of God [3]and [4]of [the] Lord [5]Jesus
Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς
[6]Christ [1]a slave to the twelve tribes –
ἐν τῇ διασπορᾷ χαίρειν.
in the dispersion greeting.*

* See note on Phil. 3.16 in Introduction.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου,
All joy deem [it], brothers of me,

ὅταν πειρασμοῖς περιπέσητε ποικίλοις,
whenever [3]trials [1]ye fall [2]into various,

3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς
knowing that the approved part [3]of you [1]of the
=that which is approved in your faith

πίστεως κατεργάζεται ὑπομονήν. **4** ἡ δὲ
[1]faith works endurance. – And

ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε
endurance [3]work [2]perfect [1]let it have, in order that ye may be

τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
perfect and entire, in nothing wanting.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω
if But anyone of you wants wisdom, let him ask

παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἁπλῶς
from [2]the [3]giving [1]God to all men unreservedly

καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.
and not reproaching, and it will be given to him.

6 αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος·
But let him ask in faith, nothing doubting;

ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι
for the [one] doubting is like a wave

θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.
of [the] sea *being* driven by wind and *being* tossed.

7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος
For let not [3]suppose [1]that [2]man

ὅτι λήμψεταί τι παρὰ τοῦ κυρίου, **8** ἀνὴρ
that he will receive anything from the Lord, a man

δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς
two-souled, unsettled in all the

ὁδοῖς αὐτοῦ. **9** Καυχάσθω δὲ ὁ ἀδελφὸς
ways of him. But let [4]boast [1]the [3]brother

ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, **10** ὁ δὲ
– [2]humble in the height of him, and the

πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι
rich one in the humiliation of him, because

ὡς ἄνθος χόρτου παρελεύσεται. **11** ἀνέτειλεν
as a flower of grass he will pass away. [4]rose

γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν
[1]For [2]the [3]sun with the hot wind and dried

τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν
the grass, and the flower of it fell out

καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ
and the comeliness of the appearance of it

perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every

ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς
perished; thus also the rich man in the

πορείαις αὐτοῦ μαρανθήσεται. **12** Μακάριος
goings of him will fade away. Blessed

ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος
[the] man who endures trial, because ¹approved

γενόμενος λήμψεται τὸν στέφανον τῆς
¹having become he will receive the crown –

ζωῆς, ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.
of life, which he promised to the [ones] ¹oving him.

13 Μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ
²no man ³being tempted ¹Let ⁴say[.] – From

θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός
God I am tempted; – for God ²untempted

ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.
¹is of(with) evil things, and ²tempts ¹he no man.

14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας
But each man is tempted by the(his) own

ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·
lusts being drawn out and *being* enticed;

15 εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει
then – lust having conceived bears

ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα
sin, – and sin having been fully formed

ἀποκύει θάνατον. **16** Μὴ πλανᾶσθε, ἀδελφοί
brings forth death. Do not err, ³brothers

μου ἀγαπητοί.
²of me ¹beloved.

17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα
Every ²giving ¹good and every ²gift

τέλειον ἄνωθέν ἐστιν καταβαῖνον ἀπὸ τοῦ
¹perfect ⁴from above ³is coming down from the

πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι
Father of the lights, with whom ⁵has no place

παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. **18** βου-
¹change ³or ⁴of turning ²shadow. Having

ληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας,
purposed he brought forth us by a word of truth,

εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν
for the to be us[b] ³firstfruit ¹a certain ²of
=that we should be

αὐτοῦ κτισμάτων.
⁴of him ⁴creatures.

19 Ἴστε, ἀδελφοί μου ἀγαπητοί. ἔστω
Know ye, ³brothers ²of me ¹beloved. ⁴let be

man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and

δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι,
[1]But every man swift *for the* to hear,
βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·
slow *for the* to speak, slow to wrath;
20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ
for [the] wrath of a man [2][the] righteousness [3]of God
οὐκ ἐργάζεται. **21** διὸ ἀποθέμενοι πᾶσαν
[1]works not. Wherefore putting away all
ῥυπαρίαν καὶ περισσείαν κακίας ἐν πραΰ-
filthiness and superfluity of evil in meek-
τητι δέξασθε τὸν ἔμφυτον λόγον τὸν
ness receive ye the implanted word –
δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. **22** γίν-
being able to save the souls of you. be-
εσθε δὲ ποιηταὶ λόγου, καὶ μὴ ἀκροαταὶ
come ye And doers of [the] word, and not hearers
μόνον παραλογιζόμενοι ἑαυτούς. **23** ὅτι
only misleading yourselves. Because
εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ
if anyone [2]a hearer [3]of [the] word [1]is and not
ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι
a doer, this one is like a man perceiving
τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν
the face of the birth of him in
ἐσόπτρῳ· **24** κατενόησεν γὰρ ἑαυτὸν καὶ
a mirror; for he perceived himself and
ἀπελήλυθεν, καὶ εὐθέως ἐπελάθετο ὁποῖος
has gone away, and straightway forgot what sort
ἦν. **25** ὁ δὲ παρακύψας εἰς νόμον
he was. But the [one] having looked *into* into [1]law
τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας,
[2]perfect [1]the – of freedom and remaining,
οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ
not [2]a hearer [3]of forgetfulness• [1]becoming but
ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ
a doer of [the] work, this one [2]blessed [3]in [4]the
ποιήσει αὐτοῦ ἔσται. **26** Εἴ τις δοκεῖ
[5]doing [6]of him [1]will be. If anyone thinks
θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν
[1]religious [1]to be, not bridling tongue
ἑαυτοῦ ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ,
of himself but deceiving heart of himself,
τούτου μάταιος ἡ θρησκεία. **27** θρησκεία
of this one vain the religion. Religion
καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ
clean and undefiled before the God

• Genitive of quality: " a forgetful hearer."

the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι
and Father ²this ¹is, to visit
ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν,
orphans and widows in the affliction of them,
ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
unspotted himself to keep from the world.

CHAPTER 2

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blas-

2 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις
Brothers of me, not in respects of persons
ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ
have ye the faith of the Lord of us Jesus
Χριστοῦ τῆς δόξης. **2** ἐὰν γὰρ εἰσέλθῃ
Christ[,] *of* the glory.* For if [there] enters
εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος
into a synagogue of you a man gold-fingered
ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς
in ²clothing ¹splendid, and [there] enters also a poor man
ἐν ῥυπαρᾷ ἐσθῆτι, **3** ἐπιβλέψητε δὲ ἐπὶ
in shabby clothing, and ye look *on* on
τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν
the [one] wearing the clothing – splendid
καὶ εἴπητε· σὺ κάθου ὧδε καλῶς, καὶ
and say: ²thou ¹Sit here well, and
τῷ πτωχῷ εἴπητε· σὺ στῆθι ἐκεῖ ἢ
to the poor man ye say: ²thou ¹Stand there or
κάθου ὑπὸ τὸ ὑποπόδιόν μου, **4** οὐ
sit under the footstool of me, not
διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ
did ye dis- among yourselves and became judges
criminate
διαλογισμῶν πονηρῶν; **5** Ἀκούσατε, ἀδελφοί
²thoughts ¹of evil ?§ Hear ye, brothers
μου ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο
of me beloved. ²not – ³God ¹Chose
τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν
the poor in the world rich in
πίστει καὶ κληρονόμους τῆς βασιλείας
faith and heirs of the kingdom
ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;
which he promised to the [ones] loving him?
6 ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ
But ye dishonoured the poor man. [Do] not
οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ
the rich men oppress you, and
αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια; **7** οὐκ
they drag you to tribunals? [Do] not

* That is, taking "the glory" as in apposition to "Jesus Christ" see Luke 2. 32*b*.

§ Genitive of quality: "evil-thinking judges."

pheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in

αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ
they blaspheme the good name –
ἐπικληθὲν ἐφ' ὑμᾶς; **8** εἰ μέντοι νόμον
called *on* on you? If indeed [3]law
τελεῖτε βασιλικὸν κατὰ τὴν γραφήν·
[1]ye fulfil [2]a royal according to the scripture:
ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν,
Thou shalt love the neighbour of thee as thyself,
καλῶς ποιεῖτε· **9** εἰ δὲ προσωπολημπτεῖτε,
[4]well [1]ye do; but if ye respect persons,
ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ
[2]sin [1]ye work, being reproved by the
νόμου ὡς παραβάται. **10** ὅστις γὰρ
law as transgressors. For [1][he] who
ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν
[3]all [4]the [5]law [2]keeps, yet stumbles in
ἑνί, γέγονεν πάντων ἔνοχος. **11** ὁ γὰρ
one he has [4]of all [1]guilty. For the [one]
εἰπών· μὴ μοιχεύσῃς, εἶπεν καί· μὴ
saying: Do not commit adultery, said also: not
φονεύσῃς· εἰ δὲ οὐ μοιχεύεις, φονεύεις
Do murder; now if thou dost not [3]murderest
commit adultery,
δέ, γέγονας παραβάτης νόμου. **12** οὕτως
[1]but, thou hast become a transgressor of [the] law. So
λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου
speak ye and so do ye as [3]through [4]a law
ἐλευθερίας μέλλοντες κρίνεσθαι. **13** ἡ γὰρ
[2]of freedom [1]being about [3]to be judged. For the
κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος·
judg- [will unmerci- to the not do(show)ing mercy;
ment be] ful [one]
κατακαυχᾶται ἔλεος κρίσεως. **14** Τί τὸ
[2]exults over [1]mercy *of* judgment. What [is] the
ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ
profit, brothers of me, if [4]faith [3]says
τις ἔχειν ἔργα δὲ μὴ ἔχῃ; μὴ δύναται
[1]any- [2]to have [6]works [5]but [7]not [8]has? *not* can
one
ἡ πίστις σῶσαι αὐτόν; **15** ἐὰν ἀδελφὸς
the faith *to* save him? If a brother
ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι
or a sister [3]naked [1]are and lacking
τῆς ἐφημέρου τροφῆς, **16** εἴπῃ δέ τις
of the daily food, and [4]says [1]any-
one
αὐτοῖς ἐξ ὑμῶν· ὑπάγετε ἐν εἰρήνῃ,
[5]to them [6]of [3]you: Go ye in peace,

peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was

θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶ
be warmed and filled, not ye give

δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος,
but them the necessaries of the body,

τί τὸ ὄφελος; **17** οὕτως καὶ ἡ πίστις,
what [is] the profit? So indeed – faith,

ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστιν καθ'
if it has not works, dead is by

ἑαυτήν. **18** ἀλλ' ἐρεῖ τις· σὺ πίστιν
itself. But will say someone: Thou faith

ἔχεις, κἀγὼ ἔργα ἔχω· δείξόν μοι τὴν
hast, and I works have; show me the

πίστιν σου χωρὶς τῶν ἔργων, κἀγώ
faith of thee without the works, and I

σοι δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.
thee will show by the works of me the faith.

19 σὺ πιστεύεις ὅτι εἷς ἐστιν ὁ θεός;
Thou believest that one is – God?

καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν
well thou doest; also the demons believe

καὶ φρίσσουσιν. **20** θέλεις δὲ γνῶναι,
and shudder. But art thou willing to know,

ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς
O man vain, that – faith without

τῶν ἔργων ἀργή ἐστιν; **21** Ἀβραὰμ ὁ
– works barren is? Abraham the

πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη,
father of us not by works was justified,

ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ
offering up Isaac the son of him on

τὸ θυσιαστήριον; **22** βλέπεις ὅτι ἡ πίστις
the altar? Thou seest that – faith

συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ
worked with the works of him, and by

τῶν ἔργων ἡ πίστις ἐτελειώθη, **23** καὶ
the works the faith was perfected, and

ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· ἐπίστευσεν
was fulfilled the scripture – saying: believed

δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ
And Abraham – God, and it was reckoned to him

εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη.
for righteousness, and friend of God he was called.

24 ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος
Ye see that by works is justified a man

καὶ οὐκ ἐκ πίστεως μόνον. **25** ὁμοίως
and not by faith only. likewise

not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων
And also Rahab the prostitute not by works
ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ
was justified, entertaining the messengers and
ἑτέρᾳ ὁδῷ ἐκβαλοῦσα; 26 ὥσπερ γὰρ τὸ
by a different way sending [them] forth? For as the
σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως
body without spirit dead is, so
καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.
also – faith without works dead is.

CHAPTER 3

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it de-

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί
not many teachers Become ye, brothers
μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα.
of me, knowing that greater judgment we shall receive.
2 πολλὰ γὰρ πταίομεν ἅπαντες· εἴ τις
For [in] many [respects] we stumble all; if anyone
ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνήρ,
in word stumbles not, this [is] a perfect man,
δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.
able to bridle indeed all the body.
3 εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς
Now if – of horses – bridles into
τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι
the mouths we put for the to obey
=to make them obey us,
αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν
them to us, and all the body of them
μετάγομεν. 4 ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα
we direct. Behold also the ships, so great
ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα,
being and by winds hard(strong) being driven,
μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου
is(are) directed by a very little helm where
ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται· 5 οὕτως
the impulse of the [one] steering resolves; so
καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ
also the tongue a little member is and
μεγάλα αὐχεῖ. ἰδοὺ ἡλίκον πῦρ ἡλίκον
great things boasts. Behold how little a fire how great
ὕλην ἀνάπτει· 6 καὶ ἡ γλῶσσα πῦρ,
wood kindles; and the tongue [is] a fire,
ὁ κόσμος τῆς ἀδικίας, ἡ γλῶσσα καθίστα-
the world – of iniquity, the tongue is
ται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα
set among the members of us, – spotting

fileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your

ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν
all the body and inflaming the
τροχὸν τῆς γενέσεως καὶ φλογιζομένη
course – of nature and being inflamed
ὑπὸ τῆς γεέννης. 7 πᾶσα γὰρ φύσις
by – gehenna. For every nature
θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε
[2]of beasts [1]both and of birds, [2]of reptiles [1]both
καὶ ἐναλίων δαμάζεται καὶ δεδάμασται
and of marine is tamed and has been tamed
creatures
τῇ φύσει τῇ ἀνθρωπίνῃ, 8 τὴν δὲ
by *the* [2]nature – [1]human, but the
γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων·
tongue [1]no one [4]to tame [2]is able [3]of men;
ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου.
an unruly evil, full [2]poison [1]of death-dealing.
9 ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ
By this we bless the Lord and
πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς
Father, and by this we curse –
ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ
men – [2]according to [3]likeness [4]of God
γεγονότας· 10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται
[1]having become; out of the same mouth comes forth
εὐλογία καὶ κατάρα. οὐ χρή, ἀδελφοί
blessing and cursing. It is not fitting, brothers
μου, ταῦτα οὕτως γίνεσθαι. 11 μήτι
of me, these things so to be. *Not*
ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ
the fountain out of the same hole sends forth the
γλυκὺ καὶ τὸ πικρόν; 12 μὴ δύναται,
sweet and the bitter? *Not* can,
ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ
brothers of me, a fig-tree [2]olives [1]*to* produce or
ἄμπελος σῦκα; οὔτε ἁλυκὸν γλυκὺ
a vine figs? neither [1]salt [4]sweet
ποιῆσαι ὕδωρ. 13 Τίς σοφὸς καὶ ἐπιστήμων
[2]*to* make [4]water. Who [is] wise and knowing
ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς
among you? let him show by the(his) good conduct
τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας.
the works of him in meekness of wisdom.*
14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν
But if [2]jealousy [1]bitter [1]ye have and rivalry
ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε
in the heart of you, do not exult over

* Genitive of quality: "a wise meekness."

hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. **15** οὐκ
and lie against the truth. [4]not

ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη,
[3]is [1]This – [2]wisdom [6]from above [5]coming down,

ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης· **16** ὅπου
but [is] earthly, natural, demon-like; [2]where

γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία
[1]for jealousy and rivalry [are], there [is] tumult

καὶ πᾶν φαῦλον πρᾶγμα. **17** ἡ δὲ ἄνωθεν
and every worthless practice. But [1]the [2]from above

σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα
[2]wisdom [5]firstly – [4]pure [4]is, then

εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους
peaceable, forbearing, compliant, full of mercy

καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπό-
and [8]fruits [1]of good, without uncertainty, un-

κριτος. **18** καρπὸς δὲ δικαιοσύνης ἐν
feigned. And [the] fruit of righteousness [2]in

εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.
[3]peace [1]is sown for the [ones] making peace.

CHAPTER 4

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?

4 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν
Whence wars and whence fights among

ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν
you? not thence, out of the pleasures

ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν
of you – soldiering in the members

ὑμῶν; **2** ἐπιθυμεῖτε, καὶ οὐκ ἔχετε·
of you? Ye desire, and have not;

φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε
ye murder and are jealous, and are not able

ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ
to obtain; ye fight and ye war. not

ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· **3** αἰτεῖτε
Ye have be- *the* not to ask you[b]; ye ask
cause of
=because ye ask not;

καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε,
and receive not, because [2]ill [1]ye ask,

ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.
in or- in the pleasures of you ye may spend.
der that

4 μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία
Adulteresses, know ye not that the friendship

τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστιν; ὃς
of the world [5]enmity – [3]of God [1]is? Who-

whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save

ἐὰν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου,
ever therefore [1]resolves [2]a friend [3]to be of the world,
ἐχθρὸς τοῦ θεοῦ καθίσταται. **5** ἢ δοκεῖτε
[2]an enemy – [3]of God [1]is constituted. Or think ye
ὅτι κενῶς ἡ γραφὴ λέγει· πρὸς φθόνον
that vainly the scripture says: [1]to [2]envy
ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν
[2]yearns [1]The [3]Spirit [4]which [5]dwelt [6]in
ἡμῖν; **6** μείζονα δὲ δίδωσιν χάριν· διὸ
[6]you ? But [4]greater [1]he gives [3]grace; wherefore
λέγει· ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται,
it* says: – God [2]arrogant men [1]resists,
ταπεινοῖς δὲ δίδωσιν χάριν. **7** ὑποτάγητε
but to humble men he gives grace. Be ye subject
οὖν τῷ θεῷ· ἀντίστητε δὲ τῷ διαβόλῳ,
therefore – to God; but oppose the devil,
καὶ φεύξεται ἀφ' ὑμῶν· **8** ἐγγίσατε τῷ
and he will flee from you; draw near –
θεῷ, καὶ ἐγγίσει ὑμῖν. καθαρίσατε
to God, and he will draw near to you. Cleanse ye
χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας,
hands, sinners, and purify hearts,
δίψυχοι. **9** ταλαιπωρήσατε καὶ πενθήσατε
two-souled Be ye distressed and mourn
(double-minded).
καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος
and weep; the laughter of you to mourning
μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν.
let it be turned and the joy to dejection.
10 ταπεινώθητε ἐνώπιον κυρίου, καὶ ὑψώσει
Be ye humbled before [the] Lord, and he will exalt
ὑμᾶς. **11** Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί.
you. Speak not against one another, brothers.
ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν
The speaking a brother or judging the
[one] against
ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει
brother of him speaks against law and judges
νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ
law; and if law thou judgest, thou art not
ποιητὴς νόμου ἀλλὰ κριτής. **12** εἷς ἐστιν
a doer of law but a judge. One is
νομοθέτης καὶ κριτής, ὁ δυνάμενος
lawgiver and judge, the [one] being able

* That is, "the scripture" (as ver. 5).

and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ
to save and to destroy; [4]thou [1]and [6]who [5]art, the
κρίνων τὸν πλησίον;
[one] judging the(thy) neighbour?

13 Ἄγε νῦν οἱ λέγοντες· σήμερον ἢ
Come now the [ones] saying: To-day or
αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν
to-morrow we will go into this – city
καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευ-
and we will do there a year and *we will*
σόμεθα καὶ κερδήσομεν· **14** οἵτινες οὐκ
trade and *we will* make a profit; who not
ἐπίστασθε τῆς αὔριον ποία ἡ ζωὴ ὑμῶν.
ye know [6]of the [4]morrow [1]what [2]the [3]life [5]of you
[will be].
ἀτμὶς γάρ ἐστε ἡ πρὸς ὀλίγον φαινομένη,
For [2]a vapour [1]ye are – [4]for [3]a little while [5]appearing,
ἔπειτα καὶ ἀφανιζομένη· **15** ἀντὶ τοῦ
thereafter indeed disappearing; instead of *the*
λέγειν ὑμᾶς· ἐὰν ὁ κύριος θελήσῃ, καὶ
to say you[b]: If the Lord wills, both
=your saying:
ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.
we will live and *we will* do this or that.
16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις
But now ye boast in the vauntings
ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά
of you; all [2]boasting [1]such [4]evil
ἐστιν. **17** εἰδότι οὖν καλὸν ποιεῖν καὶ
[3]is. [2]to [one] knowing* [1]There-fore [4]good [3]to do and
μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.
not doing, [5]sin [1]to him [2]it is.

CHAPTER 5

5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε
Come now *the* rich men, weep ye
ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν
crying aloud over the hardships of you
ταῖς ἐπερχομέναις. **2** ὁ πλοῦτος ὑμῶν
– coming upon. The riches of you
σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα
have become and the garments of you moth-eaten
corrupted,
γέγονεν, **3** ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος
have become, the gold of you and the silver
κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον
has become and the poison of them for a testimony
rusted over,
ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας
to(against) you will be and will eat the fleshes

Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat

* See note on page xviii.

your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure.

ὑμῶν ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις
of you as fire. Ye treasured in [the] last

ἡμέραις. **4** ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν
days. Behold[,] the wages of the workmen

τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ
– having reaped the lands of you –

ἀφυστερημένος ἀφ' ὑμῶν κράζει, καὶ αἱ
being kept back from(by) you cries, and the

βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου
cries of the having reaped [into] [the] [ears] [of [the] Lord

σαβαὼθ εἰσελήλυθαν. **5** ἐτρυφήσατε ἐπὶ
[of hosts] [have entered. Ye lived daintily on

τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς
the earth and lived riotously, ye nourished the

καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς. **6** κατε-
hearts of you in a day of slaughter. Ye

δικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ
condemned, ye murdered the righteous man; not

ἀντιτάσσεται ὑμῖν.
he resists you.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς
Be ye longsuffering therefore, brothers, until the

παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς
presence of the Lord. Behold[,] the farmer

ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς,
awaits the precious fruit of the earth,

μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον
being longsuffering over it until he receives early

καὶ ὄψιμον. **8** μακροθυμήσατε καὶ ὑμεῖς,
and latter [rain]. Be [longsuffering] [also] [ye,

στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ
establish the hearts of you, because the

παρουσία τοῦ κυρίου ἤγγικεν. **9** μὴ
presence of the Lord has drawn near. not

στενάζετε, ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ
Murmur ye, brothers, against one another lest

κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν
ye be judged; behold[,] the judge [before] [the] [doors

ἕστηκεν. **10** ὑπόδειγμα λάβετε, ἀδελφοί,
[stands. [an example [Take ye, [brothers,

τῆς κακοπαθίας καὶ τῆς μακροθυμίας
– [of suffering ill] [and] – [of longsuffering]

τοὺς προφήτας, οἳ ἐλάλησαν ἐν τῷ
[the] [prophets, who spoke in the

ὀνόματι κυρίου. **11** ἰδοὺ μακαρίζομεν τοὺς
name of [the] Lord. Behold we count blessed the

Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might

ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε,
[ones] enduring; ³the ²endurance ⁴of Job ¹ye heard [of],
καὶ τὸ τέλος κυρίου εἴδετε, ὅτι πολύ-
and ²the ³end ⁴of [the] Lord ¹ye saw, that ⁴very
σπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων.
compassionate ³is ¹the ²Lord and pitiful.

12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ
²before ³all things ¹But, brothers of me, not
ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν
swear ye, neither by *the* heaven nor by the
γῆν μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ
earth nor ²other ¹any oath; but let be
ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὒ οὔ, ἵνα μὴ
of you the Yes yes, and the No no, lest
ὑπὸ κρίσιν πέσητε. **13** Κακοπαθεῖ τις
³under ³judgment ¹ye fall. Suffers ill anyone
ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις;
among you? let him pray; is cheerful anyone?
ψαλλέτω. **14** ἀσθενεῖ τις ἐν ὑμῖν;
let him sing a psalm. Is weak anyone among you?
προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς
let him summon the elders of the
ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν
church, and let them pray over him
ἀλείψαντες ἐλαίῳ ἐν τῷ ὀνόματι τοῦ
having anointed with oil in the name of the
[him]
κυρίου. **15** καὶ ἡ εὐχὴ τῆς πίστεως
Lord. And the prayer – of faith
σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν
will heal the [one] being sick, and ³will raise ⁴him
ὁ κύριος· κἂν ἁμαρτίας ᾖ πεποιηκώς,
¹the ²Lord; and if ³sins ¹he may be ²having done,
ἀφεθήσεται αὐτῷ. **16** ἐξομολογεῖσθε οὖν
it will be forgiven him. Confess ye therefore
ἀλλήλοις τὰς ἁμαρτίας, καὶ προσεύχεσθε
to one another the(your) sins, and pray ye
ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ
on behalf of one another, so as ye may be cured. ⁵much(very)
ἰσχύει δέησις δικαίου ἐνεργουμένη.
⁴is ⁵strong ¹a petition ³of a righteous man ²being made effective.
17 Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν,
Elias ³a man ¹was of like feeling to us,
καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι,
and ²in prayer ¹he prayed – not to rain,[d] =that it should not rain,

not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς
and it rained not on the earth [3]years
τρεῖς καὶ μῆνας ἕξ· **18** καὶ πάλιν προσ-
[1]three and [2]months [1]six; and again he
ηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ
prayed, and the heaven [2]rain [1]gave and
ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.
the earth brought forth the fruit of it.
19 Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῇ
Brothers of me, if anyone among you errs
ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις
from the truth and [2]turns [1]anyone
αὐτόν, **20** γινώσκετε ὅτι ὁ ἐπιστρέψας
him, know ye that the [one] turning
ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει
a sinner out of [the] error of way of him will save
ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει
soul of him out of death and will hide
πλῆθος ἁμαρτιῶν.
a multitude of sins.

I. PETER 1

ΠΕΤΡΟΥ Α
Of Peter 1

CHAPTER 1

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ
Peter an apostle of Jesus Christ
ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου,
to [the] chosen sojourners of [the] dispersion of Pontus,
Γαλατίας, Καππαδοκίας, Ἀσίας καὶ
of Galatia, *of* Cappadocia, *of* Asia and
Βιθυνίας, **2** κατὰ πρόγνωσιν θεοῦ πατρός,
of Bithynia, according to [the] foreknowledge of God Father,
ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ
in sanctification of spirit, to obedience and
ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις
sprinkling of [the] blood of Jesus Christ: Grace
ὑμῖν καὶ εἰρήνη πληθυνθείη.
to you and peace *may it* be multiplied.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed [be] the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ
Lord of us Jesus Christ, the [one] according to the

mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was

πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς
much (great) of him mercy having regenerated us to

ἐλπίδα ζῶσαν διʼ ἀναστάσεως Ἰησοῦ
[3]hope [1]a living through [the] resurrection of Jesus

Χριστοῦ ἐκ νεκρῶν, **4** εἰς κληρονομίαν
Christ from [the] dead, to an inheritance

ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,
incorruptible and undefiled and unfading,

τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς **5** τοὺς
having been kept in heavens for you the [ones]

ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως
[4]by [3][the] power [5]of God [1]being guarded through faith

εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν
to a salvation ready to be revealed at

καιρῷ ἐσχάτῳ. **6** ἐν ᾧ ἀγαλλιᾶσθε,
[2]time [1][the] last. In which ye exult,

ὀλίγον ἄρτι εἰ δέον λυπηθέντες ἐν
a little [while] yet if necessary grieving by

ποικίλοις πειρασμοῖς, **7** ἵνα τὸ δοκίμιον
manifold trials, in order that the proving

ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου
[2]of you [1]of the [3]faith[,] much more precious [than] [4]gold

τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζ-
[1]of perishing, [3]through [4]fire [1]yet [5]being

ομένου, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν
proved, may be found to praise and glory

καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·
and honour at [the] revelation of Jesus Christ;

8 ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι
whom not having seen ye love, in whom yet

μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε
not seeing [3]believing [1]but ye exult

χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,
with joy unspeakable and *having been* glorified,

9 κομιζόμενοι τὸ τέλος τῆς πίστεως
obtaining the end of the(your) faith

σωτηρίαν ψυχῶν. **10** περὶ ἧς σωτηρίας
[the] salvation of [your] souls. Concerning which salvation

ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ
[3]sought out [10]and [11]searched out [1]prophets [2]the

περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,
[4]con- [5]the [7]for [6]you [6]grace [2][ones] prophesying,
cerning

11 ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν
searching for what or what sort of time

ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
[6]made clear [1]the [4]in [5]them [2]Spirit [3]of Christ

in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible

προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα
[7]forewitnessing [8]the [10]for [11]Christ [9]sufferings

καὶ τὰς μετὰ ταῦτα δόξας. **12** οἷς
[12]and [13]the [15]after [14]these [14]glories. To whom

ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ
it was revealed that not to themselves [2]to you [1]but

διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν
they the same which now were to you
ministered things, announced

διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν
through the [ones] having evangelized you by

πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,
[3]Spirit [1][the] Holy sent forth from heaven,

εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακῦψαι.
into [1]which [3]long [2]angels [4]to look into.
things

13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς
Wherefore girding up the loins of the

διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε
mind of you, being sober, perfectly hope

ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν
on [1]the [2]being brought [4]to you [3]grace at

ἀποκαλύψει Ἰησοῦ Χριστοῦ. **14** ὡς τέκνα
[the] revelation of Jesus Christ. As children

ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότε-
of obedience,* not fashioning yourselves to the [6]form-

ρον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, **15** ἀλλὰ
erly [5]in [3]the [4]ignorance [2]of you [1]longings. but

κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ
accord- [1]the [3]having called [4]you [2]holy [one] [7]also
ing to

αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,
[6][your]- [5]holy [8]in [10]all [11]conduct [9]become ye,
selves

16 διότι γέγραπται· [ὅτι] ἅγιοι ἔσεσθε,
because it has been written: – Holy ye shall be,

ὅτι ἐγὼ ἅγιος. **17** καὶ εἰ πατέρα
because I [am] holy. And if [2]Father

ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα
[1]ye invoke [as] [3]the [one] [4]without respect to persons [5]judging

κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν
accord- the [2]of each man [1]work, [3]in [4]fear [5]the
ing to

τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,
[6]of the [7]sojourning [8]of you [9]time [1]pass,

18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ
knowing that not with corruptible silver or
things,

* Genitive of quality: "obedient children."

things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER 2

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν
gold, ye were redeemed from the vain [3]of you
ἀναστροφῆς πατροπαραδότου, **19** ἀλλὰ τιμίῳ
[1]conduct delivered from but with
[your] fathers, precious
αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου
blood[,] as of a lamb unblemished and unspotted[,]
Χριστοῦ, **20** προεγνωσμένου μὲν πρὸ κατα-
of Christ, *having been* foreknown on one hand
βολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου
founda- of [the] manifested on the in [the] last
tion world, other
τῶν χρόνων δι' ὑμᾶς **21** τοὺς δι' αὐτοῦ
of the times because of you the ones through him:
πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν
believing in God the [one] having raised him
ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε
from [the] dead and [2]glory [3]to him [1]having given, so as
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς
the [1]faith [4]of you [2]and [3]hope to be in
θεόν. **22** Τὰς ψυχὰς ὑμῶν ἡγνικότες
God. [2]The [3]souls [4]of you [1]having purified
ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν
by – obedience of(to) the truth to [2]brotherly love
ἀνυπόκριτον, ἐκ καρδίας ἀλλήλους ἀγαπήσατε
[1]unfeigned, [4]from [5][the] heart [3]one another [1]love ye
ἐκτενῶς, **23** ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς
[3]earnestly, having been regenerated not by [2]seed
φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος
[1]corruptible but incorruptible, through [4]word [1][the] living
θεοῦ καὶ μένοντος. **24** διότι πᾶσα σὰρξ
[5]of God [2]and [3]remaining. Because all flesh [is]
ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς
as grass, and all [the] glory of it as
ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ
a flower of grass; was dried the grass, and
τὸ ἄνθος ἐξέπεσεν· **25** τὸ δὲ ῥῆμα κυρίου
the flower fell out; but the word of [the] Lord
μένει εἰς τὸν αἰῶνα. τοῦτο δέ ἐστιν
remains unto the age. And this is
τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.
the word – preached [as good news] to you.
2 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ
Putting away therefore all malice and
πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους
all guile and hypocrisies and envies
καὶ πάσας καταλαλιάς, **2** ὡς ἀρτιγέννητα
and all detractions, as newborn

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the

βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε,
babes [the] [spiritual] [pure] [milk] [desire ye,]

ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,
in order that by it ye may grow to salvation,

3 εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.
if ye tasted that [good] [the] [Lord [is].]

4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
to whom approaching, [stone] [a living,]

ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ
by men on one hand *having been* rejected [by]

δὲ θεῷ ἐκλεκτὸν ἔντιμον, **5** καὶ
[on the other] [God] [chosen[,]] precious, [also]

αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος
[your]selves [as] [stones] [living] are being built [house]

πνευματικὸς εἰς ἱεράτευμα ἅγιον, ἀνενέγκαι
[a spiritual] for [priesthood] [a holy,] to offer

πνευματικὰς θυσίας εὐπροσδέκτους θεῷ διὰ
spiritual sacrifices acceptable to through God

Ἰησοῦ Χριστοῦ· **6** διότι περιέχει ἐν γραφῇ·
Jesus Christ; because it is contained in scripture:

ἰδοὺ τίθημι ἐν Σιὼν λίθον ἐκλεκτὸν
Behold I lay in Sion [stone] [a chosen]

ἀκρογωνιαῖον ἔντιμον, καὶ ὁ πιστεύων
[corner foundation] [precious,] and the [one] believing

ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ. **7** ὑμῖν
on it(him) by no means will be shamed. To you =Yours

οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσιν
therefore [is] [honour] [the [ones]] [believing[c]]; [to unbelieving [ones]]

δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
[but a stone which] [rejected] [the [ones]] [building,]

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας **8** καὶ
this came to be for head of [the] corner and

λίθος προσκόμματος καὶ πέτρα σκανδάλου·
a stone of stumbling and a rock of offence;

οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες,
who stumble at the word disobeying,

9 εἰς ὃ καὶ ἐτέθησαν· ὑμεῖς δὲ γένος
to which indeed they were appointed; but ye [are] [race]

ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον,
[a chosen,] a royal priesthood, nation a holy,

λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς
a people for possession, so as [the] [virtues]

praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all *men.*

ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέ-
[1]ye may tell out [4]of the [7]out [6]darkness [5]you [3]having
[one] of

σαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·
called into the marvellous [2]of him [1]light;

10 οἵ ποτε οὐ λαός, νῦν δὲ λαὸς θεοῦ,
who then not a but [are] a of
[were] people, now people God,

οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.
the not having been pitied, but now pitied.
[ones]

11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους
Beloved, I exhort [you] as sojourners

καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν
and aliens to abstain from – fleshly

ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς
lusts, which war against the

ψυχῆς· **12** τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς
soul; [2]the [3]conduct [4]of you [5]among [6]the

ἔθνεσιν ἔχοντες καλήν, ἵνα ἐν ᾧ κατα-
[7]nations [1]having [8]good, in order while they
that

λαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν
speak against you as evildoers, by the
(your)

καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν
good works observing they may glorify –

θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.
God in a day of visitation.

13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει
Submit to every human ordinance

διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι,
be- the Lord: whether to a king as being supreme,
cause of

14 εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις
or to governors as through him being sent

εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ
for vengeance of(on) evildoers [2]praise [1]but

ἀγαθοποιῶν· **15** ὅτι οὕτως ἐστὶν τὸ
of welldoers; because so is the

θέλημα τοῦ θεοῦ, ἀγαθοποιοῦντας φιμοῦν
will – of God, doing good to silence

τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·
[1]the – [3]of foolish [4]men [2]ignorance;

16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα
as free, and not [3]as [4]a cloak

ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ'
[1]having *the* [5]of evil *the* [2]freedom, but

ὡς θεοῦ δοῦλοι. **17** πάντας τιμήσατε,
as of God slaves. [2]All men [1]honour ye,

Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν
[2]the [1]brotherhood [1]love, – [2]God

φοβεῖσθε, τὸν βασιλέα τιμᾶτε. **18** Οἱ
[1]fear, [2]the [2]king [1]honour. –

οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ
House servants, submitting yourselves in all fear

τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς
to the(your) masters, not only to the good

καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς. **19** τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν
and forbearing but also to the perverse. For this [is] a favour if because of conscience

θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως. **20** ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ
of God [2]bears [1]anyone griefs suffering unjustly. For what glory [is it] if sinning and

κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθο-
being buffeted ye endure? but if doing

ποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο
good and suffering ye endure, this [is]

χάρις παρὰ θεῷ. **21** εἰς τοῦτο γὰρ
a favour with God. [2]to [2]this [1]For

ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ
ye were called, because indeed Christ suffered on behalf of

ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα
you, [2]to you [1]leaving behind an example in order that

ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ· **22** ὃς
ye should follow the steps of him; who

ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος
[3]sin [2]nor [1]did nor was [2]found [1]guile

ἐν τῷ στόματι αὐτοῦ· **23** ὃς λοιδορούμενος
in the mouth of him; who being reviled

οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει,
reviled not in return, suffering he threatened not,

παρεδίδου δὲ τῷ κρίνοντι δικαίως· **24** ὃς
but delivered [himself] to the [one] judging righteously; who

τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν
[2]the [3]sins [1]of us [2]-[him]self [2]carried up in

τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα
the body of him onto the tree, in order that

ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ
– [2]to sins [1]dying – [3]to righteousness

ζήσωμεν· οὗ τῷ μώλωπι ἰάθητε
[2]we might live; [2]of whom [1]by the [2]bruise ye were cured

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER 3

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they bchold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker

25 ἦτε γὰρ ὡς πρόβατα πλανώμενοι,
ye were For as sheep wandering,
ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα
but ye turned now to the shepherd
καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
and bishop of the souls of you.

3 Ὁμοίως γυναῖκες, ὑποτασσόμεναι τοῖς
Likewise wives, submitting yourselves to the (your)
ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν
own husbands, in order that even if any disobey
τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς
the word, through the of the(ir) wives conduct
ἄνευ λόγου κερδηθήσονται, **2** ἐποπτεύσαντες
without a word they will(may) be gained, observing
τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν.
the in fear pure conduct of you.

3 ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς
Of whom let it be not the outward of plaiting
τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως
of hairs and of putting round(on) of gold or of clothing [ornaments]
ἱματίων κόσμος, **4** ἀλλ' ὁ κρυπτὸς τῆς
(with) adorning, but the hidden of the garments
καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ
heart man in(?by) the incorruptible of the [adorning]
πραέος καὶ ἡσυχίου πνεύματος, ὅ ἐστιν
meek and quiet spirit, which is
ἐνώπιον τοῦ θεοῦ πολυτελές. **5** οὕτως
before – God of great value. so
γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες αἱ
For then indeed the holy women –
ἐλπίζουσαι εἰς θεὸν ἐκόσμουν ἑαυτάς,
hoping in God adorned themselves,
ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, **6** ὡς
submitting themselves to the(ir) own husbands, as
Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον
Sara obeyed – Abraham, lord
αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα
him calling; of whom ye became children
ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν
doing good and not fearing no(any)
πτόησιν. **7** Οἱ ἄνδρες ὁμοίως, συνοικοῦντες
terror. – Husbands likewise, dwelling together
κατὰ γνῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ
according to knowledge as with a weaker vessel the

vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord

γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ
female, assigning honour as indeed
συγκληρονόμοις χάριτος ζωῆς, εἰς τὸ μὴ
co-heirs of [the] grace of life, *for the* not
ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν. **8** Τὸ δὲ
to be hindered the prayers of you.[b] Now the
τέλος πάντες ὁμόφρονες, συμπαθεῖς,
end[,] [be ye] all of one mind, sympathetic,
φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες,
loving [the] brothers, compassionate, humble-minded,
9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ
not giving back evil instead of evil or
λοιδορίαν ἀντὶ λοιδορίας, τοὐναντίον δὲ
reviling instead of reviling, but on the contrary
εὐλογοῦντες, ὅτι εἰς τοῦτο ἐκλήθητε ἵνα
blessing, because to this ye were called in order that
εὐλογίαν κληρονομήσητε. **10** ὁ γὰρ θέλων
blessing ye might inherit. For the [one] wishing
ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθάς,
[2]life [3]to love and to see [3]days [1]good,
παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ
let him the(his) tongue from evil and
χείλη τοῦ μὴ λαλῆσαι δόλον, **11** ἐκκλινάτω
restrain [his] lips – not to speak[4] guile, [1]let him turn aside
δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,
[1]and from evil and let him do good,
ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·
let him seek peace and pursue it;
12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ
because [the] eyes of [the] [are] on [the] and
Lord righteous
ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον
[the] of him [open] to [the] of them, [1][the] face
ears petition
δὲ κυρίου ἐπὶ ποιοῦντας κακά.
[1]but of [the] [is] [ones] doing evil things.
Lord against

13 Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ
And who the harming you if [3]of the
[is] [one]
ἀγαθοῦ ζηλωταὶ γένησθε; **14** ἀλλ' εἰ καὶ
[4]good [2]zealots [1]ye become? but if indeed
πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν
ye suffer because of righteousness, blessed [are ye]. [3]the
δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ
[1]But [4]fear [3]of them [2]fear ye not nor
ταραχθῆτε, **15** κύριον δὲ τὸν Χριστὸν
be ye troubled, [1]but [4][as] [3]Lord – [3]Christ

God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good con-

ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι
[5]sanctify in the hearts of you, ready

ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι
always for defence to every one asking

ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,
you a word concerning [1]the [3]in [4]you [2]hope,

16 ἀλλὰ μετὰ πραΰτητος καὶ φόβου,
but with meekness and fear,

συνείδησιν ἔχοντες ἀγαθήν, ἵνα ἐν ᾧ
[5]conscience [1]having [2]a good, in order that while

καταλαλεῖσθε καταισχυνθῶσιν οἱ ἐπηρεάζον-
ye are spoken against [3]may be shamed [by] [1]the [ones] [5]abusing

τες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ
[you] [7]of you [4]the [6]good [8]in [9]Christ

ἀναστροφήν. **17** κρεῖττον γὰρ ἀγαθοποι-
[9]conduct. For [it is] better doing

οῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ,
good, if [4]wills [1]the [5]will – [3]of God,

πάσχειν ἢ κακοποιοῦντας. **18** ὅτι καὶ
to suffer than doing evil. Because indeed

Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἀπέθανεν,
Christ once [2]concerning [3]sins [1]died,

δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ
a righteous on be- unrighteous in or- [2]you [1]he might
man half of ones, der that bring

τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς
– to being put to on one in [the] quickened
God, death hand flesh[,]

δὲ πνεύματι· **19** ἐν ᾧ καὶ τοῖς ἐν
on the in [the] in which indeed [5]to the [4]in
other spirit;

φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,
[6]prison [3]spirits [1]going he proclaimed,

20 ἀπειθήσασίν ποτε ὅτε ἀπεξεδέχετο ἡ
to disobeying ones then when [4]waited [1]the

τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε
– [3]of God [2]longsuffering in [the] days of Noe

κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι,
[2]being prepared [1]an ark,[4] in which a few,

τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι'
this is eight souls, were quite saved through

ὕδατος. **21** ὃ καὶ ὑμᾶς ἀντίτυπον νῦν
water. [1]Which [3]also [4]us [2]figure [5]now

σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις
[6]saves [even] baptism, not [3]of [the] flesh [1]a putting away

ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα
[3]of [the] filth but [3]conscience [2]of a good [1]an answer

science toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER 4

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,
toward God, through [the] resurrection of Jesus Christ,

22 ὅς ἐστιν ἐν δεξιᾷ θεοῦ, πορευθεὶς
who is at [the] right [hand] of God, having gone

εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων
into heaven, [a]being subjected [7]to him [1]angels

καὶ ἐξουσιῶν καὶ δυνάμεων.
[3]and [2]authorities [4]and [5]powers[a].

4 Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς
[1]Christ [1]therefore having in [the] flesh [2]also [1]ye

τὴν αὐτὴν ἔννοιαν ὁπλίσασθε, ὅτι ὁ
[4]the [5]same [6]mind [2]arm yourselves [with], because the [one]

παθὼν σαρκὶ πέπαυται ἁμαρτίας, **2** εἰς
having in [the] flesh has ceased from sin, for

τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ
the [1]no longer [3]of men [4]in [the] lusts [10]but

θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ
[11]in [the] will [12]of God [2]the [4]remaining [6]in [7][the] flesh

βιῶσαι χρόνον. **3** ἀρκετὸς γὰρ ὁ παρεληλυ-
[1]to live [5]time. For [5]sufficient [1]the [2]having passed

θὼς χρόνος τὸ βούλημα τῶν ἐθνῶν
away [2]time [4][is] [7]the [5]purpose [9]of the [10]nations

κατειργάσθαι, πεπορευμένους ἐν ἀσελγείαις,
[6]to have worked out, having gone [on] in licentiousnesses,

ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις
lusts, debaucheries, carousals, drinking bouts

καὶ ἀθεμίτοις εἰδωλολατρίαις. **4** ἐν ᾧ
and unlawful idolatries. While

ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς
they are surprised [2]not [3]running with [1]you[a] to

τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασ-
the same – [2]of profligacy [1]excess, blas-

φημοῦντες· **5** οἳ ἀποδώσουσιν λόγον τῷ
pheming; who will render account to the [one]

ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς.
readily having to judge living and dead.
=who is ready

6 εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη,
[2]for [3]this [1]For indeed [2]to dead men [1]good news was preached,

ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους
in order that [2]they might be judged [1]on one hand according to men

σαρκί, ζῶσι δὲ κατὰ θεὸν πνεύματι.
in [the] flesh, [3]might live [1]on the other according to God in [the] spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God

7 *Πάντων δὲ τὸ τέλος ἤγγικεν.*
Now of all things the end has drawn near.
σωφρονήσατε οὖν καὶ νήψατε εἰς
Be ye soberminded therefore and be *ye* sober unto
προσευχάς· **8** *πρὸ πάντων τὴν εἰς ἑαυτοὺς*
prayers; before all things – [4]to [5]yourselves
ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη
[3]love [2]fervent [1]having, because love
καλύπτει πλῆθος ἁμαρτιῶν· **9** *φιλόξενοι εἰς*
covers a multitude of sins; [be] hospitable to
ἀλλήλους ἄνευ γογγυσμοῦ· **10** *ἕκαστος καθὼς*
one another without murmuring; each one as
ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακον-
he received a gift, [3]to [4]yourselves [2]it [1]minister-
οῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος
ing as good stewards of [the] manifold grace
θεοῦ· **11** *εἴ τις λαλεῖ, ὡς λόγια θεοῦ·*
of God; if anyone speaks, as [the] oracles of God;
εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ
if anyone ministers, as by strength which [2]supplies
ὁ θεός· *ἵνα ἐν πᾶσιν δοξάζηται ὁ θεὸς*
– [1]God; in order that in all things [5]may be glorified – [1]God
διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα
through Jesus Christ, to whom is[c] the glory
=whose is
καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
and the might unto the ages of the
αἰώνων· *ἀμήν.*
ages: Amen.
12 *Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν*
Beloved, be not surprised [at] [1]the [4]among [5]you
πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ,
[2]fiery trial [6]for [7]trial [8]to you [3]happening,
ὡς ξένου ὑμῖν συμβαίνοντος, **13** *ἀλλὰ*
as a surprising [2]to you [1]occurring[a], but
thing
καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ
[2]as [3]ye share [4]the – [6]of Christ
παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀπο-
[5]sufferings [1]rejoice, in order that also at the reve-
καλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλ-
lation of the glory of him ye may rejoice exult-
λιώμενοι. **14** *εἰ ὀνειδίζεσθε ἐν ὀνόματι*
ing. If ye are reproached in [the] name
Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης
of Christ, blessed [are ye], because [1]the – [5]of glory

resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς
[4]and [5]*the*(?that) – [6]of God [3]spirit [8]on [9]you

ἀναπαύεται. **15** μὴ γάρ τις ὑμῶν πασχέτω
[7]rests. [2]Not [1]for [4]anyone [5]of you [3]let [6]suffer

ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ
as a murderer or a thief or an evildoer or

ὡς ἀλλοτριεπίσκοπος· **16** εἰ δὲ ὡς
as a pryer into other men's affairs; but if as

Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ
a Christian, let him not be shamed, but let him glorify

τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ. **17** ὅτι
– God by this name. Because

[ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ
the time – to begin[d] the judgment from
[?has come]

τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ'
the household – of God; and if firstly from

ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων
us, what [will be] the end of the [ones] disobeying

τῷ τοῦ θεοῦ εὐαγγελίῳ; **18** καὶ εἰ ὁ
the – [5]of God [1]gospel? and if the

δίκαιος μόλις σώζεται, ὁ [δὲ] ἀσεβὴς
righteous man scarcely is saved, [3]the – [4]impious

καὶ ἁμαρτωλὸς ποῦ φανεῖται; **19** ὥστε
[5]and [6]sinner [1]where [2]will [7]appear? so as

καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ
indeed the [ones] suffering accord-ing to the will –

θεοῦ πιστῷ κτίστῃ παρατιθέσθωσαν τὰς
of God [5]to a faithful [6]Creator [1]let them commit [2]the

ψυχὰς αὐτῶν ἐν ἀγαθοποιΐᾳ.
[3]souls [4]of them in welldoing.

CHAPTER 5

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but

5 Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ
Elders there-fore among you I exhort

ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ
the co-elder and witness [1]of the –

Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης
[3]of Christ [2]sufferings, [1]the [3]also [4]of the [5]*being* about

ἀποκαλύπτεσθαι δόξης κοινωνός· **2** ποιμάνατε
[7]to be revealed [3]glory [2]sharer: shepherd

τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, μὴ
[1]the [4]among [5]you [6]flock – [3]of God, not

ἀναγκαστῶς ἀλλὰ ἑκουσίως κατὰ θεόν,
by way of compulsion but willingly accord-ing to God,

willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, 3 μηδ'
nor from eagerness for base gain but eagerly, nor

ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ
as exercising lordship over the lots* but

τύποι γινόμενοι τοῦ ποιμνίου· 4 καὶ
[3]examples [1]becoming of the flock; and

φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε
appearing the chief shepherd[a] ye will receive
=when the chief shepherd appears

τὸν ἀμαράντινον τῆς δόξης στέφανον.
the unfading – [2]of glory [1]crown.

5 Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέ-
Likewise, younger men, submit yourselves to older

ροις· πάντες δὲ ἀλλήλοις τὴν ταπεινοφρο-
men; and all [2]to one another – [3]humil-

σύνην ἐγκομβώσασθε, ὅτι ὁ θεὸς ὑπερηφάνοις
ity [1]gird ye on, because – God [2]arrogant men

ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.
[1]resists, but to humble men he gives grace.

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν
Be ye humbled therefore under the mighty

χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν
hand – of God, in order that [2]you [1]he may exalt in

καιρῷ, 7 πᾶσαν τὴν μέριμναν ὑμῶν
time, [2]all [3]the [4]anxiety [5]of you

ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει
[1]casting on him, because [3]to him [1]it matters

περὶ ὑμῶν. 8 Νήψατε, γρηγορήσατε. ὁ
concerning you. Be ye sober, watch ye. The

ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος
adversary of you [the] devil as a lion roaring

περιπατεῖ ζητῶν τινα καταπιεῖν· 9 ᾧ
walks about seeking whom to devour; whom

ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ
oppose firm in the faith, knowing the

αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ
same *of the things* sufferings [2]in [5]in [6]the [7]world
the

ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. 10 Ὁ δὲ
[4]of you [3]brotherhood [1]to be accomplished. [2]the [1]Now

θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς
God of all grace, the [one] having called you

εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ,
to the [1]eternal [3]of him [2]glory in Christ,

ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει,
[1]a little [1][you] [2]having suffered [him]self will adjust, confirm,

* That is, the various spheres assigned to the elders.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

σθενώσει, θεμελιώσει. **11** αὐτῷ τὸ κράτος
strengthen, found. To him [is][c] the might
= His is*
εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
unto the ages of the ages: Amen.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ
Through Silvanus to you the faithful
ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα,
brother, as I reckon, by a few I wrote,
means of [words]
παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι
exhorting and witnessing this to be
ἀληθῆ χάριν τοῦ θεοῦ, εἰς ἣν στῆτε.
[the] true grace – of God, in which ye stand.
13 Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι
[10]greets [11]you [1]The [2]in [4]Babylon
συνεκλεκτὴ καὶ Μᾶρκος ὁ υἱός μου.
[3]co-chosen [? church] [5]and [6]Mark [7]the [8]son [9]of me.
14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.
Greet ye one another with a kiss of love.
Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.
Peace to you all the ones in Christ.

II. PETER 1

ΠΕΤΡΟΥ Β
Of Peter 2

CHAPTER 1

SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given

1 Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος
Symeon Peter a slave and an apostle
Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον ἡμῖν
of Jesus Christ [1]to the [ones] [2]equally precious [3]with us
λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ
[4]having obtained [5]faith in [the] righteousness of the God
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·
of us and Saviour Jesus Christ:
2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν
Grace to you and peace *may it* be multiplied by
ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ
a full knowledge – of God and of Jesus the
κυρίου ἡμῶν.
Lord of us.

3 Ὡς τὰ πάντα ἡμῖν τῆς θείας δυνάμεως
As – all things to us the divine power
= his divine power has given us all things . . .

* *Cf.* 4. 11 (a statement of fact, not a wish).

unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to

αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης
of him – [belonging] to life and piety having given[a]

διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς
through the full knowledge of the [one] having called us

ἰδίᾳ δόξῃ καὶ ἀρετῇ, **4** δι' ὧν τὰ τίμια
to [his] own glory and virtue, through which *the* [3]precious things

καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται,
[4]and [5]very great [2]to us [6]promises [1]he has given,

ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ
in order that through these ye might become [3]of a divine [1]sharers

φύσεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ
[4]nature, escaping from [1]the [3]in [4]the [5]world

ἐν ἐπιθυμίᾳ φθορᾶς. **5** καὶ αὐτὸ τοῦτο
[4]by [2]lust [5]corruption. [3]also [1]for this very thing (reason)

δὲ σπουδὴν πᾶσαν παρεισενέγκαντες
[1]But [4]diligence [3]all [4]bringing in

ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν
supply in the faith of you –

ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,
virtue, and in – virtue – knowledge,

6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν,
and in – knowledge – self-control,

ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν
and in – self-control – endurance, [2]in

δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, **7** ἐν δὲ
[1]and – endurance – piety, and in

τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ
– piety – brotherly friendship, and in

τῇ φιλαδελφίᾳ τὴν ἀγάπην. **8** ταῦτα
– brotherly friendship – love. these things

γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα
For [2]in you [1]being and abounding

οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν
[3]not [4]barren [5]nor [6]unfruitful [1]makes [2][you]

εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
in [1]the [3]of the [4]Lord [5]of us [6]Jesus [7]Christ

ἐπίγνωσιν· **9** ᾧ γὰρ μὴ πάρεστιν ταῦτα,
[2]full knowledge; for [he] in whom [3]not [2]is(are) [4]present [1]these things,

τυφλός ἐστιν μυωπάζων, λήθην λαβὼν
[1]blind [1]is being short-sighted, forgetfulness taking =being forgetful

τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.
of the cleansing of the [3]in time past [2]of him [1]sins.

10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε
Wherefore rather, brothers, be ye diligent

make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him

βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν
[1]firm [2]of you [3]the [4]calling [5]and [6]choice
ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ
[1]to make; for these things doing by no means
πταίσητέ ποτε. 11 οὕτως γὰρ πλουσίως
ye will fail ever. For so [1]richly
ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν
[1]will be supplied [2]to you the entrance into the
αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ
eternal kingdom of the Lord of us and
σωτῆρος Ἰησοῦ Χριστοῦ.
Saviour Jesus Christ.
12 Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν
Wherefore I *will* intend always you to remind
περὶ τούτων, καίπερ εἰδότας καὶ
concerning these things, though knowing and
ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.
having been confirmed in the present truth.
13 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ
And [1]right [2]I deem [it], so long as† I am
ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς
in this – tabernacle, to rouse you
ἐν ὑπομνήσει, 14 εἰδὼς ὅτι ταχινή ἐστιν
by a reminder, knowing that soon is
ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς
the putting off of the tabernacle of me, as
καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς
indeed the Lord of us Jesus Christ
ἐδήλωσέν μοι· 15 σπουδάσω δὲ καὶ
made clear to me; and I will be diligent also
ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν
[1]always [2]to have [3]you [4]after – [5]my
ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.
[1]exodus [2]the [3]of these things [4]memory [5]to cause.
16 οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολου-
For not [1]having been cleverly devised [2]fables [3]follow-
θήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου
ing we made known to you [1]the [2]of the [3]Lord
ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ
[1]of us [2]Jesus [3]Christ [4]power [5]and
παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς
[1]presence, but [2]eyewitnesses [3]having become [4]of the
ἐκείνου μεγαλειότητος. 17 λαβὼν γὰρ
[1]of that one [2]majesty. For receiving
παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν
from God [the] Father honour and glory
φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς
[1]a voice [2]being borne[3] [4]to him [1]such by the

from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

μεγαλοπρεποῦς δόξης· ὁ υἱός μου ὁ
magnificent glory: The Son of me the
ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ
beloved of me this is, in whom I
εὐδόκησα, — **18** καὶ ταύτην τὴν φωνὴν
was wellpleased,— and this – voice
ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν
we heard [3]out of [2]heaven [1]being borne
σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει. **19** καὶ
[4]with [5]him [3]being in the holy mountain. And
ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον,
we have more firm the prophetic word,
ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ
to [2]well [1]ye do taking heed as to a lamp
which
φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ
shining in a murky place, until
ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ
day dawns and [the] daystar rises
ἐν ταῖς καρδίαις ὑμῶν· **20** τοῦτο πρῶτον
in the hearts of you; [2]this [3]firstly
γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς
[1]knowing, that every prophecy of scripture
=no . . . is . . .
ἰδίας ἐπιλύσεως οὐ γίνεται· **21** οὐ γὰρ
of [its] own solution not becomes; for not
θελήματι ἀνθρώπου ἠνέχθη προφητεία
by will of man [2]was borne [1]prophecy
ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι
at any time, but [4]by [3]Spirit [1][the] Holy [5]being borne
ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.
[2]spoke [3]from [4]God [1]men.

CHAPTER 2

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall

2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν
But there were also false prophets among
τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται
the people, as indeed among you there will be
ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
false teachers, who will secretly bring in
αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα
opinions of destruction,* and [2]the [4]having bought
αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες
[4]them [3]Master [1]denying, bringing on
ἑαυτοῖς ταχινὴν ἀπώλειαν· **2** καὶ πολλοὶ
themselves swift destruction; and many

* Genitive of quality : "destructive opinions."

follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and

ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις,
will follow [8]of them [1]the [9]licentiousnesses,

δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημη-
be- whom the way of *the* truth will be
cause of

θήσεται· **3** καὶ ἐν πλεονεξίᾳ πλαστοῖς
blasphemed; and by covetousness with fabricated

λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα
words [3]you [1]they will make for the judg-
merchandise of; whom ment

ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια
of old lingers not, and the destruction

αὐτῶν οὐ νυστάζει. **4** εἰ γὰρ ὁ θεὸς
of them slumbers not. For if – God

ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ
[2]angels [3]sinning [1]spared not, but

σιροῖς ζόφου ταρταρώσας παρέδωκεν
[5]in pits [4]of gloom [1]consigning to Tartarus [6]delivered [them]

εἰς κρίσιν τηρουμένους, **5** καὶ ἀρχαίου
[6]to [7]judgment [8]being kept, and [9][the] ancient

κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε
[3]world [1]spared not, but [2][the] [3]Noe
eighth man

δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν
[4]of righteousness [5]a herald [1]guarded, [3]a flood

κόσμῳ ἀσεβῶν ἐπάξας, **6** καὶ πόλεις
[5]a world [4]of impious men [1]bringing [3]on, and [2][the] cities

Σοδόμων καὶ Γομόρρας τεφρώσας
[4]of Sodom [5]and [6]Gomorra [1]covering [them]
with ashes

καταστροφῇ κατέκρινεν, ὑπόδειγμα μελ-
[7]by an overthrow [2]condemned, [3]an example [3]of men

λόντων ἀσεβεῖν τεθεικώς, **7** καὶ δίκαιον
intending [5]to live [1]having set(made), and [4]righteous
impiously

Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων
[2]Lot [4]*being* oppressed [5]by [6]the [10]of the [11]lawless

ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο· **8** βλέμ-
[9]in [8]licentiousness [7]conduct [1]delivered; [3]in

ματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν
seeing [1]for and in hear- the righteous dwelling
ing (that) man

ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν
among them day after† day [2][his] [4]soul

δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·
[3]righteous [5]with [their] lawless [6]works [1]tormented;

9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ
[3]knows* [1][the] Lord [4]pious men [5]out of [6]trial

* That is, " the Lord can deliver "; see note on page xviii.

to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως
[3]to deliver, [4]unjust men [1]but [5]for [6]a day [7]of judgment

κολαζομένους τηρεῖν, **10** μάλιστα δὲ τοὺς
[2]being punished [1]to keep, and most of all [1]the

ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ
[3]after [4]flesh [5]in [6]lust [7]of defilement*

πορευομένους καὶ κυριότητος καταφρονοῦντας.
[2][ones] going [3]and [1][0]dominion [9]despising.

τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσιν
[3]darers [1]Self-satisfied, glories they do not tremble [at]

βλασφημοῦντες, **11** ὅπου ἄγγελοι ἰσχύϊ καὶ
blaspheming, where angels [3]in strength [4]and

δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ'
[2]in power [2]greater [1]being do not bring against

αὐτῶν παρὰ κυρίῳ βλάσφημον κρίσιν.
them before [the] Lord railing judgment.

12 οὗτοι δέ, ὡς ἄλογα ζῷα γεγεννημένα
But these men, [1]as [4]without reason [2]animals [3]having been born

φυσικὰ εἰς ἅλωσιν καὶ φθοράν, ἐν οἷς
[2]natural for capture and corruption, [2]in [3]things which

ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ
[4]they are ignorant [of] [1]railing, in the corruption

αὐτῶν καὶ φθαρήσονται, **13** ἀδικούμενοι
of them indeed they will be corrupted, suffering wrong

μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν
[as] wages of wrong; [5][to be] pleasure [1]deeming –

ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι
[3]in [4][the] day [2]luxury, spots and blemishes

ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν
revelling in the deceits of them

συνευωχούμενοι ὑμῖν, **14** ὀφθαλμοὺς ἔχοντες
feasting along with you, [2]eyes [1]having

μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους
full of an adulteress and not ceasing from

ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους,
sin, alluring [2]souls [1]unsteady,

καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες,
[4]a heart [3]*having been* exercised [5]of(in) covetousness [1]having,

κατάρας τέκνα· **15** καταλείποντες εὐθεῖαν
[6]of curse [1]children; forsaking a straight

ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ
way they erred, following the

ὁδῷ τοῦ Βαλαὰμ τοῦ Βεώρ, ὃς μισθὸν
way – of Balaam the [son] of Beor, who [5][the] wages

* Genitive of quality: "defiling lust."

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog

ἀδικίας ἠγάπησεν, **16** ἔλεγξιν δὲ ἔσχεν
²of wrong ¹loved, and ³reproof ¹had
ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν
of [his] own transgression; ³ass ¹a dumb ⁴with
ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν
⁴of a man ³voice ²speaking restrained
τὴν τοῦ προφήτου παραφρονίαν. **17** οὗτοί
¹the ³of the ⁴prophet ²madness. These men
εἰσιν πηγαὶ ἄνυδροι καὶ ὁμίχλαι ὑπὸ
are ³springs ¹waterless and mists ²by
λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ
³storm ¹being driven, for whom the gloom of *the*
σκότους τετήρηται. **18** ὑπέρογκα γὰρ
darkness has been kept. For ²immoderate [words]
ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν
²of vanity ¹speaking they allure by
ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως
[the] lusts of [the] flesh in excesses the [ones] almost
ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρε-
escaping ¹the [ones] ²in ⁴error ³liv-
φομένους, **19** ἐλευθερίαν αὐτοῖς ἐπαγγελ-
ing, ²freedom ³to them ¹promis-
λόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς
ing, [them]selves ²slaves ¹being –
φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ
of corruption; for by whom anyone has been to this
δεδούλωται. **20** εἰ γὰρ ἀποφυγόντες τὰ
defeated, man
he has been enslaved. For if having escaped the
μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ
defilements of the world by a full knowledge of the
κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ,
Lord and Saviour Jesus Christ,
τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται,
yet by these again having been entangled have been defeated,
γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν
³have become ⁴to them ¹the ²last things worse [than] the
πρώτων. **21** κρεῖττον γὰρ ἦν αὐτοῖς
first. For better it was for them
μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης,
not to have fully known the way – of righteousness,
ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παρα-
than fully knowing to turn from ¹the ⁴de-
δοθείσης αὐτοῖς ἁγίας ἐντολῆς. **22** συμβέ-
livered ³to them ²holy ³commandment. ¹has
βηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας·
happened ⁴to them ¹The thing ²of the ³true ⁵proverb:

is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα,
[The] dog turning upon the(its) own vomit,
καὶ· ὗς λουσαμένη εἰς κυλισμὸν βορβόρου.
and: [The] sow washed to wallowing of mud.

CHAPTER 3

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being over-

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν
[1]This [4]now, [4]beloved, [3]second [7]to you
γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν
[4]I write [3]epistle, in [both] which I rouse [4]of you
ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,
[5]by [6]reminder [1]the [2]sincere [3]mind,
2 μνησθῆναι τῶν προειρημένων ῥημάτων
to remember the [3]having been previously spoken [1]words
ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν
by the holy prophets and [1]the [3]of the
ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ
[4]apostles [5]of you [2]commandment of the Lord and
σωτῆρος, **3** τοῦτο πρῶτον γινώσκοντες, ὅτι
Saviour, [2]this [3]first*ly* [1]knowing, that
ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν
there will come during [the] last of the days [2]in
ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας
[4]mocking [1]mockers [2]according to [4]the(ir) [7]own
ἐπιθυμίας αὐτῶν πορευόμενοι **4** καὶ λέγοντες·
[5]lusts *of them* [2]going and saying:
ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας
Where is the promise of the presence
αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοι-
of him? [2]from [3]which [day] [1]for the fathers fell
=for from the day when . . .
μήθησαν, πάντα οὕτως διαμένει ἀπ'
asleep, all things so remains from
ἀρχῆς κτίσεως. **5** λανθάνει γὰρ αὐτοὺς
[the] beginning of creation. For [2]is concealed [3]them [from]
τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι
[1]this wishing* that heavens were of old
καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
and earth by water and through water
συνεστῶσα τῷ τοῦ θεοῦ λόγῳ, **6** δι'
[1]having been held together [2]by the – [4]of God [3]word, through
ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς
which the things then§ world [2]by water [1]being inundated

* That is, they wish it to be so.

§ This is allowable English : *cf.* " the then Prime Minister."

flowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

ἀπώλετο· 7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ
perished; but the now heavens and the
γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν
earth by the same word [2]*having been* stored up [1]are
πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ
[2]for fire [1]being kept in a day of judgment and
ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. 8 Ἓν
destruction of *the* impious men. [2]one
δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί,
But [1]this let not be concealed you, beloved,
[3]thing [from]
ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια
that one day with [the] Lord [is] as a thousand
ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία. 9 οὐ
years and a thousand years as [2]day [1]one. [3]not
βραδύνει κύριος τῆς ἐπαγγελίας, ὥς τινες
[2]is [4]slow [1][The] of the promise, as some
Lord (his)
βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς
[2]slowness [1]deem, but is longsuffering toward
ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι
you, not purposing any to perish
ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.
but all men [2]to [3]repentance [1]to come.
10 Ἥξει δὲ ἡμέρα κυρίου ὡς κλέπτης,
But will come [the] day of [the] Lord as a thief,
ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται,
in which the heavens [2]with rushing sound [1]will pass away,
στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ
and [the] elements burning will be dissolved, and
γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται.
[the] and [the] [3]in [4]it [2]works will be
earth discovered.
11 Τούτων οὕτως πάντων λυομένων
[2]these things [1]thus [1]All [4]being dissolved[3]
ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἁγίαις
what sort of men it behoves [2]to be [1]you in holy
ἀναστροφαῖς καὶ εὐσεβείαις, 12 προσδοκῶντας
conduct* and piety,* awaiting
καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ
and hastening the presence [1]of the –
θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι
[2]of God [1]day, on account of which [the] heavens being set on fire
λυθήσονται καὶ στοιχεῖα καυσούμενα
will be dissolved and [the] elements burning

* The Greek plurals cannot be literally reproduced in English.

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

τήκεται. **13** καινοὺς δὲ οὐρανοὺς καὶ
melts. But new heavens and
γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ
[2]earth [1]a new accord-ing to the promise of him
προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.
we await, in which righteousness dwells.
14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες
Wherefore, beloved, [2]these things [1]awaiting
σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ
be diligent [5]spotless [6]and [7]unblemished [3]by him
εὑρεθῆναι ἐν εἰρήνῃ, **15** καὶ τὴν τοῦ
[1]to be found [3]in [4]peace, and [2]the [4]of the
κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε,
[3]Lord [4]of us [5]longsuffering [7]salvation [1]deem,
καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς
as indeed the beloved [3]of us [1]brother
Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν
Paul accord-ing to [1]the [2]given [4]to him [3]wisdom
ἔγραψεν ὑμῖν, **16** ὡς καὶ ἐν πάσαις
wrote to you, as also in all [his]
ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων,
epistles speaking in them concerning these things,
ἐν αἷς ἐστιν δυσνόητά τινα, ἃ οἱ
in which is(are) [2]hard to understand [1]some things, which the
ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς
unlearned and unsteady twist as
καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν
also the remaining scriptures to the(ir) own
αὐτῶν ἀπώλειαν. **17** Ὑμεῖς οὖν, ἀγαπητοί,
of them destruction. Ye therefore, beloved,
προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ
knowing before guard lest [2]by the
τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέ-
[4]of the [5]lawless [2]error [1]being led away *with* ye fall
σητε τοῦ ἰδίου στηριγμοῦ, **18** αὐξάνετε
from the(your) own stability, [3]grow ye
δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου
[1]but in grace and knowledge of the Lord
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
of us and Saviour Jesus Christ.
αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς
To him[c] [is] the glory both now and unto
=His is* =for ever.
ἡμέραν αἰῶνος.§
a day of age.§

* See note on I. Pet. 5. 11. § ? "An age-lasting (*i.e.* eternal) day."

CHAPTER 1

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we

1 Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν,
What was from [the] beginning, what we have heard,
ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ
what we have seen with the eyes of us, what
ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν,
we beheld and the hands of us touched,
περὶ τοῦ λόγου τῆς ζωῆς, — **2** καὶ
concerning the word of life, — and
ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν καὶ
the life was manifested, and we have seen and
μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν
we bear witness and *we* announce to you the
ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν
life – eternal, which was with the
πατέρα καὶ ἐφανερώθη ἡμῖν, — **3** ὃ
Father and was manifested to us, — what
ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν
we have seen and *we* have heard, we announce
καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε
also to you, in order that [2]also [1]ye [4]fellowship [3]may have
μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα
with us. [1]indeed *the* [4]fellowship [1]And – [2]our
μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ
[is] with the Father and with the Son
αὐτοῦ Ἰησοῦ Χριστοῦ. **4** καὶ ταῦτα
of him Jesus Christ. And these things
γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾖ
write we in order that the joy of us may be
πεπληρωμένη.
having been fulfilled.

5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν
And [2]is [1]this the message which
ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν
we have heard from him and *we* announce
ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστιν καὶ σκοτία
to you, that – God [2]light [1]is and [4]darkness
ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. **6** Ἐὰν
[1]in [2]him [4]not [3]is *none*. If
εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ
we say that [2]fellowship [1]we have with him
καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα
and [2]in [3]the [4]darkness [1]*we* walk, we lie

lie, and do not the truth:
7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make him a liar, and his word is not in us.

καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· **7** ἐὰν
and are not doing the truth; [3]if
δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός
[1]but [4]in [5]the [6]light [2]we walk as he
ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν
is in the light, [2]fellowship [1]we have
μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ
with each other and the blood of Jesus the
υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης
Son of him cleanses us from all
ἁμαρτίας. **8** ἐὰν εἴπωμεν ὅτι ἁμαρτίαν
sin. If we say that sin
οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ
we have not, [3]ourselves [1]we deceive and the
ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. **9** ἐὰν
truth is not in us. If
ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός
we confess the sins of us, faithful
ἐστιν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς
he is and righteous, in order that he may forgive us the
ἁμαρτίας καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης
sins and *he* may cleanse us from all
ἀδικίας. **10** ἐὰν εἴπωμεν ὅτι οὐχ
iniquity. If we say that not
ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν
we have sinned, a liar we make him
καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.
and the word of him is not in us.

CHAPTER 2

2 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα
Little children of me, these things I write to you in order that
μὴ ἁμάρτητε. καὶ ἐάν τις ἁμάρτῃ,
ye sin not. And if anyone sins,
παράκλητον ἔχομεν πρὸς τὸν πατέρα,
an advocate we have with the Father,
Ἰησοῦν Χριστὸν δίκαιον· **2** καὶ αὐτὸς
Jesus Christ [the] righteous; and he
ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν,
[4]a propitiation [1]is concerning the sins of us,
οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ
[3]not [5]concerning – [4]ours [1]but only but
καὶ περὶ ὅλου τοῦ κόσμου. **3** καὶ ἐν
also concerning all the world. And by
τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν,
this we know that we have known him,
ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. **4** ὁ
if [2]the [3]command- [4]of him [1]we keep. The [one]
ments

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:
2 And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.
3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness,

λέγων ὅτι ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς
saying[,] – I have known him, and [2]the [4]command-ments
αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ
[3]of him [1]not [2]keeping, [3]a liar [1]is, and
ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· **5** ὃς δ'
in this man the truth is not; but who-
ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν
ever keeps [3]of him [1]the [2]word, truly in
τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται.
this man the love – of God has been perfected.
ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.
By this we know that [2]in [3]him [1]we are.
6 ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς
The [one] saying in him to remain ought as
ἐκεῖνος περιεπάτησεν καὶ αὐτὸς οὕτως
that [one]* walked also [him]self so
περιπατεῖν.
to walk.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω
Beloved, [2]not [4]commandment [3]a new [1]I write
ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἴχετε
to you, but [3]commandment [1]an old which ye had
ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν
from [the] beginning; the [3]command-ment – [1]old is
ὁ λόγος ὃν ἠκούσατε. **8** πάλιν ἐντολὴν
the word which ye heard. Again [3]command-ment
καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς
[1]a new I write to you, what is true
ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία
in him and in you, because the darkness
παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν
is passing and the [3]light – [1]true
ἤδη φαίνει. **9** ὁ λέγων ἐν τῷ φωτὶ
already shines. The [one] saying in the light
εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν
to be and the brother of him hating
ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. **10** ὁ
in the darkness is until now. The
ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ
[one] loving the brother of him in the light
μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν·
remains, and offence in him is not;
11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν
but the [one] hating the brother of him in

* In a number of places John uses this demonstrative adjective as a substitute for "Christ": "the remoter antecedent." See also John 2. 21.

and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ
the darkness is and in the darkness
περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει,
walks, and knows not where he is going,
ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς
because the darkness blinded the eyes
αὐτοῦ. **12** Γράφω ὑμῖν, τεκνία, ὅτι
of him. I write to you, little children, because
ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα
have been forgiven to you the (your) sins on account of the name
αὐτοῦ. **13** γράφω ὑμῖν, πατέρες, ὅτι
of him. I write to you, fathers, because
ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν,
ye have known the [one] from [the] beginning. I write to you,
νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.
young men, because ye have overcome the evil one.
14 ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε
I wrote to you, young children, because ye have known
τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες,
the Father. I wrote to you, fathers,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα
because ye have known the [one] from [the] beginning. I wrote
ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ
to you, young men, because strong ye are and
ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ
the word – of God in you remains and
νενικήκατε τὸν πονηρόν. **15** Μὴ ἀγαπᾶτε
ye have overcome the evil one. Love ye not
τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ.
the world nor the things in the world.
ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν
If anyone loves the world, [6]not [5]is
ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· **16** ὅτι
[1]the [2]love [3]of the [4]Father in him; because
πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
all that which† [is] in the world, the lust of the
σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν
flesh and the lust of the eyes
καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν
and the vainglory – of life, is not
ἐκ τοῦ πατρός, ἀλλὰ ἐκ τοῦ κόσμου
of the Father, but of the world

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the be-

ἐστίν. **17** καὶ ὁ κόσμος παράγεται καὶ
is. And the world is passing away and
ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα
the lust of it; but the [one] doing the will
τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
– of God remains unto the age.

18 Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ
Young children, a last hour it is, and
καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται,
as ye heard that antichrist is coming,
καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν·
even now ²antichrists ¹many have arisen;
ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.
whence we know that a last hour it is.
19 ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν
From us they went out, but they were not
ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενή-
of us; for if of us they were, they would
κεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερω-
have remained with us; but in order it might be
that
θῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.
manifested that they are not all of us.
20 καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ
And ye an anointing have from the
ἁγίου, καὶ οἴδατε πάντες. **21** οὐκ ἔγραψα
Holy One, and ¹ye ³know ²all. I wrote not
ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ'
to you because ye know not the truth, but
ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος
because ye know it, and because every lie
=no lie is . . .
ἐκ τῆς ἀληθείας οὐκ ἔστιν. **22** Τίς
of the truth is not. Who
ἐστιν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος
is the liar except the [one] denying
ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; οὗτός
that Jesus *not* is the Christ? this
ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν
is the antichrist, the [one] denying the
πατέρα καὶ τὸν υἱόν. **23** πᾶς ὁ ἀρνούμενος
Father and the Son. Everyone denying
τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ
the Son ³neither ¹the ⁴Father ²has; the
ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.
[one] confessing the Son ³also ¹the ⁴Father ²has.
24 ὑμεῖς ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν
²Ye ⁴what heard from [the] beginning, in

ginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ'
you let it remain. If [4]in [7]you [6]remains [1]what [3]from
ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ
[4][the] beginning [5]ye heard, [3]both [1]ye [4]in [6]the [5]Son
καὶ [ἐν] τῷ πατρὶ μενεῖτε. 25 καὶ
[7]and [8]in [9]the [10]Father [9]will remain. And
αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγ-
this is the promise which he pro-
γείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
mised us, the life – eternal.
26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανών-
These things I wrote to you concern-ing the [ones] leading
των ὑμᾶς. 27 καὶ ὑμεῖς τὸ χρῖσμα
[3]astray [1]you. And [4]ye [1]the [5]anointing
ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν,
[6]which received from him remains in you,
καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ
and [8]no [8]need [1]ye have *in order* that anyone [6]should teach
ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ χρῖσμα διδάσκει
you; but as the [6]of him [1]anointing teaches
ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν
you concerning all things, and [2]true [1]is
καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν
and is not a lie, and as he/it taught
ὑμᾶς, μένετε ἐν αὐτῷ.
you, remain ye in him.
28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ,
And now, little children, remain ye in him,
ἵνα ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ
in or-der that if he is manifested we may have confidence and
μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ
not be shamed from him in the presence
αὐτοῦ. 29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν,
of him. If ye know that [2]righteous [1]he is,
γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν
know ye that also every one doing –
δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
righteousness [3]of [3]him [1]has been born.

CHAPTER 3

3 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν
See ye what manner of love [3]has given [4]to us
ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν,
[1]the [2]Father in order that [4]children [3]of God [1]we may be called,
καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ
and we are. Therefore the world [8]not

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore

the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of

γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.
[1]knows [2]us, because it knew not him.

2 ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ
Beloved, [4]now [3]children [5]of God [1]we are, and

οὔπω ἐφανερώθη τί ἐσόμεθα. οἴδαμεν
not yet was it manifested what we shall be. We know

ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα,
that if he(?it) is manifested like him we shall be,

ὅτι ὀψόμεθα αὐτὸν καθώς ἐστιν. **3** καὶ
because we shall see him as he is. And

πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ'
everyone having this hope on

αὐτῷ ἁγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἁγνός
him purifies himself as that one* [1]pure

ἐστιν. **4** πᾶς ὁ ποιῶν τὴν ἁμαρτίαν
[1]is. Everyone doing – sin

καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία
[2]also – [3]lawlessness [1]does, and – sin

ἐστὶν ἡ ἀνομία. **5** καὶ οἴδατε ὅτι ἐκεῖνος
is – lawlessness. And ye know that that one*

ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ
was manifested in order that – sins he might bear. and

ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. **6** πᾶς ὁ
sin [2]in [3]him [1]is not. Everyone

ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ
[2]in [3]him [1]remaining sins not; everyone

ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ
sinning has not seen him nor

ἔγνωκεν αὐτόν. **7** Τεκνία, μηδεὶς πλανάτω
has known him. Little children. [2]no man [1]let [3]lead [3]astray

ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός
[4]you; the [one] doing – righteousness [1]righteous

ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν· **8** ὁ
[1]is, as that one* [2]righteous [1]is; the

ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου
[one] doing – sin [2]of [3]the [4]devil

ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει.
[1]is, because [4]from [5][the] beginning [3]the [2]devil [6]sins.

εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ,
For this was manifested the Son – of God,

ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.
in order that he might undo the works of the devil.

9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ
Everyone having been begotten of – God

* See ch. 2. 6.

God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ
[3]sin [2]not [1]does, because seed of him

ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν,
in him remains; and he cannot *to* sin,

ὅτι ἐκ τοῦ θεοῦ γεγέννηται. **10** ἐν
because of – God he has been begotten. By

τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ
this [4]manifest [1]is(are) the children – of God

καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ
and the children of the devil; everyone

μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ
not doing righteousness is not of

τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν
– God, and the [one] not loving the brother

αὐτοῦ. **11** ὅτι αὕτη ἐστὶν ἡ ἀγγελία
of him. Because this is the message

ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν
which ye heard from [the] beginning, *in order* that we should love

ἀλλήλους· **12** οὐ καθὼς Κάϊν ἐκ τοῦ
one another; not as Cain [5]of [3]the

πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν
[4]evil one [1]was and slew the brother

αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν;
of him; and for the sake of what slew he him?

ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ
because the works of him [5]evil [1]was(were), but the [works]

τοῦ ἀδελφοῦ αὐτοῦ δίκαια. **13** μὴ
of the brother of him righteous. not

θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ
Marvel ye, brothers, if [3]hates [4]you [1]the

κόσμος. **14** ἡμεῖς οἴδαμεν ὅτι μεταβεβή-
[2]world. We know that we have re-

καμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν,
moved out of *the* death into *the* life,

ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ
because we love the brothers; the [one] not

ἀγαπῶν μένει ἐν τῷ θανάτῳ. **15** πᾶς
loving remains in – death. Every-

ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος
one hating the brother of him [2]a murderer

ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος
[1]is, and ye know that every murderer
=no murderer has . . .

οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.
has not life eternal in him remaining.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the

16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι
By this we have known – love, because
ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ
that one* on behalf of us the life of him
ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
laid down; and we ought on behalf of the
ἀδελφῶν τὰς ψυχὰς θεῖναι. **17** ὃς δ'
brothers the(our) lives to lay down. Who-
ἂν ἔχῃ τὸν βίον τοῦ κόσμου καὶ θεωρῇ
ever has the means of the world and beholds
of life
τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα καὶ
the brother of him [4]need [1]having and
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ,
shuts the bowels of him from him,
πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;
how [2]the [3]love – [4]of God [1]remains in him?
18 Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ
Little children, let us not love in word nor in *the*
γλώσσῃ, ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.
tongue, but in work and truth.
19 ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας
By this we shall know that [2]of [3]the [4]truth
ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν
[1]we are, and before him shall persuade
τὴν καρδίαν ἡμῶν **20** ὅτι ἐὰν καταγινώσκῃ
the heart of us that if [4]blames [us]
ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ
[3]of us [1]the [2]heart, that greater is –
θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει
God [than] the heart of us and knows
πάντα. **21** Ἀγαπητοί, ἐὰν ἡ καρδία
all things. Beloved, if the(our) heart
μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς
does not blame [us], confidence we have with
τὸν θεόν, **22** καὶ ὃ ἐὰν αἰτῶμεν λαμβάν-
– God, and whatever we ask we re-
ομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ
ceive from him, because [2]the [3]command- [4]of him
ments
τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ
[1]we keep and [2]the [3]pleasing [4]before [5]him
things
ποιοῦμεν. **23** καὶ αὕτη ἐστὶν ἡ ἐντολὴ
[1]we do. And this is the command-
ment
αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ
of him, *in order* we should believe the name of the
that

* See ch. 2. 6. 3. 3. 5. 7.

name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν
Son of him Jesus Christ and love
ἀλλήλους καθὼς ἔδωκεν ἐντολὴν ἡμῖν.
one another as he gave commandment to us.
24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν
And the [one] keeping the commandments of him in
αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ
him remains and he in him; and
ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν,
by this we know that he remains in us,
ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.
by the Spirit whom to us he gave.

CHAPTER 4

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world:

4 Ἀγαπητοί, μὴ παντὶ πνεύματι
Beloved, [2]not [3]every [4]spirit
πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα
[1]believe ye, but prove the spirits
εἰ ἐκ τοῦ θεοῦ ἐστιν, ὅτι πολλοὶ
if of – God they are, because many
ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν
false prophets have gone forth into the
κόσμον. **2** ἐν τούτῳ γινώσκετε τὸ πνεῦμα
world. By this know ye the Spirit
τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν
– of God: every spirit which confesses Jesus
Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ
Christ [2]in [3][the] flesh [1]having come [5]of –
θεοῦ ἐστιν, **3** καὶ πᾶν πνεῦμα ὃ μὴ
[6]God [4]is, and every spirit which not
ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ
confesses – Jesus [2]of – [6]God [1]not
ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου,
[1]is; and this is the [spirit] the of antichrist,
ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν
which ye have heard that it is coming, and [5]now [4]in
τῷ κόσμῳ ἐστὶν ἤδη. **4** ὑμεῖς ἐκ τοῦ
[5]the [6]world [1]is [3]already. Ye of –
θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς,
God are, little children, and have overcome them,
ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν
because greater is the [one] in you than the [one] in
τῷ κόσμῳ. **5** αὐτοὶ ἐκ τοῦ κόσμου
the world. [2]They [3]of [4]the [5]world

therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God

εἰσίν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
³are; therefore ²of ³the ⁴world ¹they speak
καὶ ὁ κόσμος αὐτῶν ἀκούει. **6** ἡμεῖς
and the world them hears. ¹We
ἐκ τοῦ θεοῦ ἐσμεν· ὁ γινώσκων τὸν
³of – ⁴God ²are; the [one] knowing –
θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ
God hears us, [he] who is not of
τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου
– God hears not us. From this
γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ
we know the spirit – of truth and
τὸ πνεῦμα τῆς πλάνης.
the spirit – of error.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι
Beloved, let us love one another, because
ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστιν, καὶ πᾶς ὁ
– love ³of – ³God ¹is, and everyone
ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ
loving ²of – ³God ¹has been begotten and
γινώσκει τὸν θεόν. **8** ὁ μὴ ἀγαπῶν
knows – God. The [one] not loving
οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη
knew not – God, because – God ³love
ἐστίν. **9** ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη
¹is. By this was manifested the love
τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ
– of God in(to) us, because ³the ⁴Son ⁵of him
τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς
– ⁴only begotten ³has sent – ¹God into
τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.
the world in order that we might live through him.
10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι
In this is – love, not that
ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι
we have loved – God, but that
αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν
he loved us and sent the
υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν
Son of him a propitiation concerning the sins
ἡμῶν. **11** ἀγαπητοί, εἰ οὕτως ὁ θεὸς
of us. Beloved, if so – God
ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν
loved us, ²also ¹we ³ought
ἀλλήλους ἀγαπᾶν. **12** θεὸν οὐδεὶς πώποτε
⁵one another ⁴to love. ⁴God ¹no man ²ever
τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς
³has beheld; if we love one another, – God

dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ
in us remains and the love of him
τετελειωμένη ἐν ἡμῖν ἐστιν. **13** Ἐν
[3]*having been* perfected [2]in [4]us [1]is. By
τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν
this we know that in him we remain
καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος
and he in us, because [3]of [4]the [5]Spirit
αὐτοῦ δέδωκεν ἡμῖν. **14** καὶ ἡμεῖς
[5]of him [1]he has given [2]us. And we
τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ
have beheld and bear witness that the Father
ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.
has sent the Son [as] Saviour of the world.
15 ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν
Whoever confesses that Jesus is
ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει
the Son – of God, – God in him remains
καὶ αὐτὸς ἐν τῷ θεῷ. **16** καὶ ἡμεῖς
and he in – God. And we
ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην
have known and have believed the love
ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη
which [2]has – [1]God in(to) us. – God [1]love
ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν
[1]is, and the remaining in – love [2]in
[one]
τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ
– [3]God [1]remains and – God [2]in [3]him
μένει. **17** Ἐν τούτῳ τετελείωται ἡ ἀγάπη
[1]remains. By this [2]has been perfected – [1]love
μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν
with us, in order that [2]confidence [1]we may have in
τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός
the day – of judgment, because as that one*
ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ
is [3]also [1]we [2]are in – world
τούτῳ. **18** φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,
this. Fear is not in – love,
ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν
but – perfect love [2]out [1]casts *the*
φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ
fear, because – fear [2]punishment [1]has, and the
φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.
[one] fearing has not been perfected in – love.
19 ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος
We love, because he first

* See ch. 2. 6, 3. 3, 5, 7, 16.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

ἠγάπησεν ἡμᾶς. 20 ἐάν τις εἴπῃ ὅτι
loved us. If anyone says[,] –
ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ
I love – God, and the brother of him
μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν
hates, a liar he is; for the [one] not loving
τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν
the brother of him whom he has seen, –
θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν.
God whom he has not seen he cannot to love.
21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ'
And this – commandment we have from
αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ
him, in order that [one] the loving – God loves
καὶ τὸν ἀδελφὸν αὐτοῦ.
also the brother of him.

CHAPTER 5

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that over-

5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν
Everyone believing that Jesus is
ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ
the Christ of – God has been begotten, and
πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ
everyone loving the [one] begetting loves
τὸν γεγεννημένον ἐξ αὐτοῦ. 2 ἐν τούτῳ
the having been begotten of him. By this
[one]
γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ
we know that we love the children –
θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς
of God, whenever – God we love and the
ἐντολὰς αὐτοῦ ποιῶμεν. 3 αὕτη γάρ
commandments of him we do. For this
ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς
is the love – of God, *in order* that the commandments
αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ
of him we keep; and the commandments of him
βαρεῖαι οὐκ εἰσίν, 4 ὅτι πᾶν τὸ γεγεν-
heavy are not, because everything having
νημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον·
been begotten of – God overcomes the world;
καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν
and this is the victory – overcoming the
κόσμον, ἡ πίστις ἡμῶν. 5 Τίς ἐστιν
world, the faith of us. Who is

cometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in him.self: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

[δὲ] ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ
[1]and the overcoming the world except the
[one]
πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ
[one] believing that Jesus is the Son –
θεοῦ; **6** οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος
of God? This is the coming through water
[one]
καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν
and blood, Jesus Christ; not by
τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ
the water only, but by the water and
ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ
by the blood; and the Spirit is the
μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.
[one] bearing be- the Spirit is the truth.
witness, cause
7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, **8** τὸ
Because three there are the bearing witness, the
[ones]
πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ
Spirit and the water and the blood, and
οἱ τρεῖς εἰς τὸ ἕν εἰσιν. **9** εἰ τὴν
the three [3]in *the* [3]one [1]are. If [2]the
μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ
[3]witness – [4]of men [1]we receive, the
μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι
witness – of God [2]greater [1]is, because
αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι
this is the witness – of God, because
μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. **10** ὁ
he has borne concern- the Son of him. The
witness ing
πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει
[one] believing in the Son – of God has
τὴν μαρτυρίαν ἐν αὐτῷ. ὁ μὴ πιστεύων
the witness in him. The not believing
[one]
τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι
– God [3]a liar [1]has made [2]him, because
οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν
he has not believed in the witness which
μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ
[3]has borne witness – [1]God concerning the Son
αὐτοῦ. **11** καὶ αὕτη ἐστὶν ἡ μαρτυρία,
of him. And this is the witness,
ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν,
that [5]life [4]eternal [2]gave – [1]God [3]to us,
καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ
and this – life [2]in [3]the [4]Son [5]of him

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that

ἐστιν. 12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν
is. The [one] having the Son has the
ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ
life; the not having the Son – of God
[one]
τὴν ζωὴν οὐκ ἔχει.
the life has not.

13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι
These I wrote to you in order ye may that
things that know
ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν
life ye have eternal, to the [ones] believing
εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 Καὶ
in the name of the Son – of God. And
αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς
this is the confidence which we have toward
αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ
him, that if anything we ask according to the
θέλημα αὐτοῦ ἀκούει ἡμῶν. 15 καὶ
will of him he hears us. And
ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν
if we know that he hears us whatever
αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα
we ask, we know that we have the requests
ἃ ᾐτήκαμεν ἀπ' αὐτοῦ. 16 Ἐάν τις
which we have asked from him. If anyone
ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα
sees the brother of him sinning
ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ
a sin not unto death, he shall ask, and
δώσει αὐτῷ ζωήν, τοῖς ἁμαρτάνουσιν
he will give to him life, to the [ones] sinning
μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς
not unto death. There is a sin unto
θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα
death; not concerning that do I say *in order* that
ἐρωτήσῃ. 17 πᾶσα ἀδικία ἁμαρτία ἐστίν,
he should inquire. All iniquity sin is,
καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.
and there is a sin not unto death.
18 Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ
We know that everyone having been begotten of
τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς
– God sins not, but the [one] begotten
ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς
of – God keeps him, and the evil one
οὐχ ἅπτεται αὐτοῦ. 19 οἴδαμεν ὅτι ἐκ
does not touch him. We know that of

we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν
– God we are, and the ³world ¹whole in
τῷ πονηρῷ κεῖται. **20** οἴδαμεν δὲ ὅτι
the evil one lies. ³we know ¹And that
ὁ υἱὸς τοῦ θεοῦ ἥκει, καὶ δέδωκεν
the Son – of God is come, and has given
ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν
to us an understanding in order that we might know the
ἀληθινόν· καὶ ἐσμὲν ἐν τῷ ἀληθινῷ,
true [one]; and we are in the true [one],
ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός
in the Son of him Jesus Christ. This
ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.
is the true God and life eternal.
21 Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν
Little children, guard yourselves from *the*
εἰδώλων.
idols.

II. JOHN

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

ΙΩΑΝΝΟΥ Β

Of John 2

1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ
The elder to [the] chosen lady and
τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν
to the children of her, whom I love in
ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ
truth, and not I alone but also
πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, **2** διὰ
all the [ones] having known the truth, because of
τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν,
the truth – remaining among us,
καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.
and with us will be unto the age.
3 ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη
⁴will be ⁵with ⁶us ¹Grace[,] ²mercy[,] ³peace
παρὰ θεοῦ πατρός, καὶ παρὰ Ἰησοῦ
from God [the] Father, and from Jesus
Χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ
Christ the Son of the Father, in truth
καὶ ἀγάπῃ.
and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not

4 Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν
I rejoiced greatly because I have found [some] of the
τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ,
children of thee walking in truth,
καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.
as commandment we received from the Father.

5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς
And now I request thee, lady, not as
ἐντολὴν γράφων σοι καινήν, ἀλλὰ ἣν
[3]commandment [1]writing [4]to thee [2]a new, but which
εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν
we had from [the] beginning, *in order* that we should love
ἀλλήλους. **6** καὶ αὕτη ἐστὶν ἡ ἀγάπη,
one another. And this is – love,
ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς
in order that we should walk according to the commandments
αὐτοῦ· αὕτη ἡ ἐντολή ἐστιν, καθὼς
of him; this [3]the [2]commandment [1]is, as
ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ
ye heard from [the] beginning, *in order* that [2]in [1]it
περιπατῆτε. **7** ὅτι πολλοὶ πλάνοι ἐξῆλθον
[1]ye should walk. Because many deceivers went forth
εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες
into the world, the [ones] not confessing
Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί·
Jesus Christ coming in [the] flesh;
οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.
this is the deceiver and the antichrist.
8 βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσητε
See yourselves, lest ye lose
ἃ ἠργασάμεθα, ἀλλὰ μισθὸν πλήρη
[the] things which we wrought, but [2]reward [2]a full
ἀπολάβητε. **9** πᾶς ὁ προάγων καὶ μὴ
[1]ye may receive. Everyone going forward and not
μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν
remaining in the teaching – of Christ [2]God
οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος
[2]not [1]has; the remaining in the teaching, this one [one]
καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.
[3]both [2]the [4]Father [3]and [5]the [2]Son [1]has.
10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην
If anyone comes to you and this

this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε
– teaching brings not, do not ye receive

αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ
him into [your] house, and [4]to rejoice [5]him [6]not

λέγετε· **11** ὁ λέγων γὰρ αὐτῷ χαίρειν
[1]tell ye*; [2]the [one] [3]telling [1]for him to rejoice

κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
shares in the [4]works [5]of him – [1]evil.

12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ
[6]Many things [1]having [4]to you [3]to write [5]not

ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ
[2]I purpose by means of paper and ink, but

ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα
I am hoping to be with you and [3]mouth

πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν
[5]to [4]mouth [1]to speak, in order that the joy of us

πεπληρωμένη ᾖ. **13** Ἀσπάζεταί σε τὰ
having been fulfilled may be. [7]greets [8]thee [1]The

τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.
[8]children [3]of the [5]sister [6]of thee – [4]chosen.

* That is, "do not greet him."

III. JOHN

ΙΩΑΝΝΟΥ Γ

Of John 3

THE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth

1 Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ,
The elder to Gaius the beloved,

ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
whom I love in truth.

2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε
Beloved, concerning all things I pray thee =that

εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί
to prosper and to be in health, as [4]prospers
thou mayest prosper . . .

σου ἡ ψυχή. **3** ἐχάρην γὰρ λίαν ἐρχομένων
[2]of [1]the [3]soul. For I rejoiced greatly coming thee =when [some]

ἀδελφῶν καὶ μαρτυρούντων σου τῇ
brothers and bearing witness[a] of thee in the
brothers came and bore witness

that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that

ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
truth, as thou in truth walkest.

4 μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα
[2]greater [4]than these things [1]I have no [3]joy, *in order* that

ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ
I hear – my children [2]in [3]the [4]truth

περιπατοῦντα. **5** Ἀγαπητέ, πιστὸν ποιεῖς
[1]walking. Beloved, faithfully thou doest

ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ
whatever thou workest for the brothers and

τοῦτο ξένους, **6** οἳ ἐμαρτύρησάν σου τῇ
this strangers, who bore witness of thee –

ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς
in love before [the] church, whom well

ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ·
thou wilt do sending forward worthily – of God;

7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθαν μηδὲν
for on behalf of the name they went forth [2]nothing

λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. **8** ἡμεῖς
[1]taking from the Gentiles. We

οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους,
therefore ought to entertain – such men,

ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.
in order that [2]co-workers [1]we may become in the truth.

9 Ἔγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ
I wrote something to the church; but the [one]

φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ
loving to be first of them Diotrephes not

ἐπιδέχεται ἡμᾶς. **10** διὰ τοῦτο, ἐὰν
receives us. Therefore, if

ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ
I come, I will remember [2]of him [1]the [3]works which he does

λόγοις πονηροῖς φλυαρῶν ἡμᾶς, καὶ μὴ
[4]words [3]with evil [1]prating against [2]us, and not

ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς
being satisfied on(with) these [3]neither [1]he

ἐπιδέχεται τοὺς ἀδελφοὺς καὶ τοὺς
[2]receives the brothers and the

βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας
[ones] purposing he prevents and [3]out of [2]the [4]church

ἐκβάλλει.
[1]puts *out*.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ
Beloved, imitate not the bad but

which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ
the good. The doing good [one] ³of – ⁴God

ἐστιν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν
¹is; the [one] doing ill has not seen –

θεόν. **12** Δημητρίῳ μεμαρτύρηται ὑπὸ
God. To Demetrius witness has been borne by

πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας·
all and by ³[it]self ¹the ⁴truth;

καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας
²also ⁴we ¹and bear witness, and thou knowest

ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν.
that the witness of us ²true ¹is.

13 Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ
³Many things ¹I had to write to thee, but not

θέλω διὰ μέλανος καὶ καλάμου σοι
I wish ³by means of ⁴ink ⁵and ⁶pen ²to thee

γράφειν· **14** ἐλπίζω δὲ εὐθέως σε ἰδεῖν,
¹to write; but I am hoping ³immediately ²thee ⁴to see,

καὶ στόμα πρὸς στόμα λαλήσομεν.
and ³mouth ³to ⁴mouth ¹we will speak.

15 Εἰρήνη σοι. ἀσπάζονταί σε οἱ φίλοι.
Peace to thee. ³greet ⁴thee ¹The ²friends.

ἀσπάζου τοὺς φίλους κατ' ὄνομα.
Greet thou the friends by name.

JUDE

ΙΟΥΔΑ
Of Jude

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave

1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς
Jude of Jesus Christ a slave, ³brother

δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ
¹and of James, ¹to the [ones] ⁴by ⁵God ⁶[the] Father

ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ
²having been loved ⁷and ⁹for Jesus ¹⁰Christ

τετηρημένοις κλητοῖς. **2** ἔλεος ὑμῖν καὶ
⁸having been kept ²called. Mercy to you and

εἰρήνη καὶ ἀγάπη πληθυνθείη.
peace and love may *it* be multiplied.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος
Beloved, ²all ³haste ¹making

all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these

γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν
to write to you concerning the common [2]of us
σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν
[1]salvation, necessity I had to write to you
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ
exhorting to contend for [1]the [2]once
παραδοθείσῃ τοῖς ἁγίοις πίστει. **4** παρεισε-
[4]delivered [1]to the [3]saints [2]faith. [1]crept
δύησαν γάρ τινες ἄνθρωποι, οἱ πάλαι
in For [2]certain [3]men, the [ones] of old
προγεγραμμένοι εἰς τοῦτο τὸ κρίμα,
having been for this – judgment,
previously written
ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα
impious men, [3]the [4]of the [5]God [6]of us [2]grace
μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον
[1]making [2]a pretext for wantonness and [5]the [3]only
δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν
[4]Master [3]and [5]Lord [7]of us [1]Jesus [2]Christ
ἀρνούμενοι. **5** Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι,
[1]denying. But [2]to remind [3]you [4]I purpose,
εἰδότας ἅπαξ πάντα, ὅτι κύριος λαὸν
[5]knowing [3]once all that [the] [1][the]
things, Lord people
ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον
[3]out [4][the] [5]of Egypt [1]having in the second place
of land saved
τοὺς μὴ πιστεύσαντας ἀπώλεσεν, **6** ἀγγέλους
[2]the [3]not [4]believing [1]destroyed, [5]angels
[ones]
τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν
[1]and – not having kept the [2]of themselves
ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον
[1]rule but having deserted the(ir) own
οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας
habitation [6]for [1][the] judgment [5]of [the] great [7]day
δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν·
[3]bonds [2]in everlasting [4]under [5]gloom [1]he has kept;
7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ
as Sodom and Gomorra and [1]the [2]round
αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις
[4]them [2]cities, in the like manner to these
ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς
committing and going away after [2]flesh
fornication
ἑτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου
[1]different, are set forth an example [4]fire [3]of eternal
δίκην ὑπέχουσαι. **8** Ὁμοίως μέντοι καὶ
[5]vengeance [1]undergoing. Likewise indeed also

filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν,
these dreaming [ones] [4]flesh [1]on one hand [3]defile,

κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
[4]lordship [1]on the other [2]despise, and [3]glories

βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγ-
[1]rail at. – But Michael the arch-

γελος, ὅτε τῷ διαβόλῳ διακρινόμενος
angel, when [2]with the [3]devil [1]contending

διελέγετο περὶ τοῦ Μωϋσέως σώματος,
he argued about [1]the [2]of Moses [4]body,

οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας,
durst not [2]a judgment [1]*to* bring *on* of railing,

ἀλλὰ εἶπεν· ἐπιτιμήσαι σοι κύριος. 10 οὗτοι
but said: [2]rebuke [3]thee [1][The] Lord. these men

δὲ ὅσα μὲν οὐκ οἴδασιν βλασφημοῦσιν,
But what things on one hand they know not they rail at,

ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῷα
what things on the other [1]naturally [2]as [4]the [6]without reason [5]animals

ἐπίστανται, ἐν τούτοις φθείρονται. 11 οὐαὶ
[1]they understand, by these they are corrupted. Woe

αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν,
to them, because in the way – of Cain they went,

καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ
and [2]to the [3]error – [4]of Balaam [5]of[(for) reward

ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε
[1]gave themselves up, and [2]in the [3]dispute – [4]of Korah

ἀπώλοντο. 12 Οὗτοί εἰσιν οἱ ἐν ταῖς
[1]perished. These men are [1]the [3]in [4]the

ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι
[5]love feasts [4]of you [2]rocks feasting together

ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι
without fear, [3]themselves [2]feeding, [1]clouds

ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα
[1]waterless [4]by [5]winds [3]*being* carried away, [2]trees

φθινοπωρινὰ ἄκαρπα δὶς ἀποθανόντα
[1]autumn without fruit twice dying

ἐκριζωθέντα, 13 κύματα ἄγρια θαλάσσης
having been uprooted, [2]waves [1]fierce [3]of [the] sea

ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες
[4]foaming up [4]the [7]of themselves [5]shames, [2]stars

πλανῆται, οἷς ὁ ζόφος τοῦ σκότους
[1]wandering, for whom the gloom – of darkness

εἰς αἰῶνα τετήρηται. 14 Ἐπροφήτευσεν
unto [the] age has been kept. [7]prophesied

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking

δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ
[1]And [2]also [3]to these men [4][the] seventh [5]from [6]Adam

Ἐνὼχ λέγων· ἰδοὺ ἦλθεν κύριος ἐν
[3]Enoch saying: Behold came [the] Lord with

ἁγίαις μυριάσιν αὐτοῦ, **15** ποιῆσαι κρίσιν
saints ten thousands of him, to do judgment

κατὰ πάντων καὶ ἐλέγξαι πάντας τοὺς
against all men and to rebuke all the

ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας
impious concerning all the works of impiety

αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων
of them which they impiously did and concerning all

τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ
the hard things which [5]spoke [4]against [5]him

ἁμαρτωλοὶ ἀσεβεῖς. **16** Οὗτοί εἰσιν γογ-
[2]sinners [1]impious. These men are [1]mur-

γυσταὶ μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας
murers [1]querulous, [2]according to [3]the [4]lusts

αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν
[5]of them [1]going, and the mouth of them

λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα
speaks arrogant things, admiring faces

ὠφελείας χάριν.
[3]advantage [1]for the sake of.

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν
But ye, beloved, be mindful of the

ῥημάτων τῶν προειρημένων ὑπὸ τῶν
words – previously spoken by the

ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ
apostles of the Lord of us Jesus

Χριστοῦ, **18** ὅτι ἔλεγον ὑμῖν· ἐπ' ἐσχάτου
Christ, because they told you: At [the] last

τοῦ χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς
of the time will be mockers [2]according to [3]the

ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.
[5]of themselves [4]lusts [1]going – [3]of impious things.

19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί,
These men are the [ones] making separations, natural,

πνεῦμα μὴ ἔχοντες. **20** ὑμεῖς δέ, ἀγαπητοί,
[3]spirit [1]not [2]having. But ye, beloved,

ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν
building up yourselves in the most holy [2]of you

πίστει, ἐν πνεύματι ἁγίῳ προσευχόμενοι,
[1]faith, [2]in [4]Spirit [3][the] Holy [1]praying,

21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε,
[3]yourselves [5]in [4][the] love [5]of God [1]keep,

for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν
awaiting the mercy of the Lord of us
Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. **22** καὶ
Jesus Christ to life eternal. And
οὓς μὲν ἐλεᾶτε διακρινομένους **23** σώζετε
some [3]pity ye [1][who are] wavering [1]save
ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεᾶτε
[3]out of [4]fire [1]seizing, others pity
ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς
with fear, hating even [1]the [4]from [5]the
σαρκὸς ἐσπιλωμένον χιτῶνα.
[6]flesh [5]*having been* spotted [2]tunic.

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς
Now to the [one] *being* able to guard you
ἀπταίστους καὶ στῆσαι κατενώπιον τῆς
without stumbling and to set [you] before the
δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,
glory of him unblemished with exultation,
25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ
to [the] only God Saviour of us through Jesus
Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη
Christ the Lord of us [be] glory[,] greatness[,]
κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ
might[,] and authority before all the
αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς
age and now and unto all the
αἰῶνας· ἀμήν.
ages: Amen.

CHAPTER 1

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν
A revelation of Jesus Christ, which
ἔδωκεν αὐτῷ ὁ θεός, δεῖξαι τοῖς δούλοις
[3]gave [3]to him – [1]God, to show to the slaves
αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ
of him things it be- to occur with speed, and
which hoves
ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου
he signified sending through the angel
αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, **2** ὃς
of him to the slave of him John, who
ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ
bore witness [of] the word – of God and
τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.
the witness of Jesus Christ, as many he saw
things as
3 Μακάριος ὁ ἀναγινώσκων καὶ οἱ
Blessed [is] the [one] reading and the
ἀκούοντες τοὺς λόγους τῆς προφητείας
[ones] hearing the words of the prophecy
καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα·
and keeping the things [3]in [3]it [1]having been written;
ὁ γὰρ καιρὸς ἐγγύς.
[3]the [1]for time [is] near.
4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς
John to the seven churches –
ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη
in – Asia: Grace to you and peace
ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,
from the being and the was and the [one] coming,
[one] [one who]
=the one who is
καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον
and from the seven spirits which before
[are]
τοῦ θρόνου αὐτοῦ, **5** καὶ ἀπὸ Ἰησοῦ
the throne of him, and from Jesus
Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος
Christ, the [2]witness – [1]faithful, the firstborn
τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων
of the dead and the ruler of the kings
τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι
of the earth. To loving us and having
the [one] loosed
ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ
us out of the sins of us by the

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and sent *it* unto the seven churches which are in

αἵματι αὐτοῦ, **6** καὶ ἐποίησεν ἡμᾶς
blood of him, and made us

βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ
a kingdom, priests to the God and Father

αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος
of him, to him[c] [is] the = his is glory and the might

εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
unto the ages of the ages: Amen.

7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν,
Behold he comes with the clouds,

καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ
and [8]will see [4]him [1]every [2]eye and

οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται
[those] who [2]him [1]pierced, and [3]will wail

ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς.
[7]over [8]him [1]all [4]the [5]tribes [6]of the [9]land.

ναί, ἀμήν.
Yes, amen.

8 Ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει
I am the alpha and the omega, says

κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν
[the] Lord – God, the [one] being = the one who is and the [one who] was

καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.
and the [one] coming, the Almighty.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ
I John, the brother of you and

συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ
co-sharer in the affliction and kingdom

καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν
and endurance in Jesus, came to be in

τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ
the island – *being* called Patmos on account of

τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν
the word – of God and the witness

Ἰησοῦ. **10** ἐγενόμην ἐν πνεύματι ἐν
of Jesus. I came to be in [the] spirit on

τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω
the imperial* day, and heard behind

μου φωνὴν μεγάλην ὡς σάλπιγγος
me [2]voice [1]a great(loud) as of a trumpet

11 λεγούσης· ὃ βλέπεις γράψον εἰς βιβλίον
saying: What thou seest write in a scroll

καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς
and send to the seven churches, to

* See I. Cor. 11. 20.

Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον
Ephesus and to Smyrna and to Pergamum
καὶ εἰς Θυάτιρα καὶ εἰς Σάρδεις καὶ
and to Thyatira and to Sardis and
εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.
to Philadelphia and to Laodicea.

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν
And I turned to see the voice
ἥτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας
which spoke with me; and having turned
εἶδον ἑπτὰ λυχνίας χρυσᾶς, **13** καὶ ἐν
I saw seven [1]lampstands [1]golden, and in
μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου,
[the] midst of the lampstands [one] like a son of man,*
ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον
having been clothed to the feet and *having been* girdled round
πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν· **14** ἡ
at the breasts [1]girdle [1][with] a golden; [1]the
δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ
[1]and head of him and the hairs white
ὡς ἔριον λευκὸν ὡς χιών, καὶ οἱ ὀφθαλμοὶ
as wool white as snow, and the eyes
αὐτοῦ ὡς φλὸξ πυρός, **15** καὶ οἱ πόδες
of him as a flame of fire, and the feet
αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ
of him like *to* burnished brass as [1]in [1]a furnace
πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς
[1]having been fired, and the voice of him as
φωνὴ ὑδάτων πολλῶν, **16** καὶ ἔχων ἐν
a sound waters of many, and having in
τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτά,
the right hand of him [1]stars [1]seven,
καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία
and out of the mouth of him [1]sword
δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις
[1]two- [2]a sharp [1]proceeding, and the face
mouthed(edged)
αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει
of him as the sun shines in the power
αὐτοῦ. **17** Καὶ ὅτε εἶδον αὐτόν, ἔπεσα
of it. And when I saw him, I fell
πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ
at the feet of him as dead; and
ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων·
he placed the right [hand] of him on me saying:
μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ
Fear not: I am the first and

* Anarthrous; see also ch. 14. 14 and John 5. 27, and *cf.* Heb. 2. 6.

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

ὁ ἔσχατος **18** καὶ ὁ ζῶν, καὶ ἐγενόμην
the last and the living [one], and I became
νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς
dead and behold ³living ¹I am unto the
αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς
ages of the ages, and I have the keys
τοῦ θανάτου καὶ τοῦ ᾅδου. **19** γράψον
– of death and – of hades. Write thou
οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ
therefore [the] things which thou sawest and [the] things which are and [the] things which
μέλλει γενέσθαι μετὰ ταῦτα. **20** τὸ
(is)are *about* to occur after these things. The
μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες
mystery of the seven stars which thou sawest
ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ
on the right [hand] of me, and the seven
λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
³lampstands – ¹golden: the seven stars
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ
messengers* of the seven churches are, and
αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.
the ³lampstands – ¹seven ⁴seven ⁵churches ²are.

CHAPTER 2

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

2 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας
To the messenger ¹of the ³in ⁴Ephesus ²church
γράψον·
write thou:
Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ
These things says the [one] holding the seven
ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν
stars in the right [hand] of him, the [one] walking
ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν
in [the] midst of the seven ²lampstands –
χρυσῶν· **2** οἶδα τὰ ἔργα σου καὶ τὸν
¹golden: I know the works of thee and the
κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι
labour and the endurance of thee, and that
οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπείρασας
thou canst not *to* bear bad men, and didst try
τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ
the [ones] say(call)ing themselves apostles and
οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς·
are not, and didst find them liars;

* This, of course, is the prime meaning of the word: whether these beings were "messengers" from the churches, or supernatural beings, "angels" as usually understood, is a matter of exegesis.

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

3 καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας
and [2]endurance [1]thou hast, and didst bear
διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακας.
be- the name of me, and hast not grown weary.
cause of
4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην
But I have against thee that [4]the [5]love
σου τὴν πρώτην ἀφῆκας. **5** μνημόνευε
[6]of thee – [3]first [1]thou didst leave. Remember
οὖν πόθεν πέπτωκας, καὶ μετανόησον
therefore whence thou hast fallen, and repent
καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ
and [3]the [2]first [4]works [1]do; and if
μή, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν
not, I am coming to thee and will move the lampstand
σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ
of thee out of the place of it, unless
μετανοήσῃς. **6** ἀλλὰ τοῦτο ἔχεις, ὅτι
thou repentest. But this thou hast, that
μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ
thou hatest the works of the Nicolaitans, which
κἀγὼ μισῶ. **7** Ὁ ἔχων οὖς ἀκουσάτω
I also hate. The [one] having an ear let him hear
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
what the Spirit says to the churches.
Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ
To overcoming I will give *to him* to eat of
the [one]
τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν τῷ
the tree – of life, which is in the
παραδείσῳ τοῦ θεοῦ.
paradise – of God.
8 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ
And to the messenger [1]of the [2]in [4]Smyrna
ἐκκλησίας γράψον·
[3]church write thou:
Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος,
These things says the first and the last,
ὃς ἐγένετο νεκρὸς καὶ ἔζησεν· **9** οἶδά
who became dead and lived [again]: I know
σου τὴν θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ
[6]of thee [1]the [3]affliction [2]and [4]the [5]poverty, but
πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ
rich thou art, and the railing of
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς,
the [ones] say(call)ing [3]Jews [2]to be [1]themselves,
καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ σατανᾶ.
and they are not but a synagogue – of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children

10 μὴ φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ
Do not fear [the] thou art to suffer. Behold[,]
things which about

μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν
[3]is about [4]to cast [1]the [2]devil [some] of you

εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἕξετε
into prison in order that ye may be tried, and ye will have

θλῖψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι
affliction [2]days [1]ten. Be thou faithful until

θανάτου, καὶ δώσω σοι τὸν στέφανον
death, and I will give thee the crown

τῆς ζωῆς. **11** Ὁ ἔχων οὖς ἀκουσάτω
– of life. The [one] having an ear let him hear

τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
what the Spirit says to the churches.

Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου
The over- by no will be by the [2]death
[one] coming means hurt

τοῦ δευτέρου.
– [1]second.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ
And to the messenger [1]of the [3]in [4]Pergamum

ἐκκλησίας γράψον·
[2]church write thou:

Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν
These things says the having the [3]sword –
[one]

δίστομον τὴν ὀξεῖαν· **13** οἶδα ποῦ κατοικεῖς·
[1]two-mouthed – [2]sharp: I know where thou
(edged) dwellest;

ὅπου ὁ θρόνος τοῦ σατανᾶ· καὶ κρατεῖς
where the throne – of Satan [is]; and thou holdest

τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν
the name of me, and didst not deny the

πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς
faith of me even in the days of Antipas

ὁ μάρτυς μου ὁ πιστός μου, ὃς
[1]the [3]witness [4]of me *the* [2]faithful *of me,* who

ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ σατανᾶς
was killed among you, where – Satan

κατοικεῖ. **14** ἀλλ' ἔχω κατὰ σοῦ ὀλίγα,
dwells. But I have against thee a few
things,

ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν
be- thou there [ones] holding the teaching
cause hast

Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν
of Balaam, who taught – Balak to cast

σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ,
a stumbling-block before the sons of Israel,

of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and

φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. **15** οὕτως
to eat idol sacrifices and to commit fornication. So
ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν
[3]hast [2]also [1]thou [ones] holding the teaching
τῶν Νικολαϊτῶν ὁμοίως. **16** μετανόησον
of the Nicolaitans likewise. Repent thou
οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχὺ καὶ
therefore; otherwise, I am coming to thee quickly and
πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
will fight with them with the sword
τοῦ στόματός μου. **17** Ὁ ἔχων οὖς
of the mouth of me. The [one] having an ear
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
let him hear what the Spirit says to the
ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ
churches. To the [one] overcoming I will give *to him*
τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω
of the [3]manna – [1]*having been* hidden, and I will give
αὐτῷ ψῆφον λευκήν, καὶ ἐπὶ τὴν ψῆφον
him [2]stone [1]a white, and on the stone
ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν
[1]name [1]a new *having been* written, which no man knows
εἰ μὴ ὁ λαμβάνων.
except the [one] receiving [it].

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατίροις
And to the messenger [1]of the [3]in [4]Thyatira
ἐκκλησίας γράψον·
[2]church write thou:

Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων
These things says the Son – of God, the having [one]
τοὺς ὀφθαλμοὺς [αὐτοῦ] ὡς φλόγα πυρός,
the eyes of him as a flame of fire,
καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·
and the feet of him like *to* burnished brass:
19 οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην
I know of thee the works and the love
καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ
and the faith and the ministry and
τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου
the endurance *of thee*, and the [2]works [3]of thee
τὰ ἔσχατα πλείονα τῶν πρώτων. **20** ἀλλὰ
the [1]last more [than] the first. But
ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα
I have against thee that thou permittest the woman
Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν,
Jezabel, the [one] say(call)ing herself a prophetess,
καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς
and she teaches and deceives – my

to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα·
slaves to commit fornication and to eat idol sacrifices;
21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ,
and I gave her time in order that she might repent,
καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας
and she wishes not to repent of the fornication
αὐτῆς. **22** ἰδοὺ βάλλω αὐτὴν εἰς κλίνην,
of her. Behold[.] I am casting her into a bed,
καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς
and the [ones] committing adultery with her into
θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσουσιν
[a]affliction [i]great, unless they shall repent
ἐκ τῶν ἔργων αὐτῆς· **23** καὶ τὰ τέκνα
of the works of her; and the children
αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται
of her I will kill with death; and [e]will know
πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ
[a]all [b]the [c]churches that I am the [one]
ἐρευνῶν νεφροὺς καὶ καρδίας, καὶ δώσω
searching kidneys and hearts, and I will give
ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.
to you each one according to the works of you.
24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν
But to you I say *to* the rest – in
Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν
Thyatira, as many as have not – teaching
ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα
this, who knew not the deep things
τοῦ σατανᾶ, ὡς λέγουσιν· οὐ βάλλω
– of Satan, as they say: I am not casting
ἐφ' ὑμᾶς ἄλλο βάρος· **25** πλὴν ὃ ἔχετε
on you another burden; nevertheless what ye have
κρατήσατε ἄχρι οὗ ἂν ἥξω. **26** Καὶ
hold until I shall come. And
ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ
the over- and the keeping until [the] the
[one] coming [one] end
ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ
works of me, I will give him authority over
τῶν ἐθνῶν, **27** καὶ ποιμανεῖ αὐτοὺς ἐν
the nations, and he will shepherd them with
ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ
[a]staff [a]an iron, as *the* [b]vessels – [c]clay
συντρίβεται, **28** ὡς κἀγὼ εἴληφα παρὰ
is(are) broken, as I also have received from
τοῦ πατρός μου, καὶ δώσω αὐτῷ τὸν
the Father of me, and I will give him the

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

ἀστέρα τὸν πρωϊνόν. **29** Ὁ ἔχων οὖς
[1]star – [1]morning. The [one] having an ear
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
let him hear what the Spirit says to the
ἐκκλησίαις
churches.

CHAPTER 3

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν
And to the messenger [1]of the [2]in [1]Sardis
ἐκκλησίας γράψον·
[2]church write thou:

Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα
These things says the having the seven Spirits
[one]
τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· οἶδά
– of God and the seven stars: I know
σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῇς,
[2]of [1]the [3]works, that a name thou that thou
thee hast livest,
καὶ νεκρὸς εἶ. **2** γίνου γρηγορῶν, καὶ
and [yet] [2]dead [1]thou art. Be thou watching, and
στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν·
establish the things remaining which were about to die;
οὐ γὰρ εὕρηκά σου ἔργα πεπληρωμένα
for I have not found of thee works *having been* fulfilled
ἐνώπιον τοῦ θεοῦ μου· **3** μνημόνευε οὖν
before the God of me; remember therefore
πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει
how thou hast received and didst hear, and keep
καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς,
and repent. If therefore thou dost not watch,
ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν
I will as a thief, and by no means thou at what
come knowest
ὥραν ἥξω ἐπί σέ. **4** ἀλλὰ ἔχεις ὀλίγα
hour I will come on thee. But thou hast a few
ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ
names in Sardis which did not defile the
ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ'
garments of them, and they shall walk with
ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. **5** Ὁ
me in white because [2]worthy [1]they are. The
[garments], [one]
νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις
overcoming [2]thus [1]shall be clothed in [3]garments
λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα
[1]white, and by no means will I blot *out* the name

out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my

αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ
of him out of the scroll – of life, and

ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ
I will confess the name of him before the

πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων
Father of me and before the angels

αὐτοῦ. **6** Ὁ ἔχων οὖς ἀκουσάτω τί τὸ
of him. The [one] having an ear let him hear what the

πνεῦμα λέγει ταῖς ἐκκλησίαις.
Spirit says to the churches.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ
And to the messenger [1]of the [2]in [3]Philadelphia

ἐκκλησίας γράψον·
[3]church write thou:

Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ
These things says the holy [one], the true [one], the

ἔχων τὴν κλεῖν Δαυίδ, ὁ ἀνοίγων καὶ
having the key of David, the [one] opening and

οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς
no one shall shut, and shutting and no one

ἀνοίγει· **8** οἶδά σου τὰ ἔργα· ἰδοὺ
opens: I know of thee the works; behold[,]

δέδωκα ἐνώπιόν σου θύραν ἠνεῳγμένην,
I have given before thee a door *having been* opened,

ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι
which no one can *to* shut *it;* because

μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου
[1]a little [1]thou hast power, and didst keep of me

τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομά
the word and didst not deny the name

μου. **9** ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς
of me. Behold[,] I may (will) give [some] of the synagogue

τοῦ σατανᾶ, τῶν λεγόντων ἑαυτοὺς
– of Satan, the [ones] say(call)ing themselves

Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ
Jews to be, and they are not but

ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα
they lie; behold[,] I will make them *in order* that

ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν
they shall come and *they* shall worship before the

ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά
feet of thee, and *they* shall know that I loved

σε. **10** ὅτι ἐτήρησας τὸν λόγον τῆς
thee. Because thou didst keep the word of the

patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither

ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ
endurance of me, I also [3]thee [4]will keep out of
τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
the hour – of trial – *being* about
ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι
to come on [3]the [3]inhabited [earth] [1]all, to try
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 ἔρχομαι
the [ones] dwelling on the earth. I am coming
ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ
quickly; hold what thou in order no one take
hast, that
τὸν στέφανόν σου. 12 Ὁ νικῶν, ποιήσω
the crown of thee. The [one] overcoming, I will make
αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ
him a pillar in the shrine of the God
μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
of me, and out by no he will [any] and
means go forth longer,
γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ
I will write on him the name of the God
μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ
of me and the name of the city of the
θεοῦ μου, τῆς καινῆς Ἰερουσαλὴμ ἡ
God of me, *of* the new Jerusalem
καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
descending out of – heaven from the
θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.
God of me, and [3]the [2]name [4]of me – [1]new.
13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα
The [one] having an ear let him hear what the Spirit
λέγει ταῖς ἐκκλησίαις.
says to the churches.
14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ
And to the messenger [1]of the [2]in [4]Laodicea
ἐκκλησίας γράψον·
[3]church write thou:
Τάδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ
These things says the Amen, the [4]witness –
πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως
[2]faithful [3]and [3]true, the chief of the creation
τοῦ θεοῦ· 15 οἶδά σου τὰ ἔργα, ὅτι
– of God: I know of thee the works, that
οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον
neither cold art thou nor hot. I would that‡
ψυχρὸς ἦς ἢ ζεστός. 16 οὕτως ὅτι
cold thou wast or hot. So because
χλιαρὸς εἶ, καὶ οὔτε ζεστὸς οὔτε ψυχρός,
lukewarm thou art, and neither hot nor cold,

cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

μέλλω	σε	ἐμέσαι	ἐκ	τοῦ	στόματός	μου.
I am about*	thee	to vomit	out of	the	mouth	of me.
17 ὅτι	λέγεις	ὅτι	πλούσιός	εἰμι	καὶ	
Because	thou sayest[,]	–	rich	I am	and	
πεπλούτηκα	καὶ	οὐδὲν	χρείαν	ἔχω,	καὶ	
I have become rich	and	no	need	*I* have,	and	
οὐκ	οἶδας	ὅτι	σὺ	εἶ	ὁ	ταλαίπωρος
knowest not		that	thou	art	the [one]	wretched
καὶ	ἐλεεινὸς	καὶ	πτωχὸς	καὶ	τυφλὸς	
and	pitiable	and	poor	and	blind	
καὶ	γυμνός,	**18** συμβουλεύω	σοι	ἀγοράσαι		
and	naked,	I counsel	thee	to buy		
παρ'	ἐμοῦ	χρυσίον	πεπυρωμένον	ἐκ	πυρὸς	
from	me	gold	*having been* refined *by fire*	by	fire	
ἵνα	πλουτήσῃς,	καὶ	ἱμάτια	λευκὰ	ἵνα	
in order that	thou mayest be rich,	and	garments	white	in order that	
περιβάλῃ	καὶ	μὴ	φανερωθῇ	ἡ	αἰσχύνη	
thou mayest be clothed	and	may not be manifested		the	shame	
τῆς	γυμνότητός	σου,	καὶ	κολλύριον		
of the	nakedness	of thee,	and	eyesalve		
ἐγχρῖσαι	τοὺς	ὀφθαλμούς	σου	ἵνα	βλέπῃς.	
to anoint	the	eyes	of thee	in order that	thou mayest see.	
19 ἐγὼ	ὅσους	ἐὰν	φιλῶ	ἐλέγχω	καὶ	
I	as many as		love	I rebuke	and	
παιδεύω·	ζήλευε	οὖν	καὶ	μετανόησον.		
I chasten;	be hot	therefore	and	repent thou.		
20 Ἰδοὺ	ἕστηκα	ἐπὶ	τὴν	θύραν	καὶ	
Behold[,]	I stand	at	the	door	and	
κρούω·	ἐάν	τις	ἀκούσῃ	τῆς	φωνῆς	μου
I knock;	if	anyone	hears	the	voice	of me
καὶ	ἀνοίξῃ	τὴν	θύραν,	εἰσελεύσομαι	πρὸς	
and	opens	the	door,	I will enter	to	
αὐτὸν	καὶ	δειπνήσω	μετ'	αὐτοῦ	καὶ	
him	and	*I* will dine	with	him	and	
αὐτὸς	μετ'	ἐμοῦ.	**21** Ὁ	νικῶν,	δώσω	
he	with	me.	The [one]	overcoming,	I will give	
αὐτῷ	καθίσαι	μετ'	ἐμοῦ	ἐν	τῷ	θρόνῳ
him	to sit	with	me	in	the	throne
μου,	ὡς	κἀγὼ	ἐνίκησα	καὶ	ἐκάθισα	
of me,	as	I also	overcame	and	sat	
μετὰ	τοῦ	πατρός	μου	ἐν	τῷ	θρόνῳ
with	the	Father	of me	in	the	throne

* As so often (see also ch. 1. 19, 2. 10), this verb does not necessarily connote imminence, but only simple futurity.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

αὐτοῦ. 22 Ὁ ἔχων οὖς ἀκουσάτω τ
of him. The [one] having an ear let him hear wha
τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
the Spirit says to the churches.

CHAPTER 4

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

4 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρ
After these things I saw, and behold[,] a doo
ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ
having been in – heaven, and the [1]voice
opened
ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος
– [1]first which I heard as of a trumpet
λαλούσης μετ' ἐμοῦ, λέγων· ἀνάβα ὧδε,
speaking with me, saying: Come up here,
καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ
and I will thee things it be- to occur after
show which hoves
ταῦτα. εὐθέως ἐγενόμην ἐν πνεύματι·
these things. Immediately I became in spirit;
2 καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ,
and behold[,] a throne was set in – heaven,
καὶ ἐπὶ τὸν θρόνον καθήμενος, **3** καὶ
and on the throne a sitting [one], and
ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι
the [one] sitting [was] like in appearance [4]stone [1]to a jasper
καὶ σαρδίῳ, καὶ ἶρις κυκλόθεν τοῦ
[2]and [2]a sardius, and a rain- round the
[there was] bow
θρόνου ὅμοιος ὁράσει σμαραγδίνῳ. **4** καὶ
throne like in appearance to an emerald. And
κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι
round the throne [I saw] [2]thrones [1]twenty-
τέσσαρας, καὶ ἐπὶ τοὺς θρόνους εἴκοσι
four, and on the thrones twenty-
τέσσαρας πρεσβυτέρους καθημένους περι-
four elders sitting having been
βεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ
clothed in garments white, and on
τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς
the heads of them [2]crowns [1]golden.
5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ
And out of the throne come forth lightnings
καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες
and voices* and thunders; and seven lamps
πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἅ
of fire [are] burning before the throne, which
εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ· **6** καὶ
are the seven Spirits – of God; and

* Or "sounds"; and so elsewhere.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne,

ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη
before the throne as [3]sea [1]a glassy
ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ
like *to* crystal; and in [the] midst of the
θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσερα
throne and round the throne four
ζῷα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ
living creatures filling(full) of eyes before and
ὄπισθεν. **7** καὶ τὸ ζῷον τὸ πρῶτον
behind. And the [2]living creature – [1]first
ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῷον
[was] like *to* a lion, and the second living creature
ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῷον ἔχων
like *to* a calf, and the third living creature having
τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ
the(its) face as of a man, and the
τέταρτον ζῷον ὅμοιον ἀετῷ πετομένῳ.
fourth living creature like eagle *to* a flying.
8 καὶ τὰ τέσσερα ζῷα, ἓν καθ' ἓν
And the four living creatures, one by one
αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, κυκλόθεν
of them having each [2]wings [1]six, around
καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ
and within are full of eyes; and
ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς
respite they have not day and night
λέγοντες· ἅγιος ἅγιος ἅγιος κύριος ὁ
saying: Holy[,] holy[,] holy[,] Lord –
θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν
God the Almighty, the [one who] was and the [one] being
= the one who is
καὶ ὁ ἐρχόμενος. **9** Καὶ ὅταν δώσουσιν
and the coming [one]. And whenever [3]shall give
τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν
[1]the [2]living creatures glory and honour and thanks
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ τῷ ζῶντι
to the [one] sitting on the throne[,] to the [one] living
εἰς τοὺς αἰῶνας τῶν αἰώνων, **10** πεσοῦνται
unto the ages of the ages, [4]will fall
οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον
[1]the [2]twenty-four [3]elders before
τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ
the [one] sitting on the throne, and

and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας
they will worship the [one] living unto the ages
τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους
of the ages, and will cast the crowns
αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες·
of them before the throne, saying:
11 ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν,
Worthy art thou, the Lord and the God of us,
λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ
to receive the glory and the honour and
τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα,
the power, because thou createdst – all things,*
καὶ διὰ τὸ θέλημά σου ἦσαν καὶ
and on account of the will of thee they were and
ἐκτίσθησαν.
they were created.

CHAPTER 5

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not:

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ
And I saw on the right [hand] of the [one]
καθημένου ἐπὶ τοῦ θρόνου βιβλίον
sitting on the throne a scroll
γεγραμμένον ἔσωθεν καὶ ὄπισθεν,
having been written within and on the reverse side
κατεσφραγισμένον σφραγῖσιν ἑπτά. **2** καὶ
having been sealed with ²seals ¹seven. And
εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν
I saw angel a strong proclaiming in
φωνῇ μεγάλῃ· τίς ἄξιος ἀνοῖξαι τὸ
¹voice ²a great(loud): Who [is] worthy to open the
βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ;
scroll and to loosen the seals of it?
3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ
And no one was able in – heaven
οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς
nor on the earth nor underneath the
γῆς ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν
earth to open the scroll nor to see(look at
αὐτό. **4** καὶ ἔκλαιον πολύ, ὅτι οὐδεὶς
it. And I wept much, because no one
ἄξιος εὑρέθη ἀνοῖξαι τὸ βιβλίον οὔτε
worthy was found to open the scroll nor
βλέπειν αὐτό. **5** καὶ εἷς ἐκ τῶν πρεσ-
to look at it. And one of the el
βυτέρων λέγει μοι· μὴ κλαῖε· ἰδοὺ
ders says to me: Weep not; behold[,

* τὰ πάντα = the universe.

behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and

ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα,
[10]overcame [1]the [2]Lion – [3]of [4]the [5]tribe [6]Juda,
ἡ ῥίζα Δαυίδ, ἀνοῖξαι τὸ βιβλίον καὶ
[7]the [8]root [9]of David, to open the scroll and
τὰς ἑπτὰ σφραγῖδας αὐτοῦ. **6** Καὶ εἶδον
the seven seals of it. And I saw
ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων
in [the] midst of the throne and of the four
ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων
living and in [the] of the elders
creatures midst
ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχων
a Lamb standing as having been slain, having
κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, οἵ
[3]horns [1]seven and [2]eyes [1]seven, which
εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
are the seven Spirits – of God
ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν. **7** καὶ
having been sent forth into all the earth. And
ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ
he came and has taken out of the right [hand] of the
καθημένου ἐπὶ τοῦ θρόνου. **8** Καὶ ὅτε
[one] sitting on the throne. And when
ἔλαβεν τὸ βιβλίον, τὰ τέσσερα ζῷα
he took the scroll, the four living
creatures
καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν
and the twenty-four elders fell
ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος
before the Lamb, having each one
κιθάραν καὶ φιάλας χρυσᾶς γεμούσας
a harp and [4]bowls [3]golden *being* full
θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν
of incenses, which are the prayers of the
ἁγίων. **9** καὶ ᾄδουσιν ᾠδὴν καινὴν
saints. And they sing [2]song [1]a new
λέγοντες· ἄξιος εἶ λαβεῖν τὸ βιβλίον
saying: Worthy art thou to receive the scroll
καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ, ὅτι
and to open the seals of it, because
ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ
thou wast slain and didst purchase – to God by the
αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης
blood of thee out of every tribe and tongue
καὶ λαοῦ καὶ ἔθνους, **10** καὶ ἐποίησας
and people and nation, and didst make
αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν καὶ
them to the God of us a kingdom and

priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.
priests, and they will reign on(? over) the earth.

11 καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων
And I saw, and I heard a sound [3]angels

πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν
[1]of many round the throne and the

ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν
living and the elders, and [4]was
creatures

ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ
[1]the [2]number [3]of them myriads of myriads and

χιλιάδες χιλιάδων, **12** λέγοντες φωνῇ
thousands of thousands, saying [1]voice

μεγάλῃ· ἄξιός ἐστιν τὸ ἀρνίον τὸ
[1]with a great (loud): Worthy is the Lamb –

ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον
having been slain to receive the power and riches

καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ
and wisdom and strength and honour and

δόξαν καὶ εὐλογίαν. **13** καὶ πᾶν κτίσμα
glory and blessing. And every creature

ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ
which [1]in – [2]heaven [4]and [5]on [6]the [7]earth [8]and

ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης
[9]underneath [10]the [11]earth [12]and [13]on [14]the [15]sea

[ἐστίν], καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα
[1]is, and – [2]in [3]them [4]all things, I heard

λέγοντας· τῷ καθημένῳ ἐπὶ τῷ θρόνῳ
saying: To the [one] sitting on the throne

καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ
and to the Lamb the blessing and the honour

καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
and the glory and the might unto the

αἰῶνας τῶν αἰώνων. **14** καὶ τὰ τέσσερα
ages of the ages. And the four

ζῷα ἔλεγον· ἀμήν, καὶ οἱ πρεσβύτεροι
living creatures said: Amen, and the elders

ἔπεσαν καὶ προσεκύνησαν.
fell and worshipped.

CHAPTER 6

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder,

6 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον
And I saw when [3]opened [1]the [2]Lamb

μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα
one of the seven seals, and I heard

ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος
one of the four living creatures saying

one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal,

ὡς φωνῇ βροντῆς· ἔρχου. **2** καὶ εἶδον,
as with a sound of thunder: Come. And I saw,

καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος
and behold[,] [2]horse [1]a white, and the [one] sitting

ἐπ' αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ
on it having a bow, and [2]was given [3]to him

στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα
[1]a crown, and he went forth overcoming and in order that

νικήσῃ. **3** Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα
he might And when he opened the [2]seal
overcome.

τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου
– [1]second, I heard the second living creature

λέγοντος· ἔρχου. **4** καὶ ἐξῆλθεν ἄλλος
saying: Come. And [4]went forth [1]another

ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ'
[2]horse[,] [3]red, and to the [one] sitting on

αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
it was given *to him* to take – peace

ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν,
out of the earth and *in order* that [2]one another [1]they shall slay,

καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. **5** Καὶ
and [3]was given [4]to him [2]sword [1]a great. And

ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τρίτην,
when he opened the [2]seal – [1]third,

ἤκουσα τοῦ τρίτου ζώου λέγοντος· ἔρχου.
I heard the third living creature saying: Come.

καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ
And I saw, and behold[,] [2]horse [1]a black, and

ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν
the [one] sitting on it having a balance

ἐν τῇ χειρὶ αὐτοῦ. **6** καὶ ἤκουσα ὡς
in the hand of him. And I heard as

φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων
a voice in [the] midst of the four living creatures

λέγουσαν· χοῖνιξ σίτου δηναρίου, καὶ τρεῖς
saying: A chœnix of wheat of(for) a denarius, and three

χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαιον
chœnixes of barley of(for) a denarius; and [2]the [3]oil

καὶ τὸν οἶνον μὴ ἀδικήσῃς. **7** Καὶ
[4]and [5]the [6]wine [1]do not harm. And

ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τετάρτην,
when he opened the [2]seal – [1]fourth,

ἤκουσα φωνὴν τοῦ τετάρτου ζῴου λέγοντος·
I heard [the] voice of the fourth living creature saying:
ἔρχου. **8** καὶ εἶδον, καὶ ἰδοὺ ἵππος
Come. And I saw, and behold[,] [a] horse
χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ,
a pale green, and the [one] sitting upon it,
ὄνομα αὐτῷ [ὁ] θάνατος, καὶ ὁ ᾅδης
name to him – death, and – hades
ἠκολούθει μετ' αὐτοῦ, καὶ ἐδόθη αὐτοῖς
followed with him, and was given to them
ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς,
authority over the fourth [part] of the earth,
ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ
to kill with sword and with famine
καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων
and with death and by the wild beasts
τῆς γῆς. **9** Καὶ ὅτε ἤνοιξεν τὴν πέμπτην
of the earth. And when he opened the fifth
σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου
seal, I saw underneath the altar
τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν
the souls of the [ones] having been slain on account of the
λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν
word – of God and on account of the witness
ἣν εἶχον. **10** καὶ ἔκραξαν φωνῇ μεγάλῃ
which they had. And they cried voice with a great(loud)
λέγοντες· ἕως πότε, ὁ δεσπότης ὁ ἅγιος
saying: Until when, the Master – holy
καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
and true, judgest thou not and avengest
τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων
the blood of us of the [ones] dwelling
ἐπὶ τῆς γῆς; **11** καὶ ἐδόθη αὐτοῖς ἑκάστῳ
on the earth? And was given to them each one
στολὴ λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα
robe a white, and it was said to them in order that
ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως
they should rest yet time a little, until
πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ
should be fulfilled also the fellow-slaves of them and
οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτέ-
the brothers of them the [ones] being about to be
νεσθαι ὡς καὶ αὐτοί. **12** Καὶ εἶδον
killed as also they. And I saw

I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when

he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἕκτην,
when he opened the ²seal – ¹sixth,
καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος
and ³earthquake ¹a great occurred, and the sun
ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ
became black as sackcloth made of hair, and
ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 13 καὶ
the ³moon ¹whole became as blood, and
οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν
the stars – of heaven fell to the
γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους
earth, as a fig-tree casts the unripe figs
αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη,
of it ⁵by ⁴wind ³a great(strong) ¹being shaken,
14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον
and the heaven departed as a scroll
ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος
being rolled up, and every mountain and island
ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν. 15 καὶ
out of the places of them were moved. And
οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες
the kings of the earth and the great men
καὶ οἱ χιλίαρχοι καὶ οἱ πλούσιοι καὶ
and the chiliarchs and the rich men and
οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλεύθερος
the strong men and every slave and free man
ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ
hid themselves in the caves and
εἰς τὰς πέτρας τῶν ὀρέων, 16 καὶ
in the rocks of the mountains, and
λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις·
they say to the mountains and to the rocks:
πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς
Fall ye on us and hide us
ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ
from [the] face of the [one] sitting on the
θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,
throne and from the wrath of the Lamb,
17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
because ⁷came ¹the ³day – ²great ⁴of the
ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;
⁵wrath ⁶of them, and who can *to* stand?

CHAPTER 7

AND after these things I saw four angels standing on the four

7 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους
After this I saw four angels
ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς
standing on the four corners of the

corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve

γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους
earth, holding the four winds
τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς
of the earth, in order that [3]not [2]should [1]wind on the
γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ
[4]blow
earth nor on the sea nor on
πᾶν δένδρον. **2** καὶ εἶδον ἄλλον ἄγγελον
every(any) tree. And I saw another angel
ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα
coming up from [the] rising of [the] sun, having
σφραγῖδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ
a seal God of [the] living, and he cried [1]voice
μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς
[1]with a great(loud) to the four angels to whom
ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ
it was given *to them* to harm the earth and
τὴν θάλασσαν, **3** λέγων· μὴ ἀδικήσητε
the sea, saying: Do not harm
τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ
the earth nor the sea nor the
δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους
trees, until we *may* seal the slaves
τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.
of the God of us on the foreheads of them.
4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισ-
And I heard the number of the [ones] *having been*
μένων, ἑκατὸν τεσσεράκοντα τέσσαρες
sealed, a hundred [and] forty-four
χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς
thousands *having been* sealed out of every tribe
υἱῶν Ἰσραήλ· **5** ἐκ φυλῆς Ἰούδα δώδεκα
of sons of Israel: of [the] tribe Juda twelve
χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν
thousands *having been* sealed, of [the] tribe Reuben
δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα
twelve thousands, of [the] tribe Gad twelve
χιλιάδες, **6** ἐκ φυλῆς Ἀσὴρ δώδεκα
thousands, of [the] tribe Aser twelve
χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα
thousands, of [the] tribe Nephthalim twelve
χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα
thousands, of [the] tribe Manasse twelve
χιλιάδες, **7** ἐκ φυλῆς Συμεὼν δώδεκα
thousands, of [the] tribe Symeon twelve
χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες,
thousands, of [the] tribe Levi twelve thousands,

thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the

ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες,
of [the] tribe Issachar twelve thousands,

8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,
of [the] tribe Zabulon twelve thousands,

ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες, ἐκ
of [the] tribe Joseph twelve thousands, of

φυλῆς Βενιαμὶν δώδεκα χιλιάδες ἐσφραγισ-
[the] tribe Benjamin twelve thousands *having been*

μένοι. **9** Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος
sealed. After these things I saw, and behold[,] [a]crowd

πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο,
[a]much which [3]to number *it* [1]no one [2]was able,
(great),

ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
out of every nation and tribes and peoples

καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου
and tongues, standing before the throne

καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους
and before the Lamb, *having been* clothed [with]

στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς
[3]robes [1]white, and palms in the

χερσὶν αὐτῶν· **10** καὶ κράζουσιν φωνῇ
hands of them; and they cry [2]voice

μεγάλῃ λέγοντες· ἡ σωτηρία τῷ θεῷ
[1]with a great(loud) saying: – Salvation to the God[e]

ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ
of us – sitting on the throne and

τῷ ἀρνίῳ. **11** καὶ πάντες οἱ ἄγγελοι
to the Lamb.[o] And all the angels

εἱστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν
stood round the throne and the

πρεσβυτέρων καὶ τῶν τεσσάρων ζῴων,
elders and the four living creatures,

καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ
and fell before the throne on

τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν
the faces of them and worshipped

τῷ θεῷ, **12** λέγοντες· ἀμήν, ἡ εὐλογία
– God, saying: Amen, – blessing

καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία
and – glory and – wisdom and – thanks

καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς
and – honour and – power and – strength

τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν
to the God[e] of us unto the ages of the

αἰώνων· ἀμήν. **13** Καὶ ἀπεκρίθη εἷς
ages: Amen. And [5]answered [1]one

elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

ἐκ τῶν πρεσβυτέρων λέγων μοι· οὗτοι
[2]of [3]the [4]elders saying to me: These
οἱ περιβεβλημένοι τὰς στολὰς τὰς
the *having been* clothed the [3]robes –
[ones] [with]
λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον;
[1]white who are they and whence came they?
14 καὶ εἴρηκα αὐτῷ· κύριέ μου, σὺ
And I *have* said to him: Lord of me, thou
οἶδας. καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ
knowest. And he told me: These are the
ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης
[ones] coming out of the [3]affliction – [1]great
καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ
and washed the robes of them and
ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ
whitened them in the blood of the
ἀρνίου. **15** διὰ τοῦτό εἰσιν ἐνώπιον τοῦ
Lamb. Therefore are they before the
θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ
throne – of God, and serve him
ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ,
day and night in the shrine of him,
καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
and the [one] sitting on the throne will spread [his] tent
ἐπ' αὐτούς. **16** οὐ πεινάσουσιν ἔτι οὐδὲ
over them. They will not hunger longer nor
διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς
will they thirst longer, neither *not* fall on them
ὁ ἥλιος οὐδὲ πᾶν καῦμα, **17** ὅτι τὸ
the sun nor every(any) heat, because the
ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ
Lamb – in the midst of the throne will shepherd
αὐτοὺς καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς
them and will lead them upon [2]of life
πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς
[1]fountains [2]of waters; and [3]will wipe off – [1]God
πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.
every tear out of the eyes of them.

CHAPTER 8

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven

8 Καὶ ὅταν ἤνοιξεν τὴν σφραγῖδα τὴν
And whenever he opened the [1]seal –
ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ
[1]seventh, occurred a silence in – heaven
ὡς ἡμίωρον. **2** Καὶ εἶδον τοὺς ἑπτὰ
about a half-hour. And I saw the seven

angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees

ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἑστήκασιν,
angels who before – God stood,
καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.
and there were given to them seven trumpets.

3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη
And another angel came and stood
ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν
on the altar having [1]censer
χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλά,
[1]a golden, and there was given to him incenses many (much),
ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων
in order that he will give [it] with the prayers of [1]the [2]saints
πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν
[1]all on the [2]altar – [1]golden
τὸ ἐνώπιον τοῦ θρόνου. **4** καὶ ἀνέβη
– before the throne. And went up
ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς
the smoke of the incenses with the prayers
τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον
of the saints out of [the] hand of the angel before
τοῦ θεοῦ. **5** καὶ εἴληφεν ὁ ἄγγελος
– God. And [3]has taken [1]the [2]angel
τὸν λιβανωτόν, καὶ ἐγέμισεν αὐτὸν ἐκ
the censer, and filled it from
τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν
the fire of the altar and cast
εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ
into the earth; and there occurred thunders and
φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.
sounds and lightnings and an earthquake.

6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες
And the seven angels – having
τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν αὑτοὺς
the seven trumpets prepared themselves
ἵνα σαλπίσωσιν. **7** Καὶ ὁ πρῶτος
in order that they might trumpet. And the first
ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ
trumpeted; and there occurred hail and fire
μεμιγμένα ἐν αἵματι καὶ ἐβλήθη εἰς
having been mixed in (with) blood and it was cast to
τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς
the earth; and the third [part] of the earth
κατεκάη, καὶ τὸ τρίτον τῶν δένδρων
was burnt down(up), and the third [part] of the trees

was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.
was burnt and all [2]grass [1]green was burnt
down(up), down(up).

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν·
And the second angel trumpeted;

καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη
and as [3]mountain [1]a great [4]with fire [2]burning was cast

εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον
into the sea; and [5]became [1]the [6]third
[part]

τῆς θαλάσσης αἷμα, **9** καὶ ἀπέθανεν τὸ
[6]of the [4]sea [5]blood, and [10]died [1]the

τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ,
[2]third [3]of the [4]creatures – [5]in [6]the [7]sea,
[part]

τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν
– [8]having [9]souls, and the third [part] of the

πλοίων διεφθάρησαν. **10** Καὶ ὁ τρίτος
ships were destroyed. And the third

ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ
angel trumpeted; and fell out of –

οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς
heaven star a great burning as

λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν
a lamp, and it fell onto the third [part] of the

ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.
rivers and onto the fountains of the waters.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται
And the name of the star is said(called)

ὁ Ἄψινθος. καὶ ἐγένετο τὸ τρίτον τῶν
– Wormwood. And [5]became [1]the [2]third [3]of
[part] the

ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν
[4]waters *into* wormwood, and many of the

ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων ὅτι
men died from the waters because

ἐπικράνθησαν. **12** Καὶ ὁ τέταρτος ἄγγελος
they were made bitter. And the fourth angel

ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ
trumpeted; and [5]was struck [1]the [2]third [part] [3]of the

ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ
[4]sun and the third [part] of the moon and

τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ
the third [part] of the stars, in order that [4]might be darkened

τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνῃ
[1]the [2]third [part] [3]of them and the day might not appear

τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.
the third [part] of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ
And I saw, and I heard one eagle
πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ
flying in mid-heaven saying [1]voice
μεγάλῃ· οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦν-
[1]with a great(loud): Woe[,] woe[,] woe to the [ones] dwell-
τας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν
ing on the earth from the remaining voices
τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν
of the trumpet of the three angels –
μελλόντων σαλπίζειν.
being about to trumpet.

CHAPTER 9

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν·
And the fifth angel trumpeted;
καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτω-
and I saw a star out of – heaven having
κότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ
fallen onto the earth, and was given to it
ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου. **2** καὶ
the key of the shaft of the abyss. And
ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου· καὶ
he opened the shaft of the abyss; and
ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς
went up a smoke out of the shaft as
καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη
smoke [3]furnace [1]of a great, and [4]was darkened
ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ
[1]the [2]sun [3]and [4]the [5]air by the smoke
τοῦ φρέατος. **3** καὶ ἐκ τοῦ καπνοῦ
of the shaft. And out of the smoke
ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη
came forth locusts to the earth, and [3]was given
αὐτοῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ
[3]to them [1]authority as [2]have [4]authority [5]the
σκορπίοι τῆς γῆς. **4** καὶ ἐρρέθη αὐτοῖς
[6]scorpions [5]of the [7]earth. And it was said to them
ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς
in order that they shall not harm the grass of the
γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον,
earth nor every (any) greenstuff nor every (any) tree,
εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσιν
except the men who have not
τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.
the seal – of God on the(ir) foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottom-

5 καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν
And it was given to them *in order* that they should not kill

αὐτούς, ἀλλ' ἵνα βασανισθήσονται μῆνας
them, but *in order* that they shall be tormented [3]months

πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς
[1]five; and the torment of them [is] as

βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.
[the] torment of a scorpion, whenever it stings a man.

6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν
And in those days [3]will seek

οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ
– [1]men – death and by no means

εὑρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν
will they find it, and they will long

ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ'
to die and [3]flees – [1]death from

αὐτῶν. **7** καὶ τὰ ὁμοιώματα τῶν ἀκρίδων
them. And the likenesses of the locusts

ὅμοιοι ἵπποις ἡτοιμασμένοις εἰς πόλεμον,
like *to* horses *having been* prepared for war,

καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι
and on the heads of them as crowns

ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν
like *to* gold, and the faces of them

ὡς πρόσωπα ἀνθρώπων, **8** καὶ εἶχον
as faces of men, and they had

τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ
hairs as hairs of women, and the

ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, **9** καὶ
teeth of them [3]as [2]of lions [1]were, and

εἶχον θώρακας ὡς θώρακας σιδηροῦς,
they had breastplates as [2]breastplates [1]iron,

καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς
and the sound of the wings of them as

φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων
sound [4]chariots [3]of horses [1]of many running

εἰς πόλεμον. **10** καὶ ἔχουσιν οὐρὰς ὁμοίας
to war. And they have tails like

σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς
to scorpions and stings, and [6]with [1]the [5]tails

αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς
[3]of them [1]the [2]authority [3]of them [4][is] to harm –

ἀνθρώπους μῆνας πέντε. **11** ἔχουσιν ἐπ'
[2]men [1]months [3]five. They have over

αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου,
them a king the angel of the abyss,

less pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδών, καὶ
name to him[c] in Hebrew Abaddon, and
ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.
in the Greek [the] name he has Apollyon.

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται
The woe – one(first) passed away; behold comes
ἔτι δύο οὐαὶ μετὰ ταῦτα.
yet two woes after these things.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν·
And the sixth angel trumpeted;
καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων
and I heard voice one out of the four
κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ
horns of the altar – golden
τοῦ ἐνώπιον τοῦ θεοῦ, **14** λέγοντα τῷ
– before – God, saying to the
ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα·
sixth angel, – having the trumpet:
λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς
Loose the four angels –
δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ
having been bound at the river – great
Εὐφράτῃ. **15** καὶ ἐλύθησαν οἱ τέσσαρες
Euphrates. And were loosed the four
ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν
angels – having been prepared for the hour
καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν,
and day and month and year,
ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.
in or- they should kill the third – of men.
der that [part]

16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ
And the number of the bodies of soldiers of the
ἱππικοῦ δισμυριάδες μυριάδων· ἤκουσα τὸν
cavalry [was] two myriads of myriads; I heard the
ἀριθμὸν αὐτῶν. **17** καὶ οὕτως εἶδον
number of them. And thus I saw
τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς
the horses in the vision and the
καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας
[ones] sitting on them, having breastplates
πυρίνους καὶ ὑακινθίνους καὶ θειώδεις·
fire-coloured and dusky red and sulphurous;
καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ
and the heads of the horses as heads
λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν
of lions, and out of the mouths of them
ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.
proceeds fire and smoke and sulphur.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

18 ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάν-
From *the* ³three ²plagues ¹these were
θησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ
killed the third [part] – of men, by
τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ
the fire and the smoke and the
θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων
sulphur – proceeding out of the mouths
αὐτῶν. **19** ἡ γὰρ ἐξουσία τῶν ἵππων
of them. For the authority of the horses
ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν
¹in ³the ⁴mouth ⁵of them ²is and in
ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν
the tails of them; for the tails of them
ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν
[are] like *to* serpents, having heads, and with
αὐταῖς ἀδικοῦσιν. **20** καὶ οἱ λοιποὶ τῶν
them they do harm. And the rest –
ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς
of men, who were not killed by –
πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ
plagues these, not even repented of
τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ
the works of the hands of them, in order not
that
προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα
they will worship – demons and – idols
τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ
– golden and – silver and – bronze
καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε
and – stone and – wooden, which ²neither
βλέπειν δύνανται οὔτε ἀκούειν οὔτε
³*to* see ¹can nor *to* hear nor
περιπατεῖν, **21** καὶ οὐ μετενόησαν ἐκ τῶν
to walk, and they repented not of the
φόνων αὐτῶν οὔτε ἐκ τῶν φαρμακειῶν
murders of them nor of the sorceries
αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν
of them nor of the fornication of them
οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.
nor of the thefts of them.

CHAPTER 10

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head,

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν
And I saw another ²angel ¹strong
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημέ-
coming down out of – heaven, *having been* clothed
νον νεφέλην, καὶ ἡ ἶρις ἐπὶ τὴν κεφαλὴν
[with] a cloud, and the rainbow on the head

and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to

αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ
of him, and the face of him as the
ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι
sun, and the feet of him as pillars
πυρός, **2** καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ
of fire, and having in the hand of him
βιβλαρίδιον ἠνεῳγμένον. καὶ ἔθηκεν τὸν
a little scroll *having been* opened. And he placed [1]the
πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης,
[3]foot [4]of him – [2]right on the sea,
τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, **3** καὶ
and the left on the land, and
ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται.
cried [2]voice [1]with a great(loud) as a lion roars.
καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ
And when he cried, [4]spoke(uttered) [1]the [2]seven
βρονταὶ τὰς ἑαυτῶν φωνάς. **4** Καὶ ὅτε
[3]thunders [5]the [7]of themselves [6]voices. And when
ἐλάλησαν αἱ ἑπτὰ βρονταί, ἤμελλον
spoke the seven thunders, I was about
γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ
to write; and I heard a voice out of –
οὐρανοῦ λέγουσαν· σφράγισον ἃ ἐλάλησαν
heaven saying: Seal thou [the] things which [4]spoke
αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς.
[1]the [2]seven [3]thunders, and [5]not [6]them *thou mayest* [1]write.
5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα
And the angel, whom I saw standing
ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς,
on the sea and on the land,
ἦρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς
lifted [1]the [3]hand [4]of him – [2]right to
τὸν οὐρανόν, **6** καὶ ὤμοσεν ἐν τῷ ζῶντι
– heaven, and swore by the [one] living
εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν
unto the ages of the ages, who created
τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν
the heaven and the things in it and the
γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν
earth and the things in it and the sea
καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι
and the things in it, that [2]no longer [1]time
ἔσται, **7** ἀλλ' ἐν ταῖς ἡμέραις τῆς
[1]shall be, but in the days of the
φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ
voice of the seventh angel, whenever he is about

sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον
to trumpet, even was finished the mystery
τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ
– of God, as he preached [to] the [3]of himself
δούλους τοὺς προφήτας. **8** Καὶ ἡ φωνὴ
[1]slaves the prophets. And the voice
ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν
which I heard out of – heaven, again
λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν· ὕπαγε
speaking with me and saying: Go thou
λάβε τὸ βιβλίον τὸ ἠνεῳγμένον ἐν τῇ
take the scroll – *having been* opened in the
χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ
hand of the angel – standing on
τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. **9** καὶ
the sea and on the land. And
ἀπῆλθα πρὸς τὸν ἄγγελον, λέγων αὐτῷ
I went away toward the angel, telling him
δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει
to give me the little scroll. And he says
μοι· λάβε καὶ κατάφαγε αὐτό, καὶ
to me: Take and devour it, and
πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ
it will embitter [3]of thee [1]the [2]stomach, but in the
στόματί σου ἔσται γλυκὺ ὡς μέλι.
mouth of thee it will be sweet as honey.
10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
And I took the little scroll out of the
χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό,
hand of the angel and devoured it,
καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι
and it was in the mouth of me as [3]honey
γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη
[1]sweet; and when I ate it, [4]was made bitter
ἡ κοιλία μου. **11** καὶ λέγουσίν μοι·
[1]the [2]stomach [3]of me. And they say to me:
δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς
It behoves thee again to prophesy before peoples
καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν
and nations and tongues and [1]kings
πολλοῖς. **11** Καὶ ἐδόθη μοι κάλαμος ὅμοιος
[1]many. And was given to me a reed like
ῥάβδῳ, λέγων· ἔγειρε καὶ μέτρησον τὸν ναὸν
to a staff, saying: Rise and measure the shrine
τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς
– of God and the altar and the
προσκυνοῦντας ἐν αὐτῷ. **2** καὶ τὴν
[ones] worshipping in it. And the

CHAPTER 11

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is

without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war

αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε
[2]court – [1]outside of the shrine cast *out*

ἔξωθεν καὶ μὴ αὐτὴν μετρήσῃς, ὅτι
outside and [2]not [2]it *thou mayest* [1]measure, because

ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν
it was given to the nations, and the [2]city –

ἁγίαν πατήσουσιν μῆνας τεσσεράκοντα
[1]holy they will trample [3]months [1]forty-

[καὶ] δύο. **3** καὶ δώσω τοῖς δυσὶν
and [1]two. And I will give to the two

μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας
witnesses of me, and they will prophesy [2]days

χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι
[1]a thousand [2]two hundred [3][and] [4]sixty *having been* clothed

σάκκους. **4** οὗτοί εἰσιν αἱ δύο ἐλαῖαι
[in] sackclothes. These are the two olive-trees

καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ
and the two lampstands – [2]before [3]the

κυρίου τῆς γῆς ἑστῶτες. **5** καὶ εἴ τις
[4]Lord [5]of the [6]earth [1]standing. And if anyone

αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται
[3]them [1]wishes [2]to harm, fire proceeds

ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει
out of the mouth of them and devours

τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ
the enemies of them; and if anyone should wish

αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν
[3]them [1]to harm, thus it behoves him

ἀποκτανθῆναι. **6** οὗτοι ἔχουσιν τὴν ἐξουσίαν
to be killed. These have the authority

κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς
to shut – heaven, in order that [2]not [1]rain

βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν,
[2]may the days of the prophecy of them,
[4]rain(fall)

καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων
and authority they have over the waters

στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι
to turn them into blood and to strike

τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν
the earth with every [kind of] plague as often as

θελήσωσιν. **7** Καὶ ὅταν τελέσωσιν τὴν
they may wish. And whenever they finish the

μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον
witness of them, the beast – coming up

ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν
out of the abyss [1]will make [3]with [4]them

against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour

πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ
[3]war and will overcome them and will kill

αὐτούς. **8** καὶ τὸ πτῶμα αὐτῶν ἐπὶ
them. And the corpse of them on

τῆς πλατείας τῆς πόλεως τῆς μεγάλης,
the open street of the [3]city – [1]great,

ἥτις καλεῖται πνευματικῶς Σόδομα καὶ
which is called spiritually Sodom and

Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν
Egypt, where indeed the Lord of them

ἐσταυρώθη. **9** καὶ βλέπουσιν ἐκ τῶν
was crucified. And [10]see [1][some] of [2]the

λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ
[3]peoples [4]and [5]tribes [6]and [7]tongues [8]and

ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς
[9]nations the corpse of them [4]days [1]three

καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν
[2]and [3]a half, and [5]the [6]corpses [4]of them

οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα. **10** καὶ
[1]they do not allow to be placed in a tomb. And

οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν
the [ones] dwelling on the earth rejoice

ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα
over them and are glad, and [2]gifts

πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο
[1]they will send to one another, because these – two

προφῆται ἐβασάνισαν τοὺς κατοικοῦντας
prophets tormented the [ones] dwelling

ἐπὶ τῆς γῆς. **11** Καὶ μετὰ [τὰς] τρεῖς
on the earth. And after the [1]three

ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ
[4]days [2]and [3]a half a spirit of life out of –

θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἔστησαν
God entered in[to] them, and they stood

ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας
on the feet of them, and [2]fear [1]great

ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.
fell *on* on the [ones] beholding them.

12 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ
And they heard [2]voice [1]a great(loud) out of –

οὐρανοῦ λεγούσης αὐτοῖς· ἀνάβατε ὧδε·
heaven saying to them: Come ye up here;

καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ
and they went up to – heaven in the

νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ
cloud, and [4]beheld [3]them [1]the [2]enemies

αὐτῶν. **13** Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο
[5]of them. And in that – hour [2]occurred

was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and,* behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto

σεισμὸς μέγας, καὶ τὸ δέκατον τῆς
[3]earthquake [1]a great, and the tenth [part] of the
πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ
city fell, and [5]were killed [4]in [7]the
σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά,
[6]earthquake [3]names [4]of men [2]thousands [1]seven,
καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ
and the rest [2]terrified [1]became and
ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.
gave glory to the God – of heaven.

14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ
The [3]woe – [1]second passed away; behold[,]
ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
the [2]woe – [1]third is coming quickly.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν·
And the seventh angel trumpeted;
καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ
and there were voices great(loud) in –
οὐρανῷ, λέγοντες· ἐγένετο ἡ βασιλεία
heaven, saying: [5]became [1]The [4]kingdom
τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ
[3]of the [4]world of the Lord of us and of the
[6][the kingdom]
χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς
Christ of him, and he shall reign unto the
αἰῶνας τῶν αἰώνων. **16** καὶ οἱ εἴκοσι
ages of the ages. And the twenty-
τέσσαρες πρεσβύτεροι, οἱ ἐνώπιον τοῦ
four elders, – [2]before –
θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν,
[3]God [1]sitting on the thrones of them,
ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ
fell on the faces of them and
προσεκύνησαν τῷ θεῷ, **17** λέγοντες·
worshipped – God, saying:
εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ
We thank [1]thee, [O] Lord – God the
παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι
Almighty, the [one] being and the was, because
=the one who is [one who]
εἴληφας τὴν δύναμίν σου τὴν μεγάλην
thou hast taken [1]the [3]power [4]of thee – [2]great
καὶ ἐβασίλευσας· **18** καὶ τὰ ἔθνη ὠργίσ-
and didst reign; and the nations were
θησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ
wrathful, and [4]came [1]the [2]wrath [3]of thee and the
καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι
time of the dead to be judged and to give

thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις
the reward to the slaves of thee *to* the prophets
καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις
and to the saints and to the [ones] fearing
τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς
the name of thee, to the small and to the
μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας
great, and to destroy the [ones] destroying
τὴν γῆν. **19** καὶ ἠνοίγη ὁ ναὸς τοῦ
the earth. And was opened the shrine –
θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ
of God – in – heaven, and was seen the
κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ
ark of the covenant of him in the
ναῷ αὐτοῦ, καὶ ἐγένοντο ἀστραπαὶ καὶ
shrine of him, and occurred lightnings and
φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ
voices and thunders and an earthquake and
χάλαζα μεγάλη.
[3]hail [1]a great.

CHAPTER 12

AND there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ
And [3]sign [1]a great was seen in –
οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον,
heaven, a woman *having been* clothed [with] the sun,
καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
and the moon underneath the feet of her,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
and on the head of her a crown
ἀστέρων δώδεκα, **2** καὶ ἐν γαστρὶ ἔχουσα,
[3]stars [1]of twelve, and in womb having,
=being pregnant,
καὶ κράζει ὠδίνουσα καὶ βασανιζομένη
and she cries suffering birth-pains and being distressed
τεκεῖν. **3** καὶ ὤφθη ἄλλο σημεῖον
to bear. And was seen another sign
ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας
in – heaven, and behold[,] [3]dragon [1]a great
πυρρός, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα
[4]red, having [2]heads [1]seven and [3]horns
δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ
[1]ten and on the heads of him seven
διαδήματα, **4** καὶ ἡ οὐρὰ αὐτοῦ σύρει
diadems. and the tail of him draws
τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ,
the third [part] of the stars – of heaven,
καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ
and cast them to the earth. And

dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* three-score days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven,

ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς
the dragon stood before the woman

τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ
– *being* about to bear, in order that whenever she bears

τὸ τέκνον αὐτῆς καταφάγῃ. **5** καὶ
[2]the [3]child [4]of her [1]he might devour. And

ἔτεκεν υἱὸν ἄρσεν, ὃς μέλλει ποιμαίνειν
she bore a son[,] a male, who is about to shepherd

πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ
all the nations with [2]staff [1]an iron; and

ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν
[4]was seized [1]the [2]child [3]of her to –

θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. **6** καὶ
God and to the throne of him. And

ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου
the woman fled into the desert, where

ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ
she has *there* a place *having been* prepared from

τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν
– God, in order that there they might nourish her

ἡμέρας χιλίας διακοσίας ἑξήκοντα.
[3]days [1]a thousand [2](two hundred [3][and] [4]sixty.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ,
And occurred war in – heaven,

ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ
– Michael and the angels of him –

πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ
to make war[d] with the dragon. And the

δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,
dragon warred and the angels of him,

8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὑρέθη
and prevailed not, not even place was found

αὐτῶν ἔτι ἐν τῷ οὐρανῷ. **9** καὶ ἐβλήθη
of them still in – heaven. And *was cast*

ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος,
[1]the [3]dragon – [2]great, [4]the [6]serpent – [5]old,

ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς,
– *being* called Devil and the Satan,

ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη
the deceiving [one] the [2]inhabited [earth] [1]whole, was cast

εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ'
to the earth, and the angels of him with

αὐτοῦ ἐβλήθησαν. **10** καὶ ἤκουσα φωνὴν
him were cast. And I heard [2]voice

μεγάλην ἐν τῷ οὐρανῷ λέγουσαν· ἄρτι
[1]a great(loud) in – heaven saying: Now

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water

ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ
became the salvation and the power and
ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία
the kingdom of the God of us and the authority
τοῦ χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ
of the Christ of him, because [4]was cast [1]the [2]accuser
τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς
[3]of the [4]brothers [5]of us, the [one] accusing them
ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ
before the God of us day and
νυκτός. **11** καὶ αὐτοὶ ἐνίκησαν αὐτὸν
night. And they overcame him
διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν
be- the blood of the Lamb and because the
cause of of
λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ
word of the witness of them, and not
ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.
they loved the life of them until death.
12 διὰ τοῦτο εὐφραίνεσθε, οὐρανοὶ καὶ
Therefore be ye glad, heavens and
οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν
the [2]in [3]them [1]tabernacling; woe [to] the
[ones]
γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ
earth and the sea, because [3]came down [1]the
διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν,
[2]devil to you having [3]anger [1]great,
εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. **13** Καὶ
knowing that [3]few(short) [2]time [1]he has. And
ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς
when [3]saw [1]the [2]dragon that he was cast to
τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις
the earth, he pursued the woman who
ἔτεκεν τὸν ἄρσενα. **14** καὶ ἐδόθησαν
bore the male. And were given
τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ
to the woman the two wings of the [2]eagle
τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον
– [1]great, in order she might to the desert
that fly
εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται
to the place of her, where she is nourished
ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ
there a time and times and half of a time
ἀπὸ προσώπου τοῦ ὄφεως. **15** καὶ ἔβαλεν
from [the] face of the serpent. And [3]cast
ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω
[1]the [2]serpent out of the mouth of him behind

as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The transposition of verse (18) from chapter 13 is necessitated by the reading "he stood", instead of "I stood" as in the A.V. (13. 1).

τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα
the woman water as a river, in order that

αὐτὴν ποταμοφόρητον ποιήσῃ. **16** καὶ
[1]her [3]carried off by [the] river [2]he might make. And

ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν
[3]helped [1]the [2]earth the woman, and [3]opened

ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν
[1]the [2]earth the mouth of it and swallowed

τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ
the river which [3]cast [1]the [2]dragon out of

τοῦ στόματος αὐτοῦ. **17** καὶ ὠργίσθη
the mouth of him. And [3]was enraged

ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν
[1]the [2]dragon over the woman, and went away

ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ
to make war with the rest of the

σπέρματος αὐτῆς, τῶν τηρούντων τὰς
seed of her, the [ones] keeping the

ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν
commandments of God and having the

μαρτυρίαν Ἰησοῦ· **(18)** καὶ ἐστάθη ἐπὶ τὴν
witness of Jesus; and he stood on the

ἄμμον τῆς θαλάσσης.
sand of the sea.

CHAPTER 13

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon

13 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον
And I saw [3]out of [4]the [5]sea [1]a beast

ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς
[2]coming up, having [2]horns [1]ten and [2]heads

ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα
[1]seven, and on the horns of it* ten

διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
diadems, and on the heads of it

ὀνόματα βλασφημίας. **2** καὶ τὸ θηρίον
names of blasphemy. And the beast

ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ
which I saw was like *to* a leopard, and the

πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα
feet of it as of a bear, and the mouth

αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν
of it as [the] mouth of a lion. And [3]gave

* αὐτοῦ, of course, may be neuter or masculine—"of it" or "of him". δράκων being masculine (=Satan), we have kept to the masculine. But θηρίον is neuter. Yet if it stands for a person, as ἀρνίον certainly does, it too should be treated, as to the pronoun, as a masculine. However, not to enter the province of interpretation, we have rendered αὐτοῦ by "of it", though it will be seen that αὐτόν (him) is used in ver. 8, τίς (who?) in ver. 4, and ὅς (who) in ver. 14. See also ch. 17. 11.

gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book

αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ
to it the dragon the power of it and
τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.
the throne of it and authority great.
3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς
And one of the heads of it as
ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ
having been slain to death, and the stroke
τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ
of the death of it was healed. And
ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,
wondered all the earth after the beast,
4 καὶ προσεκύνησαν τῷ δράκοντι, ὅτι
and they worshipped the dragon, because
ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ
he gave the authority to the beast, and
προσεκύνησαν τῷ θηρίῳ λέγοντες· τίς
they worshipped the beast saying: Who
ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται
[is] like *to* the beast, and who can
πολεμῆσαι μετ' αὐτοῦ; 5 καὶ ἐδόθη αὐτῷ
to make war with it? And was given to it
στόμα λαλοῦν μεγάλα καὶ βλασφημίας,
a mouth speaking great things and blasphemies,
καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας
and was given to it authority to act months
τεσσεράκοντα [καὶ] δύο. 6 καὶ ἤνοιξεν
forty-two. And it opened
τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς
the mouth of it in blasphemies against
τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ
– God, to blaspheme the name of him
καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ
and the tabernacle of him, the [ones] in –
οὐρανῷ σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ
heaven tabernacling. And it was given to it
ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ
to make war with the saints and
νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία
to overcome them, and was given to it authority
ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν
over every tribe and people and tongue
καὶ ἔθνος. 8 καὶ προσκυνήσουσιν αὐτὸν
and nation. And will worship him
πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
all the [ones] dwelling on the earth,
οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν
of has not been written the name *of him* in whom

of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that ne maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the

τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ
the scroll – of life of the Lamb –

ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.
having been slain from [the] foundation of [the] world.

9 Εἴ τις ἔχει οὖς ἀκουσάτω. **10** εἴ
If anyone has an ear let him hear. If

τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν
anyone [is] for captivity, to captivity

ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτενεῖ,
he goes; if anyone by a sword will kill,

δεῖ αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι.
it behoves him by a sword to be killed.

Ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις
Here is the endurance and the faith

τῶν ἁγίων.
of the saints.

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον
And I saw another beast coming up

ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο
out of the earth, and it had ³horns ¹two

ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
like *to* a lamb, and spoke as a dragon.

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου
And ³the ⁴authority ⁵of the ⁶first ⁷beast

πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ
³all ⁴it does(exercises) before it. And it makes

τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
the earth and ¹the [ones] ²in ³it ⁴dwelling

ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον,
in or- they shall worship the ²beast – ¹first,
der that

οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου
of which ⁴was healed ¹the ²stroke – ³of death

αὐτοῦ. **13** καὶ ποιεῖ σημεῖα μεγάλα,
of it. And it does ²signs ¹great,

ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ
in or- ²even ⁴fire ¹it ³makes ⁵out of – ⁶heaven
der that

καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν
³to come down onto the earth before –

ἀνθρώπων. **14** καὶ πλανᾷ τοὺς κατοι-
men. And it deceives the [ones] dwell-

κοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα
ing on the earth because of the signs

ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ
which it was given to it to do before the

θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς
beast, telling *to* the [ones] dwelling on the

earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει
earth to make an image to the beast, who has
τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν.
the stroke of the sword and lived [again].
15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ
And it was given to it to give spirit to the
εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ
image of the beast, in order even might the
that speak
εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ [ἵνα]
image of the beast, and might make *in order* that
ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι
as many as might not worship the image
τοῦ θηρίου ἀποκτανθῶσιν. **16** καὶ ποιεῖ
of the beast should be killed. And it makes
πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους,
all men, the small and the great,
καὶ τοὺς πλουσίους καὶ τοὺς πτωχούς,
both the rich and the poor,
καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους,
both the free men and the slaves,
ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς
in order they to them a mark on the
that should give
χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ
hand of them – right or on the
μέτωπον αὐτῶν, **17** [καὶ] ἵνα μή τις
forehead of them, and lest anyone
δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ
could *to* buy or *to* sell except
ὁ ἔχων τὸ χάραγμα τὸ ὄνομα τοῦ
the having the mark[,] the name of the
[one]
θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος
beast or the number of the name
αὐτοῦ. **18** Ὧδε ἡ σοφία ἐστίν. ὁ ἔχων
of it. Here – wisdom is. The having
[one]
νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου·
reason let him count the number of the beast;
ἀριθμὸς γὰρ ἀνθρώπου ἐστίν. καὶ ὁ
for [the] number of a man it is. And the
ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.
number of it [is] six hundreds [and] sixty-six.

CHAPTER 14

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him

14 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον
And I saw, and behold[,] the Lamb
ἑστὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ
standing on the mount Sion, and with him

an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on

ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες
a hundred [and] forty-four thousands
ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα
having the name of him and the name
τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν
of the Father of him *having been* written on the
μετώπων αὐτῶν. **2** καὶ ἤκουσα φωνὴν
foreheads of them. And I heard a sound
ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν
out of – heaven as a sound [2]waters [1]of many
καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ
and as a sound [2]thunder [1]of great(loud), and
ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν
the sound which I heard [was] as of harpers
κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.
harping with the harps of them.
3 καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ
And they sing [2]song [1]a new before the
θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων
throne and before the four living creatures
καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο
and the elders; and no man could
μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν
to learn the song except the hundred
τεσσεράκοντα τέσσαρες χιλιάδες, οἱ
[and] forty-four thousands, the
ἠγορασμένοι ἀπὸ τῆς γῆς. **4** οὗτοί εἰσιν
[ones] *having been* purchased from the earth. These are
οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν·
[those] who [3]with [2]women [1]were not defiled;
παρθένοι γάρ εἰσιν. οὗτοι οἱ ἀκολουθοῦντες
for [2]celibates [1]they are. These the [ones] following [are]
τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσ-
the Lamb wherever he may go. These were
θησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ
purchased from – men firstfruit –
θεῷ καὶ τῷ ἀρνίῳ, **5** καὶ ἐν τῷ στόματι
to God and to the Lamb, and in the mouth
αὐτῶν οὐχ εὑρέθη ψεῦδος· ἄμωμοί εἰσιν.
of them was not found a lie; [2]unblemished [1]they are.
6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον
And I saw another angel flying
ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον
in mid-heaven, having [2]gospel
αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους
[1]an eternal to preach over the [ones] sitting

the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the

ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ
on the earth and over every nation and
φυλὴν καὶ γλῶσσαν καὶ λαόν, 7 λέγων
tribe and tongue and people, saying
ἐν φωνῇ μεγάλῃ· φοβήθητε τὸν θεὸν
in [2]voice [1]a great(loud): Fear ye - God
καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα
and give [2]to him [1]glory, because came the hour
τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε
of the judgment of him, and worship
τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν
the [one] having made the heaven and the earth
καὶ θάλασσαν καὶ πηγὰς ὑδάτων. 8 Καὶ
and sea and fountains of waters. And
ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων
another angel a second followed saying:
Ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, ἣ
Fell[,] fell Babylon the great, which
ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
of the wine of the anger of the fornication
αὐτῆς πεπότικεν πάντα τὰ ἔθνη. 9 Καὶ
of her has made to drink all the nations. And
ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς
another angel a third followed them
λέγων ἐν φωνῇ μεγάλῃ· εἴ τις προσκυνεῖ
saying in [2]voice [1]a great(loud): If anyone worships
τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ
the beast and the image of it, and
λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ
receives a mark on the forehead of him
ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, 10 καὶ αὐτὸς
or on the hand of him, even he
πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ
shall drink of the wine of the anger -
θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ
of God - *having been* mixed undiluted in the
ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσε-
cup of the wrath of him, and will be torment-
ται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων
ed by fire and sulphur before [2]angels
ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου. 11 καὶ
[1]holy and before the Lamb. And
ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς
the smoke of the torment of them unto
αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν
ages of ages goes up, and they have not
ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυ-
rest day and night the [ones] wor-

beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his

νοοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ,
shipping the beast and the image of it,
καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ
and if anyone receives the mark of the
ὀνόματος αὐτοῦ. **12** Ὧδε ἡ ὑπομονὴ
name of it. [1]Here [2]the [4]endurance
τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς
[3]of the [5]saints [2]is, the [ones] keeping the
ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.
command- – of God and the faith of Jesus.
ments
13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ
And I heard a voice out of – heaven
λεγούσης· γράψον· μακάριοι οἱ νεκροὶ
saying: Write thou: Blessed [are] the dead
οἱ ἐν κυρίῳ ἀποθνῄσκοντες ἀπ' ἄρτι.
[1]the [3]in [4][the] Lord [2]dying from now.
[ones]
ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται
Yes, says the Spirit, in order that they shall rest
ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα
from the labours of them; for the works
αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
of them follows with them.
14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή,
And I saw, and behold[,] [2]cloud [1]a white,
καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον
and on the cloud [one] sitting like
υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς
a son of man,* having on the head
αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ
of him crown a golden and in the hand
αὐτοῦ δρέπανον ὀξύ. **15** καὶ ἄλλος ἄγγελος
of him sickle a sharp. And another angel
ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ
went forth out of the shrine, crying in [2]voice
μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης·
[1]a great to the sitting on the cloud:
(loud) [one]
πέμψον τὸ δρέπανόν σου καὶ θέρισον,
Send(Thrust) the sickle of thee and reap thou,
ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη
because came the hour to reap, because was dried
ὁ θερισμὸς τῆς γῆς. **16** καὶ ἔβαλεν
the harvest of the earth. And [6]thrust
ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον
[1]the [2]sitting [3]on [4]the [5]cloud the sickle
[one]

* See also ch. 1. 13 and John 5. 27.

sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ
of him over the earth, and ³was reaped ¹the
γῆ. **17** Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
²earth. And another angel went forth out of
τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ
the shrine – in heaven, ³having ²also
αὐτὸς δρέπανον ὀξύ. **18** καὶ ἄλλος ἄγγελος
¹he ⁵sickle ⁴a sharp. And another angel
ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, [ὁ] ἔχων
went forth out of the altar, the [one] having
ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν
authority over the fire, and he spoke
φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον
²voice ¹in a great (loud) to the having the ³sickle
τὸ ὀξὺ λέγων· πέμψον σου τὸ δρέπανον
– ¹sharp saying: Send(Thrust) ⁴of thee ¹the ³sickle
τὸ ὀξὺ καὶ τρύγησον τοὺς βότρυας τῆς
– ²sharp and gather the clusters of the
ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ
vine of the earth, because ⁴ripened ¹the
σταφυλαὶ αὐτῆς. **19** καὶ ἔβαλεν ὁ ἄγγελος
³grapes ²of it. And ²thrust ¹the ³angel
τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ
the sickle of him into the earth, and
ἐτρύγησεν τὴν ἄμπελον τῆς γῆς καὶ
gathered the vine of the earth and
ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ
cast into the ³winepress ²of the ⁴anger –
θεοῦ τὸν μέγαν. **20** καὶ ἐπατήθη ἡ
⁵of God – ¹great. And ³was trodden ¹the
ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν
winepress outside the city, and ²went *out*
αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν
¹blood out of the winepress as far as the bridles
τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.
of the horses, from ³furlongs ¹a thousand ²six hundred.

CHAPTER 15

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ
And I saw another sign in
οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους
heaven[,] great and wonderful, ²angels
ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας,
¹seven having ²plagues ¹seven the last,
ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ
because in them ¹was finished ¹the ²anger
θεοῦ. **2** Καὶ εἶδον ὡς θάλασσαν ὑαλίνην
³of God. And I saw as ²sea ¹a glassy

fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials

μεμιγμένην πυρί, καὶ τοὺς νικῶντας
having been mixed with fire, and the [ones] overcoming
ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ
of the beast and of the image of it
καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ
and of the number of the name of it
ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην,
standing on the [2]sea – [1]glassy,
ἔχοντας κιθάρας τοῦ θεοῦ. **3** καὶ ᾄδουσιν
having harps – of God. And they sing
τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ
the song of Moses the slave –
θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες·
of God and the song of the Lamb, saying:
μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,
Great and wonderful the works of thee,
κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι
[O] Lord – God the Almighty; righteous
καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς
and true the ways of thee, the king
τῶν ἐθνῶν· **4** τίς οὐ μὴ φοβηθῇ, κύριε,
of the nations; who will not fear, [O] Lord,
καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος
and *will* glorify the name of thee? because [thou] only
ὅσιος, ὅτι πάντα τὰ ἔθνη ἥξουσιν καὶ
[art] holy, because all the nations will come and
προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ
will worship before thee, because the
δικαιώματά σου ἐφανερώθησαν. **5** Καὶ
ordinances of thee were made manifest. And
μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς
after these things I saw, and was opened the shrine
τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,
of the tabernacle of the testimony in – heaven,
6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες
and [6]came forth [1]the [3]seven [2]angels – [4]having
τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι
[1]the [5]seven [7]plagues out of the shrine, *having been* clothed [in]
λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι
[3]linen [1]clean [2]bright and *having been* girdled
περὶ τὰ στήθη ζώνας χρυσᾶς. **7** καὶ
round the breasts [with] [3]girdles [1]golden. And
ἓν ἐκ τῶν τεσσάρων ζῴων ἔδωκεν τοῖς
one of the four living creatures gave to the
ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς
seven angels seven [3]bowls [1]golden

full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER 16

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord,

γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος
being filled of(with) anger – of – living
the God

εἰς τοὺς αἰῶνας τῶν αἰώνων. **8** καὶ
unto the ages of the ages. And

ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης
was filled the shrine of(with) smoke of the glory

τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ,
— of God and of the power of him.

καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν
and no one could *to* enter into the

ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ
shrine until should be finished the seven plagues

τῶν ἑπτὰ ἀγγέλων. **16** Καὶ ἤκουσα
of the seven angels. And I heard

μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς
a great(loud) voice out of the shrine saying to the

ἑπτὰ ἀγγέλοις· ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ
seven angels: Go ye and pour out the seven

φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.
bowls of the anger – of God onto the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν
And [3]went away [1]the [2]first and poured out the

φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο
bowl of him onto the earth; and [3]came

ἕλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους
[4]sore [1]a bad [2]and [3]evil on the men

τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ
– having the mark of the beast and

τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ. **3** Καὶ
– worshipping the image of it. And

ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ
the second poured out the bowl of him

εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα
onto the sea; and it became blood

ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν,
as of a dead man, and every soul of life died,

τὰ ἐν τῇ θαλάσσῃ. **4** Καὶ ὁ τρίτος
the things in the sea. And the third

ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς
poured out the bowl of him onto the

ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων·
rivers and the fountains of the waters;

καὶ ἐγένετο αἷμα. **5** Καὶ ἤκουσα τοῦ
and it became blood. And I heard the

ἀγγέλου τῶν ὑδάτων λέγοντος· δίκαιος
angel of the waters saying: Righteous

which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates;

εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὅσιος, ὅτι
art the being and the was, the holy because
thou, [one] [one who] [one],
=the one who is

ταῦτα ἔκρινας, **6** ὅτι αἷμα ἁγίων
[3]these [1]thou judgedst, because [2][the] blood [3]of saints
things

καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς
[4]and [5]of prophets [1]they shed, and blood to them

δέδωκας πεῖν· ἄξιοί εἰσιν. **7** Καὶ ἤκουσα
thou hast to drink; [2]worthy [1]they are. And I heard
given

τοῦ θυσιαστηρίου λέγοντος· ναί, κύριε
the altar saying: Yes, [O] Lord

ὁ θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ
– God the Almighty, true and

δίκαιαι αἱ κρίσεις σου. **8** Καὶ ὁ τέταρτος
righteous the judgments of thee. And the fourth

ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον·
poured out the bowl of him onto the sun;

καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς
and it was given to him to burn –

ἀνθρώπους ἐν πυρί. **9** καὶ ἐκαυματίσθησαν
men with fire. And [2]were burnt [with]

οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασ-
– [1]men [4]heat [3]great, and they blas-

φήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος
phemed the name – of God the [one] having

τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας,
the authority over these plagues,

καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.
and they repented not to give [4]to him [1]glory.

10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην
And the fifth poured out the bowl

αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
of him onto the throne of the beast; and

ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη,
[4]became [1]the [2]kingdom [3]of it *having been* darkened,

καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ
and they(men) gnawed the tongues of them from

τοῦ πόνου, **11** καὶ ἐβλασφήμησαν τὸν θεὸν
the pain, and *they* blasphemed the God

τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ
– of heaven from the pains of them and

ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν
from the sores of them, and they repented not

ἐκ τῶν ἔργων αὐτῶν. **12** Καὶ ὁ ἕκτος
of the works of them. And the sixth

ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν
poured out the bowl of him onto the [1]river

and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men

τὸν μέγαν Εὐφράτην· καὶ ἐξηράνθη τὸ
– [1]great Euphrates; and [2]was dried [3]the
ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν
[3]water [3]of it, in order that [4]might be prepared [1]the [2]way [2]of the
βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου. 13 Καὶ
[4]kings – [4]from [4][the] rising [3]of [the] sun. And
εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος
I saw out of the mouth of the dragon
καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ
and out of the mouth of the beast and
ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου
out of the mouth of the false prophet
πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι·
[3]spirits [1]three [3]unclean [coming] as frogs;
14 εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα
for they are spirits of demons doing
σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς
signs, which goes forth unto the kings
τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς
of the [3]inhabited [earth] [1]whole, to assemble them
εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης
to the war of the [2]day – [2]great
τοῦ θεοῦ τοῦ παντοκράτορος. 15 Ἰδοὺ
– of God *of* the Almighty. Behold
ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν
I am coming as a thief: blessed [is] the [one] watching
καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ
and keeping the garments of him, lest
γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν
naked he walk and they(men) see the
ἀσχημοσύνην αὐτοῦ. 16 Καὶ συνήγαγεν
shame of him. And [t]he[y] assembled
αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον
them in the place – *being* called
Ἑβραϊστὶ Ἁρμαγεδών. 17 Καὶ ὁ ἕβδομος
in Hebrew Harmagedon. And the seventh
ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα·
poured out the bowl of him on the air;
καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ
and [3]came *out* [2]voice [1]a great(loud) out of the shrine
ἀπὸ τοῦ θρόνου λέγουσα· γέγονεν. 18 καὶ
from the throne saying: It has occurred. And
ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί,
there were lightnings and voices and thunders,
καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ
and [2]earthquake [2]occurred [1]a great, such as not

were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

ἐγένετο ἀφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ
did occur from when† man was on
τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας.
the earth, such an earthquake so great.
19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς
And ⁴became ¹the ³city – ²great into
τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν
three parts, and the cities of the nations
ἔπεσαν. καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη
fell. And Babylon the great was remembered
ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον
before – God to give to her/it* the cup
τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.
of the wine of the anger of the wrath of him.
20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη
And every island fled, and mountains
οὐχ εὑρέθησαν. **21** καὶ χάλαζα μεγάλη
were not found. And ²hail ¹a great
ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ
as a talent in size comes down out of – heaven
ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν
on – men; and ²blasphemed
οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς
– ¹men – God from the plague
τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ
of the hail, because ⁶great ⁴is ¹the ²plague
αὐτῆς σφόδρα.
⁵of it ³exceeding.

CHAPTER 17

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

17 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one of the seven angels
τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ
– having the seven bowls, and
ἐλάλησεν μετ' ἐμοῦ λέγων· δεῦρο, δείξω
spoke with me saying: Come, I will show
σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης
thee the judgment of the ³harlot – ¹great
τῆς καθημένης ἐπὶ ὑδάτων πολλῶν, **2** μεθ'
– sitting on ⁵waters ¹many, with
ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς,
whom ⁶practised ¹the ⁵kings ³of the ⁴earth,
fornication
καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν
and ⁵became drunk ¹the ³dwelling [on] ³the ⁴earth
[ones]
ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς. **3** καὶ
from the wine of the fornication of her. And

* Even in English a city is often personified as feminine.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not;

ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι.
he carried away me into a desert in spirit.
καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον
And I saw a woman sitting on [a]beast
κόκκινον, γέμοντα ὀνόματα βλασφημίας,
[a]a scarlet, *being* filled [with] names of blasphemy,
ἔχοντα κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.
having [a]heads [a]seven and [a]horns [a]ten.
4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν
And the woman was *having been* clothed [in] purple
καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ
and scarlet, and *having been* gilded with gold
καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα
and [a]stone [a]precious and pearls, having
ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς
[a]cup [a]a golden in the hand of her
γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα
being filled of(with) abominations and the unclean things
τῆς πορνείας αὐτῆς, **5** καὶ ἐπὶ τὸ
of the fornication of her, and on the
μέτωπον αὐτῆς ὄνομα γεγραμμένον,
forehead of her a name *having been* written,
μυστήριον, ΒΑΒΥΛΩΝ Η ΜΕΓΑΛΗ,
a mystery, BABYLON THE GREAT,
Η ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ
The Mother of the Harlots and
ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΗΣ ΓΗΣ.
of the Abominations of the Earth.
6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ
And I saw the woman *being* drunk from
τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ
the blood of the saints and from the
αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ
blood of the witnesses of Jesus. And
ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα. **7** καὶ
[a]I wondered [a]seeing [a]her [a][with] [a]wonder [a]a great. And
εἶπέν μοι ὁ ἄγγελος· διὰ τί ἐθαύμασας;
[a]said [a]to me [a]the [a]angel: Why didst thou wonder?
ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς
I will tell thee the mystery of the woman
καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν
and of the beast – carrying her
τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ
– having the seven heads and the
δέκα κέρατα. **8** Τὸ θηρίον ὃ εἶδες ἦν
ten horns. The beast which thou was sawest

καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
and is not, and is about to come up
ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει·
out of the abyss and [3]to [4]destruction [1]goes;
καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ
and [4]will wonder [1]the [ones] [3]dwelling [5]on
τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα
[1]the [2]earth, of whom [3]has not been written [1]the [2]name
ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς
on the scroll – of life from [the] foundation
κόσμου, βλεπόντων τὸ θηρίον ὅτι ἦν
of [the] world, seeing the beast that it was
καὶ οὐκ ἔστιν καὶ παρέσται. **9** ὧδε
and is not and is present. Here [is]
ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ
the mind – having wisdom. The seven
κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ
heads [2]seven [3]mountains [1]are, where the woman
κάθηται ἐπ' αὐτῶν, καὶ βασιλεῖς ἑπτά
sits on them, and [4]kings [5]seven
εἰσιν· **10** οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν,
[1]are: the five fell, the one is,
ὁ ἄλλος οὔπω ἦλθεν, καὶ ὅταν ἔλθῃ
the other not yet came, and whenever he comes
ὀλίγον αὐτὸν δεῖ μεῖναι. **11** καὶ τὸ
[4]a little [3]him [1]it behoves [2]to And the
[while] remain.
θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς
beast which was and is not, even he
ὄγδοός ἐστιν, καὶ ἐκ τῶν ἑπτά ἐστιν,
[2]an eighth [1]is, and [3]of [4]the [5]seven [1]is,
καὶ εἰς ἀπώλειαν ὑπάγει. **12** καὶ τὰ
and to destruction goes. And the
δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς
ten horns which thou [3]ten [4]kings
sawest
εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον,
[1]are, who a kingdom not yet received,
ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν
but [2]authority [3]as [4]kings [5]one [6]hour
λαμβάνουσιν μετὰ τοῦ θηρίου. **13** οὗτοι
[1]receive with the beast. These
μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν
one mind have, and the power
καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.
and authority of them to the beast they give.
14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν
These [2]with [3]the [4]Lamb [1]will make war

and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the

Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος
and the Lamb will overcome them, because [1]Lord
κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ
[2]of lords [1]he is and King of kings, and
οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ
the with him [are] called and chosen and
[ones]
πιστοί. **15** Καὶ λέγει μοι· τὰ ὕδατα
faithful. And he says to me: The waters
ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ
which thou sawest, where the harlot sits, peoples
καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.
and crowds are and nations and tongues.
16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ
And the ten horns which thou sawest and
τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
the beast, these will hate the harlot,
καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ
and [3]*having been* desolated [1]will make [2]her and
γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται,
naked, and [3]the [2]flesh*es* [4]of her [1]will eat,
καὶ αὐτὴν κατακαύσουσιν [ἐν] πυρί· **17** ὁ
and [2]her [1]will consume with fire; –
γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
for God gave into the hearts of them
ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι
to do the mind of him, and to make
μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν
one mind and to give the kingdom
αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ
of them to the beast, until [4]shall be accomplished [1]the
λόγοι τοῦ θεοῦ. **18** καὶ ἡ γυνὴ ἣν
[2]words – [3]of God. And the woman whom
εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα
thou sawest is the [3]city – [1]great – having
βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
a kingdom over the kings of the earth.

CHAPTER 18

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily

18 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον
After these things I saw another angel
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα
coming down out of – heaven, having
ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη
[2]authority [1]great, and the earth was enlightened
ἐκ τῆς δόξης αὐτοῦ. **2** καὶ ἔκραξεν
from the glory of him. And he cried

with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her:

ἐν ἰσχυρᾷ φωνῇ λέγων· ἔπεσεν ἔπεσεν
in a strong voice saying: Fell[,] fell
Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητή-
Babylon the great, and became a dwelling-
ριον δαιμονίων καὶ φυλακὴ παντὸς
place of demons and a prison of every
πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς
[8]spirit [1]unclean and a prison of every
ὀρνέου ἀκαθάρτου καὶ μεμισημένου, **3** ὅτι
[4]bird [1]unclean [2]and [5]*having been* hated, because
ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
[6]of [4]the [7]wine [5]of the [8]anger [10]of the [11]fornication
αὐτῆς πέπωκαν πάντα τὰ ἔθνη, καὶ
[12]of her [4]have drunk [3]all [1]the [9]nations, and
οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν,
the kings of the earth with her practised fornication,
καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως
and the merchants of the earth [8]from [2]the [4]power
τοῦ στρήνους αὐτῆς ἐπλούτησαν. **4** Καὶ
[6]of the [4]luxury [7]of her [1]became rich. And
ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ
I heard another voice out of – heaven
λέγουσαν· ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς,
saying: Come ye *out*[,] the people of me[,] out of her,
ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις
lest ye share in the sins
αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα
of her, and [8]of [4]the [5]plagues [6]of her [1]lest
μὴ λάβητε· **5** ὅτι ἐκολλήθησαν αὐτῆς αἱ
[8]ye receive; because [4]joined together [6]of her [1]the
ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημό-
[3]sins up to – heaven, and [3]remem-
νευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.
bered – [1]God the misdeeds of her.
6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν,
Give ye back to her as indeed she gave back,
καὶ διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα
and double ye the double according to the works
αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν
of her; in the cup in which she mixed
κεράσατε αὐτῇ διπλοῦν· **7** ὅσα ἐδόξασεν
mix ye to her double; by what things she glorified
αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε
her[self] and luxuriated, by so much give ye
αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν
to her torment and sorrow. Because in

for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious

τῇ καρδίᾳ αὐτῆς λέγει ὅτι κάθημαι
the heart of her she says[,] – I sit
βασίλισσα καὶ χήρα οὐκ εἰμὶ καὶ πένθος
a queen and a widow I am not and sorrow
οὐ μὴ ἴδω· **8** διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ
by no means I see; therefore in one day
ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ
will come the plagues of her, death and
πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυ-
sorrow and famine, and with fire she will be
θήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ
consumed; because strong [is] [the] Lord – God the
κρίνας αὐτήν. **9** καὶ κλαύσουσιν καὶ
[one] judging her. And [5]will weep [4]and
κόψονται ἐπ' αὐτὴν οἱ βασιλεῖς τῆς
[7]wail [6]over [9]her [1]the [2]kings [3]of the
γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ
[4]earth [10]the [12]with [13]her [11]having practised and
[ones] fornication
στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν
having luxuriated, whenever they see the smoke
τῆς πυρώσεως αὐτῆς, **10** ἀπὸ μακρόθεν
of the burning of her, [2]from [3]afar
ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ
[1]standing because of the fear of the torment
αὐτῆς, λέγοντες· οὐαὶ οὐαί, ἡ πόλις
of her, saying: Woe[,] woe, the [2]city
ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά,
– [1]great, Babylon the [2]city – [1]strong,
ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου. **11** καὶ
be- in hour came the judgment of thee And
cause one
οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ
the merchants of the earth weep and
πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον
sorrow over her, because [1]the [2]cargo
αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, **12** γόμον
[4]of them [1]no one [3]buys [2]any more, cargo
χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου
of gold and of silver and [5]stone [1]of valuable
καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας
and of pearls and of fine linen and of purple
καὶ σηρικοῦ καὶ κοκκίνου, καὶ πᾶν
and of silk and of scarlet, and all
ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον
[5]wood [1]thyine and every [3]vessel [1]ivory
καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου
and every vessel of [5]wood [1]very valuable

wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,
and of bronze and of iron and of marble,

13 καὶ κιννάμωμον καὶ ἄμωμον καὶ
and cinnamon and spice and

θυμιάματα καὶ μύρον καὶ λίβανον καὶ
incenses and ointment and frankincense and

οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον
wine and oil and fine meal and corn

καὶ κτήνη καὶ πρόβατα, καὶ ἵππων
and beasts of burden and sheep, and of horses

καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς
and of carriages and of bodies, and souls

ἀνθρώπων. **14** καὶ ἡ ὀπώρα σου τῆς
of men. And the fruit [3]of thee [1]of the

ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ,
[2]lust [3]of the [4]soul went away from thee,

καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ
and all the sumptuous things and the bright things

ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ
perished from thee, and no more by no(any) means

αὐτὰ εὑρήσουσιν. **15** οἱ ἔμποροι τούτων,
[3]them [1]shall they find. The merchants of these things,

οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν
the having been rich from her, [2]from [3]afar [ones]

στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ
[1]will stand because of the fear of the torment

αὐτῆς κλαίοντες καὶ πενθοῦντες, **16** λέγοντες·
of her weeping and sorrowing, saying:

οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περι-
Woe[,] woe, the [2]city – [1]great, – *having*

βεβλημένη βύσσινον καὶ πορφυροῦν καὶ
been clothed [with] fine linen and purple and

κόκκινον, καὶ κεχρυσωμένη ἐν χρυσίῳ
scarlet, and *having been* gilded with gold

καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ, **17** ὅτι
and [3]stone [2]valuable and pearl, because

μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος.
in one hour [3]was made desolate [1]such great [2]wealth.

καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ
And every steersman and [1]every [2]one [4]to

τόπον πλέων καὶ ναῦται καὶ ὅσοι τὴν
[4]a place [3]sailing and sailors and as many as [2]the

θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν
[2]sea [1]work. [2]from [3]afar [1]stood

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the

18 καὶ ἔκραζον βλέποντες τὸν καπνὸν
and cried out seeing the smoke
τῆς πυρώσεως αὐτῆς λέγοντες· τίς ὁμοία
of the burning of her saying: Who(What) [is] like
τῇ πόλει τῇ μεγάλῃ; **19** καὶ ἔβαλον
to the ²city – ¹great? And they cast
χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον
dust on the heads of them and cried out
κλαίοντες καὶ πενθοῦντες, λέγοντες· οὐαὶ
weeping and sorrowing, saying: Woe[,]
οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν
woe, the ²city – ¹great, by which ³were rich
πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ
¹all ²the [ones] ³having ⁴the ⁵ships ⁶in ⁷the
θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι
⁵sea from the worth of her, because
μιᾷ ὥρᾳ ἠρημώθη. **20** Εὐφραίνου ἐπ'
in one hour she was made desolate. Be thou glad over
αὐτῇ, οὐρανὲ καὶ οἱ ἅγιοι καὶ οἱ ἀπό-
her, heaven and *the* saints and *the* apost-
στολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ
les and *the* prophets, because ²judged –
θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. **21** Καὶ
¹God the judgment of you by her. And
ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς
⁴lifted ¹one ²angel ³strong a stone as
μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν θά-
²millstone ¹a great, and threw into the sea
λασσαν λέγων· οὕτως ὁρμήματι βληθήσεται
saying: Thus with a rush ³shall be thrown
Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ
¹Babylon ²the ³great ⁴city, and by no means
εὑρεθῇ ἔτι. **22** καὶ φωνὴ κιθαρῳδῶν
[shall] be found longer. And sound of harpers
καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν
and of musicians and of flutists and of trumpeters
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς
by no means [shall] be heard in thee longer, and every
τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ
craftsman of every craft by no means [shall] be found
ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ
in thee longer, and sound of a mill by no means
ἀκουσθῇ ἐν σοὶ ἔτι, **23** καὶ φῶς
[shall] be heard in thee longer, and light
λύχνου οὐ μὴ φάνῃ ἐν σοὶ ἔτι, καὶ
of a by no means [shall] in thee longer, and
lamp shine

voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

φωνὴ νυμφίου καὶ νύμφης οὐ μὴ
voice of bridegroom and of bride by no means
ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι [οἱ] ἔμποροί
[shall] be heard in thee longer; because the merchants
σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι
of thee were the great ones of the earth, because
ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα
by the sorcery of thee [4]were deceived [1]all
τὰ ἔθνη, **24** καὶ ἐν αὐτῇ αἷμα προφητῶν
[2]the [3]nations, and in her [5]blood [6]of prophets
καὶ ἁγίων εὑρέθη καὶ πάντων τῶν
[4]and [5]of saints [1]was found and of all the [ones]
ἐσφαγμένων ἐπὶ τῆς γῆς.
having been slain on the earth.

CHAPTER 19

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

19 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν
After these things I heard as [2]voice
μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ
[1]a great [4]crowd [3]of a much in – heaven
(loud) (great)
λεγόντων· ἀλληλουϊά· ἡ σωτηρία καὶ ἡ
saying: Alleluia: The salvation and the
δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,
glory and the power of the God of us,
2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις
because true and righteous the judgments
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν
of him; because he judged the [2]harlot –
μεγάλην ἥτις ἔφθειρεν τὴν γῆν ἐν τῇ
[1]great who defiled the earth with the
πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα
fornication of her, and *he* avenged the blood
τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.
of the slaves of him out of [the] hand of her.
3 καὶ δεύτερον εἴρηκαν· ἀλληλουϊά· καὶ
And secondly they *have* said: Alleluia; and
ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς
the smoke of her goes up unto the
αἰῶνας τῶν αἰώνων. **4** καὶ ἔπεσαν οἱ
ages of the ages. And [3]fell [1]the
πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ
[3]elders – [3]twenty-four [4]and [5]the
τέσσερα ζῷα, καὶ προσεκύνησαν τῷ θεῷ
[6]four [7]living creatures, and worshipped – God
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες·
– sitting on the throne saying:

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy breth-

ἀμὴν ἀλληλουϊά. **5** καὶ φωνὴ ἀπὸ τοῦ
Amen[.] halleluia. And a voice [2]from [4]the

θρόνου ἐξῆλθεν λέγουσα· αἰνεῖτε τῷ θεῷ
[4]throne [1]came out saying: Praise ye the God

ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, οἱ
of us, all the slaves of him, the

φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ
[ones] fearing him, the small and the

μεγάλοι. **6** Καὶ ἤκουσα ὡς φωνὴν ὄχλου
great. And I heard as a sound [2]crowd

πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν
[1]of a much(great) and as a sound [2]waters [1]of many

καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων·
and as a sound [2]thunders [1]of strong (loud), saying:

ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς
Halleluia, because [2]reigned [1][the] Lord [3]the [4]God

ἡμῶν ὁ παντοκράτωρ. **7** χαίρωμεν καὶ
[5]of us [4]the [5]Almighty. Let us rejoice and

ἀγαλλιῶμεν, καὶ δώσομεν τὴν δόξαν αὐτῷ,
let us exult, and we will give the glory to him,

ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ
because [5]came [1]the [3]marriage [2]of the [4]Lamb, and

ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν, **8** καὶ
the wife of him prepared herself, and

ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον
it was given to her *in order* that she might be clothed [with] [2]fine linen

λαμπρὸν καθαρόν· τὸ γὰρ βύσσινον τὰ
[1]bright [3]clean; for the fine linen [3]the

δικαιώματα τῶν ἁγίων ἐστίν. **9** Καὶ
[2]righteous deeds [4]of the [5]saints [1]is. And

λέγει μοι· γράψον· μακάριοι οἱ εἰς τὸ
he tells me: Write thou; blessed [1]the [ones] [2]to [4]the

δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι.
[5]supper [4]of the [3]marriage [4]of the [2]Lamb [3]*having been* called.

καὶ λέγει μοι· οὗτοι οἱ λόγοι ἀληθινοί
And he says to me: [1]These – [3]words [2]true

τοῦ θεοῦ εἰσιν. **10** καὶ ἔπεσα ἔμπροσθεν
– [2]of God [4]are. And I fell before

τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ.
the feet of him to worship him.

καὶ λέγει μοι· ὅρα μή· σύνδουλός σού
And he says to me: See thou not; [3]a fellow- [2]of
[do it] slave thee

εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων
[1]I am and of the brothers of thee – having

ren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh

τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον.
the witness of Jesus; – [3]God [1]worship thou.
ἡ γὰρ μαρτυρία Ἰησοῦ ἐστιν τὸ πνεῦμα
For the witness of Jesus is the spirit
τῆς προφητείας.
– of prophecy.

11 Καὶ εἶδον τὸν οὐρανὸν ἠνεῳγμένον,
And I saw – heaven *having been* opened,
καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος
and behold[,] [3]horse [1]a white, and the [one] sitting
ἐπ' αὐτὸν πιστὸς καλούμενος καὶ ἀληθινός,
on it [3]faithful [1]*being* called and true,
καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.
and in righteousness he judges and makes war.
12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλὸξ πυρός,
And the eyes of him [are as] a flame of fire,
καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα
and on the head of him [3]diadems
πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς
[1]many, having a name *having been* written which no one
οἶδεν εἰ μὴ αὐτός, **13** καὶ περιβεβλημένος
knows except [him]self, and *having been* clothed [with]
ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται
a garment *having been* dipped in blood, and [4]has been called
τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.
[1]the [2]name [3]of him The Word – of God.
14 καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ
And the armies – in – heaven
ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι
followed him on [3]horses [1]white, *having been* dressed [in]
βύσσινον λευκὸν καθαρόν. **15** καὶ ἐκ
[3]fine linen [1]white [3]clean. And out of
τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία
the mouth of him proceeds [3]sword
ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη·
[1]a sharp, in order that with it he may smite the nations;
καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ
and he will shepherd them with [3]staff
σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν
[1]an iron; and he treads the winepress
τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ
of the wine of the anger[,] of the wrath –
θεοῦ τοῦ παντοκράτορος. **16** καὶ ἔχει
of God *of* the Almighty. And he has
ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν
on the garment and on the thigh

a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive

αὐτοῦ ὄνομα γεγραμμένον· ΒΑΣΙΛΕΥΣ
of him a name *having been* written: KING

ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.
OF KINGS AND LORD OF LORDS.

17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν
And I saw one angel standing in
τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ
the sun, and he cried out in [2]voice [1]a great (loud)
λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις
saying to all the birds – flying
ἐν μεσουρανήματι· δεῦτε συνάχθητε εἰς
in mid-heaven: Come *ye*[,] assemble ye to
τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ, **18** ἵνα
the [2]supper – [1]great – of God, in order that
φάγητε σάρκας βασιλέων καὶ σάρκας
ye may eat fleshes of kings and fleshes
χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας
of chiliarchs and fleshes of strong men and fleshes
ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν,
of horses and of the [ones] sitting on them,
καὶ σάρκας πάντων ἐλευθέρων τε καὶ
and fleshes of all [2]free men [1]both and
δούλων καὶ μικρῶν καὶ μεγάλων. **19** Καὶ
slaves both small and great. And
εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς
I saw the beast and the kings of the
γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα
earth and the armies of them *having been* assembled
ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου
to make the war with the [one] sitting
ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος
on the horse and with the army
αὐτοῦ. **20** καὶ ἐπιάσθη τὸ θηρίον καὶ
of him. And [2]was seized [1]the [2]beast and
μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας
with it the false prophet the [one] having done
τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνη-
the signs before it, by which he de-
σεν τοὺς λαβόντας τὸ χάραγμα τοῦ
ceived the [ones] having received the mark of the
θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι
beast and the [ones] worshipping the image
αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς
of it; [4]living [3]were cast [1]the [2]two into

into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth, and all the fowls were filled with their flesh.

τὴν λίμνην τοῦ πυρὸς τῆς καιομένης
the lake – of fire – burning*
ἐν θείῳ. **21** καὶ οἱ λοιποὶ ἀπεκτάνθησαν
with sulphur. And the rest were killed
ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ
with the sword of the [one] sitting on the
ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος
horse – proceeding§ out of the mouth
αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν
of him, and all the birds were filled
ἐκ τῶν σαρκῶν αὐτῶν.
by the fleshes of them.

CHAPTER 20

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of

20 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ
And I saw an angel coming down out of
τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς
– heaven, having the key of the
ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα
abyss and [2]chain [1]a great on the hand
αὐτοῦ. **2** καὶ ἐκράτησεν τὸν δράκοντα,
of him. And he laid hold [of] the dragon,
ὁ ὄφις ὁ ἀρχαῖος, ὅς ἐστιν Διάβολος
the [2]serpent – [1]old, who is Devil
καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια
and – Satan, and bound him a thousand
ἔτη, **3** καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον,
years, and cast him into the abyss,
καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ,
and shut and sealed over him,
ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη, ἄχρι
in order that he should not deceive longer the nations, until
τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα
[4]are finished [1]the [2]thousand [3]years; after these things
δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.
it behoves [4]to be loosed [1]him a little time.
4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ'
And I saw thrones, and they sat on
αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ
them, and judgment was given to them, and
τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν
the souls of the [ones] having been beheaded because of the
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον
witness of Jesus and because of the word

* Feminine, agreeing with λίμνη, not with the neuter πῦρ.

§ Agreeing, of course, with ῥομφαίᾳ.

God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and

τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν
– of God, and who did not worship
τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ
the beast nor the image of it and
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον
did not receive the mark on the forehead
καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν
and on the hand of them; and they lived [again]
καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια
and reigned with – Christ a thousand
ἔτη. **5** οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν
years. The rest of the dead did not live [again]
ἄχρι τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ
until were finished the thousand years. This [is] the
ἀνάστασις ἡ πρώτη. **6** μακάριος καὶ
[1]resurrection – [1]first. Blessed and
ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει
holy [is] the [one] having part in the [1]resurrection
τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος
– [1]first; over these the second death
οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς
has not authority, but they will be priests
τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύ-
– of God and – of Christ, and will
σουσιν μετ' αὐτοῦ [τὰ] χίλια ἔτη.
reign with him the thousand years.
7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη,
And whenever are finished the thousand years,
λυθήσεται ὁ σατανᾶς ἐκ τῆς φυλακῆς
[1]will be loosed – [1]Satan out of the prison
αὐτοῦ, **8** καὶ ἐξελεύσεται πλανῆσαι τὰ
of him, and will go forth to deceive the
ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς
nations – in the four corners of the
γῆς, τὸν Γὼγ καὶ Μαγώγ, συναγαγεῖν
earth, – Gog and Magog, to assemble
αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς
them to the war, of whom the number
αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. **9** καὶ
of them as the sand of the sea. And [is]
ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ
they went up over the breadth of the land, and
ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων
encircled the camp of the saints
καὶ τὴν πόλιν τὴν ἠγαπημένην· καὶ
and the [1]city – *having been* [1]loved; and

fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of

κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν
[4]came down [1]fire out of – heaven and devoured

αὐτούς· **10** καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς
them; and the Devil – deceiving them

ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ
was cast into the lake – of fire and

θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ
sulphur, where [were] also the beast and the

ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας
false prophet, and they will be tormented day

καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.
and night unto the ages of the ages.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ
And I saw [2]throne [1]a great [3]white and

τὸν καθήμενον ἐπ' αὐτὸν οὗ ἀπὸ τοῦ
the [one] sitting on it [4]of whom [1]from [2]the

προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός,
[5]face [6]fled [1]the [3]earth [2]and [4]the [5]heaven,

καὶ τόπος οὐχ εὑρέθη αὐτοῖς. **12** καὶ
and a place was not found for them. And

εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ
I saw the dead, the great and

τοὺς μικρούς, ἑστῶτας ἐνώπιον τοῦ θρόνου,
the small, standing before the throne,

καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον
and scrolls were opened; and another scroll

ἠνοίχθη, ὅ ἐστιν τῆς ζωῆς· καὶ ἐκρίθησαν
was opened, which is [the scroll] – of life; and [3]were judged

οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς
[1]the [2]dead by the things *having been* written in the

βιβλίοις κατὰ τὰ ἔργα αὐτῶν. **13** καὶ
scrolls according to the works of them. And

ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς
[3]gave [1]the [2]sea the dead –

ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης
in it, and – death and – hades

ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς,
gave the dead – in them,

καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα
and they were judged each one according to the works

αὐτῶν. **14** καὶ ὁ θάνατος καὶ ὁ ᾅδης
of them. And – death and – hades

ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
were cast into the lake – of fire.

fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ
This ³the ⁴death – ²second ¹is, the
λίμνη τοῦ πυρός. **15** καὶ εἴ τις οὐχ
lake – of fire. And if anyone not
εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμ-
was found ³in ³the ⁴scroll – ⁵of life ¹*having been*
μένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.
written, he was cast into the lake – of fire.

CHAPTER 21

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me,

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν
And I saw ³heaven ¹a new and ³earth
καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ
¹a new; for the first heaven and the
πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα
first earth passed away, and the sea
οὐκ ἔστιν ἔτι. **2** καὶ τὴν πόλιν τὴν
is not longer. And ³the ⁴city –
ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον κατα-
³holy ⁴Jerusalem ²new ¹I saw coming
βαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
down out of – heaven from – God,
ἡτοιμασμένην ὡς νύμφην κεκοσμημένην
having been prepared as a bride *having been* adorned
τῷ ἀνδρὶ αὐτῆς. **3** καὶ ἤκουσα φωνῆς
for the husband of her. And I heard ²voice
μεγάλης ἐκ τοῦ θρόνου λεγούσης· ἰδοὺ
¹a great(loud) out of the throne saying: Behold[,]
ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,
the tabernacle – of God [is] with – men,
καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ
and he will tabernacle with them, and they
λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς
²peoples ³of him ¹will be, and ³[him]self – ¹God
μετ' αὐτῶν ἔσται, **4** καὶ ἐξαλείψει πᾶν
with them will be, and will wipe off every
δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ
tear out of the eyes of them, and
ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος
– death will not be longer, nor sorrow
οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι·
nor clamour nor pain will *not* be longer;
ὅτι τὰ πρῶτα ἀπῆλθαν. **5** καὶ εἶπεν
because the first things passed away. And ²said
ὁ καθήμενος ἐπὶ τῷ θρόνῳ· ἰδοὺ καινὰ
¹the [one] ²sitting ³on ⁴the ³throne: Behold ²new
ποιῶ πάντα. καὶ λέγει· γράψον, ὅτι
¹I make ²all things. And he says: Write thou, because

Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory

οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν.
these – words faithful and true are.

6 καὶ εἶπέν μοι· γέγοναν. ἐγὼ τὸ ἄλφα
And he said to me: It has occurred.* I [am] the alpha

καὶ τὸ ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ
and the omega, the beginning and the end. I

τῷ διψῶντι δώσω ἐκ τῆς πηγῆς
[to the [one] thirsting will give out of the fountain

τοῦ ὕδατος τῆς ζωῆς δωρεάν. **7** ὁ νικῶν
of the water – of life freely. The over-[one] coming

κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ
shall inherit these things, and I will be to him

θεὸς καὶ αὐτὸς ἔσται μοι υἱός. **8** τοῖς δὲ
God and he shall be to me a son. But for the

δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις
cowardly and unbelieving and *having become* foul

καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμακοῖς
and murderers and fornicators and sorcerers

καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν
and idolaters and all the false [ones]

τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ
the part of them in the lake – burning

πυρὶ καὶ θείῳ, ὅ ἐστιν ὁ θάνατος ὁ
with fire and *with* which is the [death – sulphur,

δεύτερος.
[second [, shall be].

9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one of the seven angels

τῶν ἐχόντων τὰς ἑπτὰ φιάλας, τῶν
– having the seven bowls, –

γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων,
being filled of(with) the seven [plagues – [last,

καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· δεῦρο,
and spoke with me saying: Come,

δείξω σοι τὴν νύμφην τὴν γυναῖκα
I will show thee the bride[,] the wife

τοῦ ἀρνίου. **10** καὶ ἀπήνεγκέν με ἐν
of the Lamb. And he bore away me in

πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν,
spirit onto [mountain [a great [and [high,

καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν
and showed me the [city – [holy

Ἰερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ
Jerusalem coming down out of – heaven

ἀπὸ τοῦ θεοῦ, **11** ἔχουσαν τὴν δόξαν
from – God, having the glory

* Collective neuter plural; *cf.* ch. 16. 17.

of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure

τοῦ θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ
– of God; the light of it [was] like *to* a stone
τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
very valuable, as [3]stone [1]*to* a jasper *being* clear as crystal;
12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν,
having [4]wall [1]a great [2]and [3]high,
ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς
having [2]gates [1]twelve, and at the
πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα
gates [2]angels [1]twelve, and names
ἐπιγεγραμμένα, ἅ ἐστιν τῶν δώδεκα
having been inscribed, which is(are) of the twelve
φυλῶν υἱῶν Ἰσραήλ. **13** ἀπὸ ἀνατολῆς
tribes of sons of Israel. From east
πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες
[2]gates [1]three, and from north [2]gates
τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς,
[1]three, and from south [2]gates [1]three,
καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς. **14** καὶ
and from west [2]gates [1]three. And
τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους
the wall of the city having [2]foundations
δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα
[1]twelve, and on them twelve names
τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. **15** Καὶ
of the twelve apostles of the Lamb. And
ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον
the speak- with me had [2]measure [1]reed
[one] ing
χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ
[1]a golden, in order that he might measure the city and
τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
the gates of it and the wall of it.
16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ
And the city [2]square [1]lies, and
τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ
the length of it [is] as much as the breadth. And
ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ
he measured the city with the reed at
σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ
[3]furlongs [2]twelve [4]thousands; the length and
τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
the breadth and the height of it [3]equal [1]is(are).
17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν
And he measured the wall of it *of* a hundred
τεσσεράκοντα τεσσάρων πηχῶν, μέτρον
[and] forty-four cubits, a measure

of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of

ἀνθρώπου, ὅ ἐστιν ἀγγέλου. **18** καὶ
of a man, which is of an angel. And

ἡ ἐνδώμησις τοῦ τείχους αὐτῆς ἴασπις,
the coping of the wall of it [was] jasper,

καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον
and the city [was] ³gold ¹clean(pure) like

ὑάλῳ καθαρῷ. **19** οἱ θεμέλιοι τοῦ τείχους
²glass ¹*to* clean(pure). The foundations of the wall

τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι·
of the city ²with ⁴stone ³precious ¹*having been* adorned;
every

ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος
the foundation – first jasper, the second

σάπφιρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος
sapphire, the third chalcedony, the fourth

σμάραγδος, **20** ὁ πέμπτος σαρδόνυξ, ὁ
emerald, the fifth sardonyx, the

ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος,
sixth sardius, the seventh chrysolite,

ὁ ὄγδοος βήρυλλος, ὁ ἔνατος τοπάζιον,
the eighth beryl, the ninth topaz,

ὁ δέκατος χρυσόπρασος, ὁ ἑνδέκατος
the tenth chrysoprasus, the eleventh

ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. **21** καὶ
hyacinth, the twelfth amethyst. And

οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται·
the twelve gates [were] twelve pearls;

ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ
respectively† ³one ¹each of the gates was of

ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς
one pearl. And the street of the

πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.
city [was] ²gold ¹clean(pure) as ²glass ¹transparent.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ
And a shrine I saw not in it; for the

κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς
Lord – God the Almighty shrine of it

ἐστιν, καὶ τὸ ἀρνίον. **23** καὶ ἡ πόλις
is, and the Lamb. And the city

οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς
not need has of the sun nor of the

σελήνης, ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ
moon, in order that they might shine in it; for the

δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ
glory – of God onlightened it, and

ὁ λύχνος αὐτῆς τὸ ἀρνίον. **24** καὶ
the lamp of it [is] the Lamb. And

them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς
[2]shall walk about [1]the [3]nations through the light
αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν
of it, and the kings of the earth bring
τὴν δόξαν αὐτῶν εἰς αὐτήν· **25** καὶ οἱ
the glory of them into it; and the
πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας,
gates of it by no means may be shut by day,
νὺξ γὰρ οὐκ ἔσται ἐκεῖ· **26** καὶ οἴσουσιν
for night shall not be there; and they will bring
τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν
the glory and the honour of the nations
εἰς αὐτήν. **27** καὶ οὐ μὴ εἰσέλθῃ εἰς
into it. And by no means may enter into
αὐτὴν πᾶν κοινὸν καὶ [ὁ] ποιῶν
it every(any) profane thing and the [one] making
βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμ-
an and a lie, except the *having been*
abomination [ones]
μένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.
written in the scroll – of life of the Lamb.

CHAPTER 22

22 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος
And he showed me a river of water
ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμε-
of life bright as crystal, proceed-
νον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ-
ing out of the throne – of God and of the
ἀρνίου. **2** ἐν μέσῳ τῆς πλατείας αὐτῆς
Lamb. In [the] midst of the street of it
καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν
and of the river hence and thence
ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα,
a tree of life producing fruits twelve,
κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν
accord- [3]month [2]each rendering the fruit
ing to
αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς
of it, and the leaves of the tree [will be] for
θεραπείαν τῶν ἐθνῶν. **3** καὶ πᾶν κατάθεμα
healing of the nations. And every curse
=no curse will be any
οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ
will not be longer. And the throne – of God
longer.
καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ
and of the Lamb [2]in [3]it [1]will be, and the
δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ, **4** καὶ
slaves of him will do service to him, and

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things. and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this

ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ
they will see the face of him, and the
ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.
name of him [will be] on the foreheads of them.
5 καὶ νὺξ οὐκ ἔσται ἔτι, καὶ οὐκ
And night will not be longer, and not
ἔχουσιν χρείαν φωτὸς λύχνου καὶ φωτὸς
they have need of light of lamp and of light
ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ'
of sun, because [the] Lord – God will shed light on
αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς
them, and they will reign unto the
αἰῶνας τῶν αἰώνων.
ages of the ages.
6 Καὶ εἶπέν μοι· οὗτοι οἱ λόγοι πιστοὶ
And he said to me: These – words [are] faithful
καὶ ἀληθινοί, καὶ ὁ κύριος ὁ θεὸς τῶν
and true, and the Lord the God of the
πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν
spirits of the prophets sent the
ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ
angel of him to show to the slaves of him
ἃ δεῖ γενέσθαι ἐν τάχει. **7** καὶ ἰδοὺ
things it be- to occur quickly. And behold
which hoves
ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς
I am coming quickly. Blessed [is] the [one] keeping the
λόγους τῆς προφητείας τοῦ βιβλίου τούτου.
words of the prophecy of this scroll.
8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων
And I John [am] the [one] hearing and seeing
ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα,
these things. And when I heard and *I* saw,
ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν
I fell to worship before the feet
τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.
of the angel – showing me these things.
9 καὶ λέγει μοι· ὅρα μή· σύνδουλός
And he tells me: See thou [do] not; [2]a follow-slave
σού εἰμι καὶ τῶν ἀδελφῶν σου τῶν
[3]of thee [1]I am and of the brothers of thee the
προφητῶν καὶ τῶν τηρούντων τοὺς λόγους
prophets and of the [ones] keeping the words
τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.
of this scroll: – [2]God [1]worship thou.
10 Καὶ λέγει μοι· μὴ σφραγίσῃς τοὺς
And he tells me: Seal not the
λόγους τῆς προφητείας τοῦ βιβλίου τούτου·
words of the prophecy of this scroll;

book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come.

ὁ καιρὸς γὰρ ἐγγύς ἐστιν. **11** ὁ ἀδικῶν
[1]the [2]time [3]for [4]near [5]is. The acting [one] unjustly

ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπανθήτω
let him act unjustly still, and the filthy [one] let him act filthily

ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω
still, and the righteous [one] [1]righteousness [2]let him do

ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.
still, and the holy [one] let him be hallowed still.

12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός
Behold I am coming quickly, and the reward

μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς
of me [is] with me, to render to each man as

τὸ ἔργον ἐστὶν αὐτοῦ. **13** ἐγὼ τὸ Ἄλφα
the work [1]is [2]of him. I [am] the alpha

καὶ τὸ Ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος,
and the omega, the first and the last,

ἡ ἀρχὴ καὶ τὸ τέλος. **14** μακάριοι οἱ
the beginning and the end. Blessed [are] [ones]

πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται
washing the robes of them, in order that [4]will be

ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς
[1]the [2]authority [3]of them over the tree –

ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς
of life and [2]by the [3]gates [1]they may enter into

τὴν πόλιν. **15** ἔξω οἱ κύνες καὶ οἱ φαρμακοὶ
the city. Outside [are] the dogs and the sorcerers

καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ
and the fornicators and the murderers and the

εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν
idolaters and everyone loving and making

ψεῦδος.
a lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν
I Jesus sent the angel

μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς
of me to witness to you these things over(in) the

ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ
churches. I am the root and the

γένος Δαυίδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ
offspring of David, the [3]star – [1]bright –

πρωϊνός.
[2]morning.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν·
And the Spirit and the bride say:

And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

ἔρχου. καὶ ὁ ἀκούων εἰπάτω· ἔρχου.
Come. And the [one] hearing let him say: Come.
καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω
And the [one] thirsting let him come, the [one] wishing let him take
ὕδωρ ζωῆς δωρεάν.
[the] water of life freely.

18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι
[2]witness [1]I to everyone hearing
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
the words of the prophecy – [2]scroll
τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει
[1]of this: If anyone adds upon(to) them,* [2]will add
ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
– [1]God upon him the plagues –
γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· **19** καὶ
having been written in this scroll; and
ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ
if anyone takes away from the words of the
βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ
scroll of this prophecy, [1]will take away
ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου
– [1]God the part of him from the tree
τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας,
– of life and out of the [2]city – [1]holy,
τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
of the things *having been* written in this scroll.

20 Λέγει ὁ μαρτυρῶν ταῦτα· ναί, ἔρχομαι
Says the [one] witnessing these things: Yes, I am coming
ταχύ. Ἀμήν, ἔρχου κύριε Ἰησοῦ.
quickly. Amen, come[,] Lord Jesus.

21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ
The grace of the Lord Jesus [be] with
πάντων.
all.

* Neuter plural; see last clause of ver. 19.